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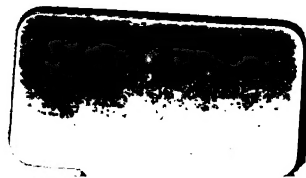
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HOMER'S ODYSSEY

*MERRY AND RIDDELL*

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# HOMER'S ODYSSEY

EDITED

*WITH ENGLISH NOTES, APPENDICES, ETC.*

BY

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## PREFACE.

THE duty of editing the first twelve books of the *Odyssey* was entrusted some years ago by the Delegates of the Clarendon Press to the Rev. James Riddell, M.A., Fellow and Tutor of Balliol College. The Delegates had every reason to congratulate themselves upon securing the services of an editor, whose refined taste and subtle appreciation of the genius of the Greek language placed him in the first rank among the Scholars of his time, and gave him, in some respects, an unique position.—Mr. Riddell died in the autumn of 1866, when he had just entered on his 44th year, and had not long commenced this task :

*‘Ablatum mediis opus est incudibus istud.’*

I may be allowed to speak of his death not only as a loss to the world of letters, but as a personal bereavement of no ordinary kind to those who enjoyed his intimacy. In undertaking to go on with the work which my dear friend, and former tutor, had begun, I have felt no common responsibility. It will be my best reward if I am able to think that the volume now finished would have given him satisfaction.

Mr. Riddell's notes extend over the first three books, together with the seventh and eighth. He had just begun his commentary upon the fourth, when his work was cut short.

As these notes were not completed and ready for the Press when he died, the Delegates were good enough to entrust them to me just as they were, with full power to make such

alterations and additions as the continuation of the work might seem to demand. Nor have I been unwilling to avail myself of this freedom, especially as the last few years have been singularly rich in researches on Homeric criticism, exegesis, and etymology.

The elaborate commentary of Nitzsch upon the first twelve books of the *Odyssey* must of necessity be in the hands of every editor; and this is so generally understood, that a more specific acknowledgment of the use which I have made of it will not be needed. It is, in fact, indispensable. But I also owe an especial debt of gratitude to the edition of Ameis (in the *Schulausgaben* of Teubner). The number of parallel passages supplied therein, and the references to other authorities, and to classical periodicals, are so valuable for any exegetical edition, that I have made the freest use of them, and I desire here to express my obligation. Fäsi's Commentary, re-edited by Kayser (*Weidmann'sche Buchhandlung*) is, though short, extremely judicious. His decisions upon doubtful passages are always careful and trustworthy. I have made continual reference to the 7th edition of Seiler's *Lexicon* (*Wörterbuch über die Gedichte des Homeros und der Homeriden*, Leips. 1872). Though not to be compared for elaborate fullness with the *Lexicon Homericum* projected by Ebeling and Plahn, and now in course of publication by Teubner, Seiler's *Lexicon* is remarkable for intelligent arrangement, and happy selection of passages; nor are the footnotes and references to modern authorities less important.

Besides the *Lexicons* and *Grammars* in ordinary use, I have derived much information on Homeric Geography, Mineralogy, Botany, etc., from Buchholz (*Homerische Realien*, vols. 1, 2, Leips. 1871, etc.); and I have frequently consulted L. Preller's *Griechische Mythologie*. On points of etymology, reference has constantly been made to G. Curtius, *Griech. Etymol.* edn. 2; and Krüger's *Greek Grammar* has supplied many illustrations of Homeric accidentance and syntax.

I have endeavoured in other cases to acknowledge the



sources to which I have been indebted for any special information. But it must remain only too probable that in putting together notes which had been jotted down at different times, the due acknowledgment has not always been made.

The text approaches very nearly to that of La Roche, in his critical edition (*Homeri Odyssea*, ad fidem libb. optim. ed. J. La Roche, Leips. Teubn. 1867, 8). I have not ventured however to follow him in reproducing the accentuation of Herodian, and to write *ἄνδρά μοι*, or *ἐνθά κε*, etc. His apparatus of MS. readings is so full and so well arranged, as to be now the best standard of critical evidence; and to it I must refer my readers. I can lay no claim to the special knowledge necessary for determining, or attempting to determine, the relative value of Homeric MSS; but I have noted the principal variants, with the most important modern emendations and conjectures, where the settling of the reading seemed to bear upon the interpretation of the text.

I have also introduced a great number of the various readings given by the Scholiasts and Eustathius, as having a peculiar interest of their own, though not being always of the highest importance. For Eustathius I have used the edition of Stallbaum, and for the Scholia that of Dindorf (Clarendon Press, 1855). A very valuable book, to which frequent reference is made in the critical notes, is *Die Homerische Textkritik in Alterthum*, also by J. La Roche; a book which contains much information about the views of the Grammarians on points of Homeric prosody, orthography, etc.

There can be no work more interesting to a student than the editing of Homer: yet, perhaps, no work more disheartening. When one calls to mind the names of the eminent men of letters, philologists, and critics, who have worked, and are working, in this field, one is painfully sensible of something like presumption in coming before the public as a commentator. But it seems not unreasonable to hope that the acknowledged difficulty of the task may claim indulgence for an effort to produce an useful book.

I have to thank the Lords of the Admiralty for their courtesy in permitting me to engrave a fac-simile of the coast of Ithaca and Cephalonia from their Chart.

My friend, the Rev. Edwin Palmer, M.A., Fellow of Corpus Christi College, and Professor of Latin in the University of Oxford, has been kind enough to read through all the proof sheets, and to make many valuable suggestions to me.

I have not ventured to increase the bulk of the present volume by any Prolegomena.

W. W. M.

LINCOLN COLLEGE, OXFORD.

*October 1876.*

# ΟΔΥΣΣΕΙΑΣ Α.

Θεῶν ἀγορά. Ἀθηνᾶς παραίνεσις πρὸς Τηλέμαχον.

Ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ  
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε·  
πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,  
πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμὸν,  
ἀρνύμενος ἥν τε ψυχὴν καὶ νόστον ἐταίρων. 5  
ἀλλ' οὐδ' ὥς ἐτάρους ἐρρύσατο, ἰέμενός περ·  
αἰτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,

3. νόον] νόμον Zenodotus. Schol. M. 6. ὡς] So Aristarch. Herodian. etc., see note below, and La Roche, *Homerische Textkrit.* p. 380 foll. 7. αἰτῶν] So Aristonic. and majority of MSS. Al. αἰτοί. See Schol. on Il. 10. 304.

1. ἔννεπε. Buttm. (*Lexil.* 123 foll.) regards ἐνέπω not as a compound, but as a mere lengthening of ἐπω through a form ἐμπω. It is more likely from ἐνέπω, with assimilation of the digamma; or, if with Curtius (*Gk. Etymol.* 410) we refer to it a root σεν, it will be the assimilated form of ἐν-σενε, as the Aeolic aorist ἔτεσσα stands for ἐτεσσα. We may compare the Lat. word *insecare*, which is actually used in the translation of this line by Livius Andronicus, 'Virum mihi, Camena, insecare versutum.'

Μοῦσα = Μοῦτια, Μονσα, from root μαν, 'to think.'

πολύτροπον, 'of many devices,' *versutus*. This epithet of Odysseus recurs only Od. 10. 330; but it has many equivalents in Il. and Od., e.g. πολύμητις, πολύφρων, πολυμήχανος, ποικιλόμητις, the general sense of which seems to fix its meaning. Cp. the phrase by which Odysseus characterises himself, Od. 9. 19 εἰμ' Ὀδυσσεὺς Λαερτιάδης δὲ πάσι δόλοισιν | ἀνθρώποισι μέλω. Nitzsch ex-

plains it as equivalent to πολύπλαγκτος, and takes the words δὲ μάλα πολλὰ πλάγχθη as its exegesis. Cp. inf. 300 πατροφρονῆα .. ὃς οἱ πατέρα κλυτὸν ἔκτα, Od. 18. 1 πτωχὸς πανδήμιος δὲ κατὰ δόστῳ πτωχεύεσκε. See Lehrs, *Rhein. Mus.* 1864, p. 303, and Nitzsch, *De Odysseae Exordio*, Hannov. 1824.

2. ἔπερσε. Explained by Od. 22. 230 σῆ δ' ἦλω βουλῇ Πριάμου πόλις. Cp. Od. 9. 504.

3. νόον ἔγνω, i.e. 'had experience of their disposition towards strangers.' The Schol. well compares Od. 6. 119 ὦ μοι ἐγὼ τέων αἵτε βροτῶν ἐς γαῖαν ἱκάνω; Ἥ β' οἱ γ' ὑβρισταὶ τε καὶ ἀγριοὶ οὐδὲ δίκαιοι, | ἦε φιλόξενοι, καὶ σφιν νόος ἐστὶ θεοῦδης;

5. ἀρνύμενος. To ἀρ-ν-μαι belong the common aorists ἠράμην, ἠρόμην. Translate—'seeking to win.'

6. οὐδ' ὥς, 'not for all that.' For the accentuation cp. Apollon. *Lex. Hom.* δασυνόμενον δὲ καὶ περισπώμενον τὸ ὡς τὸ δμοίως [Villois. *δμας*] δηλοῦ' ἀλλ' οὐδ' ὡς ἐτάρους ἐρρύσατο.



νήπιοι, οἱ κατὰ βοῦς Ὑπερίονος Ἡελίοιο  
 ἥσθιον· αὐτὰρ ὁ τοῖσιν ἀφειλετο νόστιμον ἡμαρ.  
 τῶν ἀμόθεν γε, θεὰ, θύγατερ Διὸς, εἰπὲ καὶ ἡμῖν. 10  
 Ἔνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν δλεθρον,  
 οἴκοι ἔσαν, πῶλεμόν τε πεφευγότες ἡδὲ θάλασσαν  
 τὸν δ' οἶον, νόστου κεχρημένον ἡδὲ γυναικὸς,  
 νύμφη πότνι ἔρυκε Καλυψῶ, δία θεάων,  
 ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι. 15  
 ἀλλ' ὅτε δὴ ἔτος ἦλθε περιπλομένων ἐνιαυτῶν,

10. ἀμόθεν] Al. ἀμόθεν. See Curtius, Gk. Etymol. pp. 352, 614.

8. κατὰ .. ἥσθιον. On the distinction between the adverbial use of prepositions with verbs, and the separation, called by grammarians Tmesis, see Curtius, Greek Grammar Explained, p. 201; Hoffmann, Die Tmesis in der Ilias.

Ἑπερίονος. Hesiod, Theog. 374, makes Ἡέλιος the son of Ἑπερίων, and (v. 1011) calls him Ἡ. Ἑπεριονίδης. So Od. 12. 176 we have Ἑπεριονίδαο ἀνακτος. But this does not prove that Ἑπερίων is a shortened form for Ἑπεριονίαν, as Eustathius holds; for even the form Ἑπεριονίδης is not necessarily a patronymic, as we find, cp. Eustath., Ἑρακλίδης for Ἑρακλῆς, Σιμυλίδης for Σιμυλός (Lobeck, Aj. 190). Cp. also the form Οἰδιπόδης. Nitzsch regards Ἑπεριονίδης as non-Homeric, holding Od. 12. 176 to be spurious: he leans to the view that Ἑπερίων is a quasi-patronymic for ὕπερος = child of the height [of heaven]; like οὐρανίανες, for which Euripides (Phoeniss. 823) writes οὐρανίδαί, meaning only *caelestiales*. See by all means Lobeck's note on *ἀλιεῖν* Ajax 880.

10. τῶν. This gen. is governed by εἰπέ as Od. 11. 174 εἰπὲ δέ μοι πατρός.

ἀμόθεν γε. It is left to the muse to decide at what point the minstrel shall take up the story. Cp. Od. 8. 500 ἐνθεν ἔλδον ὅπ, κ.τ.λ. Translate—'starting from some point in them.' With ἀμόθεν cp. οὐδ-αμοῦ, ἀμῶς, ἀμῆ. Curtius, s. v. compares the Gothic *sums* = any one.

καὶ ἡμῖν, sc. that we—the poet and his audience—may know as well as thou; ὁμείψ γὰρ [Μοῦσαι] θεαί ἔσσι, πάρεστέ τε, ἵστε τε πάντα Il. 2. 485, or,

that we may be told, as thou hast told others: cp. Ar. Nub. 357 οὐρανομήτη βῆκατε κάποι φωνὴν ἢ παμβασιλείαι. Aristarchus considers the καὶ superfluous, and so the Schol. on Theocr. 4. 54 ὁ καὶ περισσὸς ὥσπερ καὶ παρὰ Ὀμήρῳ. 'τῶν ἀμόθεν γε, θεὰ, θύγατερ Διὸς, εἰπὲ καὶ ἡμῖν.'

11. Ἐνθα, 'Now.' The express mark of the point of time at which the Odyssey begins, viz. the end of the seventh year of the sojourn of Odysseus in Calypso's isle.

αἰπύς. Nitzsch interprets this of any form of death the danger of which suddenly comes and is as suddenly escaped. It seems more graphic to render it 'headlong,' violent death being regarded as a plunge from some height. Cp. Soph. O. T. 877 ἀπὸ τομον ἄρουσεν εἰς ἀνάγκαν, and the phrase 'In tam praecipiti tempore' Ov. Fast. 2. 398.

13. κεχρημένον, 'desiring:' cp. Il. 19. 262. This sense is generally quoted as strictly Epic, but it is found in later Greek also, as κέχρηται Eur. I. A. 382; ἡμέθα Med. 334; ἦσθε Theocr. 26. 18.

14. πότνια, 'queenly;' cp. πόσις for πότις, δεσ-πότ-ης; Lat. *pot-is, com-pot(is)*; Skt. *pa-ti-s*, 'lord.' The root is *pā*. Cf. πασάμενος ἐπίτασσε Theocr. 15. 90; Curtius, Gk. Etymol. 254.

16. ἔτος ἦλθε. From the sack of Troy to the return of Odysseus ten years elapsed, which were thus made up:—The voyage from Troy to the isle of Circe, the twelvemonth's sojourn there (Od. 10. 467), and the journey thence to the isle of Calypso take up the first two years. The stay with Ca-

τῷ οἱ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι  
 εἰς Ἴθάκην, οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων,  
 καὶ μετὰ οἷσι φίλοισι. θεοὶ δ' ἐλείπειν ἅπαντες  
 νόσφι Ποσειδάωνος. ὁ δ' ἀσπερχὲς μενείαιεν  
 ἀντιθέω Ὀδυσῆϊ πάρος ἦν γαίαν ἰέσθαι.  
 'Ἄλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἔοντας,  
 Αἰθίοπας, τοὶ διχθὰ δεδαίεται, ἔσχατοι ἀνδρῶν,

20

23. Αἰθίοπας] Schol. on Il. 6. 154 gives Αἰθίοπαι. Cp. Strabo I. 30, 33.

lypo lasted seven years (7. 259), which leaves one year for the voyage thence and return to Ithaca. The appearance of the suitors at the court of Ithaca coincided with the seventh year (2. 89); the return of Menelaus and the revenge of Orestes upon Aegisthus with the ninth (4. 82; 3. 306).

ἔτος .. ἐνιαυτῶν. ἐνιαυτός is the 'space of a year'; ἔτος is a year as one in a series of years, which make up time or any given period of time. One ἐνιαυτός has nothing to distinguish it from another, while it is the essence of ἔτος to be first, second, etc., so that no two ἔτη are the same. ἐνιαυτός is what we express by 'twelvemonth'; ἔτος is this or that particular year, a natural epoch, while ἐνιαυτός is an arithmetical quantity. Thus our passage is parallel to Virgil's 'Veniet lustris labentibus aetas' Aen. I. 283, not to 'Triginta magnos volvendis mensibus orbes' ib. 269. Curtius connects *fétos* and Lat. *vetus* with the Skt. *vatsa*-, 'a year.'

18. οὐδ' ἔνθα = *ne tunc quidem*, the apodosis to ἄλλ' ὅτε δὴ sup. 16. Cp. Od. 10. 18; 19. 489.

πεφυγμένος. Elsewhere used with an accusative, as Od. 9. 455; Il. 6. 488 *μῆϊραν πεφυγμένον*. Il. 22. 219 *πεφυγμένον ἄμμι γενέσθαι*. But, as Nitzsch points out, the shade of meaning is different in the two constructions. The use with the accusative denotes escape from an evil which was imminent, but which never actually came; the genitive implies that the sufferer was already involved in the evil. Cp. Soph. Phil. 1044 *τῆς νόσου πεφυγμένος*.

19. καὶ μετὰ οἷσι φίλοισι. The sense of this clause can only be determined by that of the preceding, which is certain. The *ἀέθλοι* denote the struggle which Odysseus had to wage with in-

fluences adverse to his return, not that which awaited him in Ithaca; for (1) it is the former on which our attention is fixed by the earlier part of this same sentence, and on which we are still kept dwelling in the succeeding one: and (2) the genitive (see above) implies that the dangers had already arrived, while ἔνθα answers to ὅτε δὴ ἔτος ἦλθε, sc. when the time came for his return, not, when he had returned. It follows that καὶ cannot be rendered 'even,' nor does it connect the clause before which it stands with οὐδ' ἔνθα, but with *πεφυγ. ἀέθλων*, in the sense of 'and,' or, more accurately, 'or.' 'And' is less natural, as (1) we should expect *πεφυγμένος τε ἀέθ.*, and (2) the two ideas thus brought together have only an accidental connection. For καὶ in the sense of 'or,' after a negative, cp. Od. 3. 349 *οὔτε χλαῖναι καὶ ῥήγεα πᾶλλ' ἐνὶ οἴκῳ*, Od. 6. 182 *οὐ μὲν γὰρ τοῦ γε κρείσσον καὶ δρειον*. Translate—'Not even then was he safe out of danger or among his friends.' Nitzsch on the other hand, following the Venet. Schol. to Il. 16. 46, regards the words οὐδ' ἔνθα .. φίλοισι as parenthetical, and makes the apodosis begin with θεοὶ δ' ἐλείπειν.

Köchly follows Bekker in rejecting vv. 18, 19, 'qui quam importune sententiarum cohaerentiam interpellant et Bekkerus dilucide demonstravit nec novissimos fugit editores quamquam ex suorum librorum ratione illam offensionem interpretando occultantes' (Diss. I. p. 11); for he maintains that the point of time denoted here is the actual return of Odysseus to Ithaca, which is incompatible with the words *πάρος ἦν γαίαν ἰέσθαι*: and several critics of the same school concur in striking out vv. 23-26.

23. διχθὰ δεδαίεται. This division

οἱ μὲν δυσομένου 'Υπερίονος, οἱ δ' ἀνιόντος,  
 ἀντίων ταύρων τε καὶ ἀρνειῶν ἐκατόμβης. 25  
 ἔνθ' ὃ γε τέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι  
 Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθροοὶ ἦσαν.  
 τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·  
 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,  
 τὸν ῥ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης· 30  
 τοῦ δ' γ' ἐπιμνησθεῖς ἐπὶ ἀθανάτοισι μετηύδα·  
 'ὦ πόποι, οἷον δὴ νῦν θεοὺς βροτοὶ αἰτῖδονται.

27. ἐνὶ μεγάροισιν] Didymus on Od. 2. 94 gives in all places ἐνιμεγάροισι as the reading of Aristophanes. Aristarch. divides the words. See La Roche, Hom. Textkrit. p. 391. ἀθροοὶ] Ἀρίσταρχος δασίνει, εἰσὶ δὲ οἱ ἐφύλασσαν ἀμεινον δὲ πείθεσθαι Ἀριστάρχῳ. Herodian. on Il. 14. 38; ἐδάσυνον οἱ Ἀττικοί. Eustath. 251. La Roche writes ἀθροός to avoid the concurrence of two aspirates; see his Hom. Textkrit. p. 180.

corresponds in the main with that of Herodot. 7. 69, 70 οἱ ὑπὲρ Αἰγύπτου .. οἱ ἀπὸ τῶν ἡλίου ἀνατολέων Αἰθίοπες.

24. δυσομένου. It seems probable that this participle is directly derived from the aoristic form in use δύσετο, though there is no other instance of such a usage, ἐπιβησόμενος in Il. 5. 46 pointing to ἐπιβήσομαι and not ἐπεβήσομαι, and similarly δεισόμενος Od. 22. 352. But, if we accept δυσομένου as an aoristic participle, what point of difference can be established between this tense, and the present ἀνιόντος in the same line? Classen (Homerisch. Sprachgebr. Frankf. 1867) reminds us that the *present* tense is in common use when reference is made to sunrise, cp. ἄμ' ἡλίου ἀνιόντι Od. 12. 429, ἄμ' ἡοὶ φαινομένην 4. 407; the *aorist*, in describing sunset, ἄμ' ἡλίου καταδύντι Od. 16. 366, ἐς ἡέλιον καταδύντα Od. 3. 138; 9. 161, 556, etc., the notion being that the action of sunset and the succeeding darkness is marked off by sharper limits—the last visible ray—than the growing light of dawn and sunrise.

The genitive may be the so called *local*, as Ἀργεος Od. 3. 251, τοίχου τοῦ ἑτέρου Od. 23. 90, but it may partly depend on the demonstrative οἱ, i.e. those belonging to the Westward, etc.

25. ἀντιών, 'to take part in.' The context settles the tense as future, not

the form of the word, which might be present or future. For the whole question about these forms in -ω and -ωω, see Curtius, Gk. Gram. Expl. p. 113 foll. We find ἀντιώσαν coupled with ἐποιομένην evidently as a present, Il. 1. 31, and joined with a future κείσ' εἰμι καὶ ἀντιῶ Il. 13. 752. The uncontracted form of the future ἀντιώσω is found Od. 22. 28.

28. τοῖσι, the Schol. interprets by ἐν τοῖτοις τοῖς θεοῖς, others compare it with Ovid's 'Surgit ad hos' Met. 12. 2. It is better described as a *dativus commodi*, 'for them'; with a word 'for their ear.' Cp. Od. 3. 69; 5. 202; 22. 261; 24. 490.

29. ἀμύμων. That which is perfect in any way is described as unsusceptible of blame. Cp. Il. 13. 127 φάλαγγες καρτεραὶ .. ἃς οὐκ ἂν κεν Ἀρης δνόςαιο μετελθάν. So ἀμύμων here refers to some special excellence, such as gentle birth or personal beauty and has not necessarily any moral significance. Cp. Od. 19. 332 δὲ δ' ἂν ἀμύμων αὐτὸς ἔη καὶ ἀμύμονα εἰδῆ, which means something like the modern phrase—a gentleman by birth and a gentleman in feeling: cp. δία Κλυταμνήστην 3. 266.

30. τηλεκλυτός is used of Orestes by a prolepsis. The vengeance he would wreak was to be the ground of his fame.

ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι· οἱ δὲ καὶ αὐτοὶ  
 σφῆσιν ἀτασθαλίῃσιν ὑπὲρ μῆρον ἀλγέ' ἔχουσιν,  
 ὥς καὶ νῦν Αἴγισθος ὑπὲρ μῆρον Ἀτρεΐδαο 35  
 γῆμ' ἀλοχον μνηστήν, τὸν δ' ἔκτανε νοστήσαντα,  
 εἰδὼς αἰπὺν ὄλεθρον· ἐπεὶ πρό οἱ εἴπομεν ἡμεῖς,  
 Ἑρμείαν πέμψαντες, εὐσκοπον ἀργειφόντην,  
 μήτ' αὐτὸν κτείνειν μήτε μνάσθαι ἀκοῖτιν·  
 ἐκ γὰρ Ὀρέσταιο τίσις ἔσσεται Ἀτρεΐδαο, 40  
 ὅππότε' ἂν ἡβήσῃ τε καὶ ἧς ἰμείρεται αἴης·  
 ὥς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο  
 πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισε.  
 Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·

34. ὑπὲρ μῆρον] See note below. Aristoph. Aristarch. and Ptolem. Ascalonita  
 give ὑπέρμορον. 38. πέμψαντες] πέμψαντε διέκωσ' Ἀριστοφάνης καὶ Ζηρόδοτος.  
 Schol. H. ἀργειφόντην] Didymus gives this with the iota only, sc. ἀργειφόντην.  
 Etym. Magn. 137. 2. See note below. 41. ἡβήσῃ τε] ἡβήσσει Cod. Vindob. 5.  
 Al. ἡβήσει τε. Cp. Schol. H. μέλλοντα ἀντὶ ἐνεστώτος ἐπήγαγε. Ed. August.  
 omits τε.

34. ὑπὲρ μῆρον. Better so written  
 than joined into a compound adverb.  
 Cp. Herodot. 9. 43 πολλοὶ πεσόνται  
 ὑπὲρ Δάεσίν τε μῆρον τε. In Il. 20.  
 336 the phrase ὑπὲρ μοῖραν occurs; the  
 adverbial ὑπέρμορα is found Il. 2. 155.  
 This is a sort of popular solution of  
 the difficulty in reconciling divine power  
 with human free-will. There was a  
 certain amount of inevitable fate or-  
 dained as each man's lot, but this fate  
 could be aggravated or hastened by  
 human misconduct. Cp. Milton, Par.  
 L. 3. 86 'Without least impulse or shadow  
 of fate.'

37. εἰδὼς αἰπὺν ὄλεθρον, 'though he  
 knew it would be his utter destruction.'  
 Cp. the converse of the phrase τὸν δ'  
 οὐκ εἰδὼτ' ὄλεθρον ἀνήγαγε Od. 4. 535.

38. ἀργειφόντην. Ameis has a good  
 note on this word, in which he says  
 that the ο in φόντης is the common  
 Aeolic change for α, agreeing with the  
 interpretation of Schol. Lips. ad Il. 2.  
 104 ὁ ταχέως καὶ τραυῶς ἀποφαινόμενος.  
 He quotes also from Alcman (apud  
 Athenaeum II. 499) τυρὸν ἐτίρησας  
 μέγαν ἀτρύφον ἀργιφόνταν, al. ἀργύ-  
 φον τε. And according to the Etym.  
 Magn. ἀργειφόντης was an epithet of the  
 Sun God. The word then refers back

to an old myth which connects Hermes  
 with the phenomena of the dawn or  
 the brightness of day. A later age  
 succeeds which is ignorant of these  
 earlier legends, and a new etymology  
 and new associations are invented for  
 a word which has lost its original  
 meaning, and thus we come to such  
 interpretations as the Scholiasts repro-  
 duce—ἡ τὸν ἀργὸν καὶ καθαρὸν φόνου,  
 ἡ τὸν φονεύσαντα Ἄργον τὸν πολυόμ-  
 ματον δε ἐφύλασσε τὴν Ἰῶ, ἡ τὸν φονέα  
 τῆς ἀργίας, κ.τ.λ.

40. τίσις Ἀτρεΐδαο, 'vengeance for  
 the murder of Atreus' son, sc. Aga-  
 memnon. So ποῦνι Πατρόκλοιο Il. 21.  
 28. Others join Ὀρέσταιο Ἀτρεΐδαο, but  
 it is contrary to Homeric custom to use  
 the grandfather's name for a patronymic  
 except in the case of Achilles. For the  
 transition from the oblique to the  
 directa oratio cp. infra 276, 374.

41. ἰμείρεται, a common Epic form  
 of the conjunctive with short vowel:  
 so ἴομεν = ἰωμεν *passim*.

43. ἀθρόα, his death was the one  
 lump sum, as it were, paid as the price  
 of his adultery and assassination.

44. γλαυκῶπις. The description of  
 Athena as the war-goddess Il. 1. 200  
 δεινὴ δέ οἱ ὅσσε φάσθην is parallel to

'ὦ πάτερ ἡμέτερε Κρονίδη, ὑπάτε κρείδντων,  
 45 καὶ λίην κεινός γε εἰκόβτι κείται δλέθρῳ·  
 ὥς ἀπόλοιτο καὶ ἄλλος τις τοιαῦτά γε βέροι.  
 ἀλλὰ μοι ἀμφ' Ὀδυσῇ δαΐφρονι δαίεται ἥτορ,  
 δυσμῶρ, ὃς δὴ δηθὰ φίλων ἀπο πῆματα πάσχει  
 νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὁμφαλός ἐστι θαλάσσης. 50  
 νήσος δεινδρήεσσα, θεὰ δ' ἐν δώματα ναίει,  
 Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὃς τε θαλάσσης

this epithet. The notion contained in it is not that of colour but of brightness and flashing splendour. So Schol. on Apoll. Rhod. 1. 1280 διαγλαύσσουσιν ἀντὶ τοῦ φωτίζουσι ἢ διαλάμπουσι, ὅθεν καὶ ἡ 'Αθηνᾶ γλαυκῶπις, καὶ γλήρη ἡ κόρη τοῦ ὀφθαλμοῦ, παρὰ τὸ γλαύσσειν ὃ ἴσσι λάμπειν. καὶ Εὐριπίδης ἐπὶ τῇς σελήνης ἐχρήσατο γλαυκῶπις τε στρέφεται μήνη.

46. δοκῶσι. Virg. Aen. 4. 696 'merita nec morte peribat.'

47. ὅτις βέροι. Use of the optative in general statements. Cp. Od. 6. 286, where the mood changes to conjunctive by way of specializing the general sentence.

48. δαΐφρονι, 'skilled.' It seems quite impossible to accept the common view supported by Buttm. that δαΐφρων in the Iliad has the sense of 'warlike' from δαΐ = battle; and in the Odyssey of 'prudent' from δαΐναι. Especially as even in the Il. (11. 482) it is used as an epithet of Odysseus. Δαΐναι is the only word to which it should be referred, and the circumstances of the poem will suggest the subjects in which the wisdom or knowledge is shown. A warrior is one of those who are δεδαηκότες ἀλκῆν, a man of peace is learned in counsel and expedients, and the arts of peace generally.

50. ὅθι τε. Philologists disagree upon the origin of the Epic particle τε. Some refer it to the same stem as τις, and thus compare it both in derivation and usage with the Lat. *que*. Others derive it from the demonstrative stem seen in το, τος, οὗ-τος, etc. The addition of the particle to pronouns and adverbs seems to indicate a constant action rather than an isolated act, a reference

to whole classes, rather than to individuals. As instances we may compare Il. 1. 1 μήνιν . . ἢ μυρ' Ἀχαιοῖς ἀλγε' ἔθηκεν, with Il. 5. 876 κόρυνην οὐλομένην ᾗ τ' αἰὲν ἀήσυλα ἔργα μέμλε, and Od. 1. 327 νόστον λυγρόν δν ἐκ Τροίης ἐπετείλατο, with ibid. 341 δειδῆς λυγρῆς ἢ τέ μοι . . κῆρ τείρει, in which passages a single fact is contrasted with habitual action. The generalising force of the particle is seen in such phrases as Od. 5. 438 κύματος ἐξαναδδὸς τὰ τ' ἐρεύγεται ἠπειρόνδε = *ex eo genere fluctuum qui*. Compare too the use of οὗς τε Od. 5. 422; 13. 223; 14. 63; 15. 379. So οὗς τε Od. 10. 517. On the whole, if we seek for a distinction between this compound relative and the simple relative, we may say that the former often introduces a characteristic of the antecedent, whether, as in the present case, and in v. 52, the antecedent stands alone in its possession of the said characteristic, or whether, as in Il. 5. 876, it is one of a class, all the individuals of which possess it.

51. νήσῳ . . νήσος. For this anacoluthon cp. Il. 6. 396 θυγάτηρ μεγάλητορος Ἡετίανος 'Ἡετίανος δὲ ἵνασι. Il. 10. 436 τοῦ δὴ καλλίστου Ἰφίου Ἰδον ἥδ' μεγίστου· λευκότεροι χιόνος, κ.τ.λ. ἐν, adverbial = 'therein.'

δώματα ναίει, as Od. 4. 811.

52. ὀλοόφρονος, 'malign.' Lit. 'of mischievous intent.' The word frequently denotes the qualities for which a wizard is feared; so we find it applied to Aeetes. Circe's father, Od. 10. 137; and to Minos, for his evil designs against Theseus, 11. 322. Compare the expression ὀλοφάνα εἶδος, used of the magician Proteus, Od. 4. 460, and ὀλοφάνα δῆνεα Κίρκης 10. 289. The reason of its being applied here to the giant Atlas

πάσης βένθεα ὀδεν, ἔχει δέ τε κίονας αὐτὸς  
μακρὰς, αἱ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.  
τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει,  
αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλλοῖσι λόγοισι  
θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεὺς,  
ἰέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι  
ῆς γαίης, θανέειν ἱμείρεται. οὐδέ νυ σοὶ περ

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is more general but still similar; it is implied in *ὅς τε θαλάσσης πάσης βένθεα ὀδεν*: preternatural knowledge makes its possessor suspected of the inclination as well as the power to use it hurtfully. F. G. Welcker (Götterl. 1. 479) interprets the epithet here of the guilt of Atlas in having led a rebellion of the Titans excited by Hera, which was put down by Zeus with the help of Athena and Apollo (Hygin. Fab. 150): and he gives as a comment on *ὅς τε*... *ὀδεν* a legend in Pausanias (9. 20. 3) that Atlas sat at Tanagra πολυπραγμονίῃν τὰ τε ὑπὸ γῆς καὶ τὰ οὐράνια.

53. The account of Atlas is thus given in Hesiod. Theog. 517

Ἄτλας δ' οὐρανὸν εὐρὺν ἔχει κρατερῆς  
ἵπ' ἀνέγκη  
ψείρασιν ἐν γαίῃ, πρόσπαρ Ἑσπερίδων  
λιγυράωνων,  
ἱστῆας, κεφαλῇ τε καὶ ἀκαμάτρσι χέ-  
ρεσσιν.  
ταῦτην γάρ οἱ μοῖραν ἰδάσσατο μη-  
τίετα Ζεὺς.

and again, *ibid.* 746

Τῶν πρόσθ' Ἰανπετοῖο πᾶσι ἔχει· οὐρα-  
νὸν εὐρὺν  
ἱστῆας, κεφαλῇ τε καὶ ἀκαμάτρσι χέ-  
ρεσσιν  
ἀστεμφέας, δδοὶ Νύξ τε καὶ Ἥμέρη  
δάσσον ἰούσαι  
ἀλλήλας προσείπον.

The locality here intended seems to be the far West, where the sun sinks and whence the darkness proceeds; cp. Od. 10. 81. Aeschylus P. V. 348 follows the same account, describing Atlas as *ὅς πρὸς ἐσπέρους τόπους | ἱστῆκε, κίον' (dual?) οὐρανοῦ τε καὶ χθονὸς | ὁμοῖν ἑρείδων*. Cp. also P. V. 430 *οὐρανίῳ τε πόλον νότοις ὑποστεγάζει*. Humboldt (quoted by Paley in his note on Hesiod) thinks that the Atlas of the early poets was the Peak of Teneriffe, of which vague accounts had been brought by Phoenician mariners. The word *αὐτὸς*

is emphatic: the *κίονες* support heaven, Atlas supports the *κίονες*. The interpretation of *ἀμφὶς ἔχουσι* is uncertain. It either may be rendered 'which support at either side,' sc. at E. and W.; as if the gigantic Atlas, by the enormous breadth of his shoulders, or with the vast span of his outstretched hands, supported pillars wide enough apart to sustain either extremity of the vault of heaven. This accords best with two passages in Pausanias (5. 18. 1) *ἐπὶ τῶν ὤμων κατὰ τὰ λεγόμενα οὐρανὸν τε ἀνέχει καὶ γῆν*, and (5. 11. 12) *οὐρανὸν καὶ γῆν ἀνέχων παρέστηκε*. In this case the *ἔχουσι* can only refer properly to *οὐρανὸν, γῆν* must be added by a Zeugma, the general idea of stability running through the two expressions; but the *οὐρανός* has its stability from the *κίονες*, that of the earth is in itself. A simpler way is to render *ἀμφὶς ἔχουσι* of vertical not of horizontal distance, 'which keep asunder;' the earth lies below, the heaven extends above, and between the two stands Atlas with his pillars keeping them apart.

The myth of Atlas is rationalised in two ways: (1) geographically, to which interpretation we owe the bestowal of the name of Atlas (*ἄ-τλας*, 'the upholder') on the cloud-capped range of Garamanian or Nasamonian mountains; and (2) physically, where Atlas represents the power which holds all the universe in its place (Arist. de Caelo 2. 1; Metaph. 4. 23), or the axis on which the heavens turn (Arist. de Anim. Motu 3). Cp. Welcker, Götterlehre, 1. 752.

58. καὶ καπνόν, 'were it but the smoke.' Cp. Ov. Epp. ex Pont. 1. 3. 33 *opiat Fumum de patriis posse videre focus*; καπνὸν πόλεως ὑπερθρώσκοντα Eur. Hec. 823.

59. περ. The variation of meaning in this particle is exactly analogous to

ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. οὐ νύ τ' Ὀδυσσεὺς 60  
 Ἀργείων παρὰ νηυσὶ χαρίζετο ἱερὰ βέζων  
 Τροίῃ ἐν εὐρείῃ; τί νύ οἱ τόσον ὠδύσαο, Ζεῦ;

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς  
 'τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.  
 πῶς ἂν ἔπειτ' Ὀδυσσεύς ἐγὼ θείοιο λαθοίμην, 65  
 ὅς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ' ἱρὰ θεοῖσιν  
 ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν;  
 ἀλλὰ Ποσειδάων γαίηχος ἀσκελὲς αἰὲν  
 Κύκλωπος κεχόλωται, δν ὀφθαλμοῦ ἀλάωσεν,

that of *ἐμπης*. Though etymologically they would rather mean 'very much,' 'by all means,' they are more often used with a qualifying or concessive force = 'at any rate,' 'at least,' which is reflected upon them from the word with which they are used or the context in which they occur. Cp. Od. 2. 199.

60. οὐ νύ τ' Ὀδυσσεύς. The word elided is *τοῖ*, i.e. *σοι* governed by *χαρίζετο*, cp. infra 347. So *μ'* for *μοι* Od. 4. 367; Il. 9. 673. The hiatus before *οὐ νύ τ' Ὀδ.* is common in the bucolic caesura, especially after a pause in the sense.

62. ὠδύσαο. A play upon the name Ὀδυσσεύς. Cp. Od. 19. 275, 407.

64. ἕρκος ὀδόντων. The ancient commentators generally understood this phrase of the lips. It is better to take it of the teeth themselves, which look like a fence when the lips open to speak. That the words were so understood in classical times may be inferred from the line in Solon (Bergk 25. 1) *παῖς .. ἔτι νήπιος ἕρκος ὀδόντων φύσας ἐκβάλλει*. Ameis quotes from Gell. N. A. 1. 16 *vallum dentium*, and from Pliny N. H. 11. 181 *cor munitum pectoris mureo*. For the genitive cp. *πύργου βύμα* Soph. Aj. 159; *φόβου πρόβλημα* ib. 1076. The construction *ὅς ἕρκος ὀδ.* *φύγεν* is generally called the *σχῆμα καθ' ὅλον καὶ μέρος*, cp. Il. 20. 44 *Τρώας τρόμος ἐπῆλυθε γαῖα*. Od. 19. 356 *ἥ σε πόδας νύβει*. Also Od. 11. 578; 18. 391; Il. 2. 171; 5. 98; 12. 400. On the passage *τὸν δὲ σκότος ὄσσε κάλυψεν*, Hermann says there is a confusion

between *τὸν δὲ σκότος κάλυψεν* and *τοῦ δὲ ὄσσε σκότος κάλυψεν*, but the construction is rather a true instance of Homeric exegesis, where the subsequent word adds a nearer definition, as in Il. 21. 37 *ὁ δ' ἐρινεὸν ὀξεί χαλεπὴ τάμνε νέουε δρηκας*. As a rule the general word comes first, the specific one second, but the other order is found, as in Il. 21. 180 *γαστέρα γάρ μιν τύψε*. The same construction is used with two datives. Cp. *μηκέτ' ἔπειτ' Ὀδυσσὶ κάρη ὁμοῖσιν ἔπειθ* Il. 2. 259, *δίδου δέ οἱ ἡνία χερσίν* Il. 8. 129.

65. *ἔπειτα* = 'after all this.' This *ἔπειτα* is the forerunner of the so called *εἰτα indignantis* of later Greek. It is worth noticing that whereas afterwards *ἔπειτα* only retained its literal sense expressive of sequence of time, it has in Homer the more artificial sense as well of sequence in reasoning. Cp. infra 84.

66. *βροτῶν* is governed by the compound *περὶ-ἐστὶ* as Od. 18. 248 *ἐπεὶ περίεσσι γυναικῶν*. In the second clause *περὶ* is adverbial to *ἔδωκε*. Trans. 'Who is beyond mortals in wisdom, and beyond [all others] gave sacrifices to the gods.' Cp. Il. 1. 258 *οἱ περὶ μὲν βουλήν Δαναῶν περὶ δ' ἐστὶ μάχεσθαι*.

68. *γαίηχος*, according to the older commentators, 'earth-surrounding.' It is doubtful whether this meaning can be assigned to *ἔχειν*, so that it has been proposed to render, 'earth-supporting,' carrying out the notion of the earth resting on the sea. Autenrieth prefers 'lord of earth.'

ἀντίθεον Πολύφημον, δὸν κράτος ἐστὶ μέγιστον 70  
 πᾶσιν Κυκλώπεσσι· Θῶσα δέ μιν τέκε νύμφη,  
 Φόρκυνος θυγάτηρ, ἀλδς ἀτρυγέτοιο μέδοντος,  
 ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγείσα.  
 ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων  
 οὗ τι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἵης. 75  
 ἀλλ' ἄγεθ', ἡμεῖς οἶδε περιφραζόμεθα πάντες  
 νόστον, ὅπως ἔλθῃσι Ποσειδάων δὲ μεθήσει  
 δν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων  
 ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἶος.  
 Τὸν δ' ἡμέιβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 80  
 'ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,  
 εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι,  
 νοστήσαι Ὀδυσῆα δαΐφρονα δνδε δόμονδε,  
 Ἑρμεῖαν μὲν ἔπειτα, διάκτορον ἀργειφόντην,

70. δον] δο. See note below. ἐστὶ] Bekker ἔσκε from Schol. V. 72. μέ-  
 δοντος] Aristoph. μέδοντι. Schol. H. Q. Vind. 133 ad Od. 13. 96. 83. δαΐ-  
 φρονα] Eustath. and many MSS. give πολύφρονα, which La Roche adopts.

70. Πολύφημον, the accusative attracted to the case of the δν preceding.

δον. Curtius seems right in describing this form as only an incorrect way of writing δο. It only occurs twice, here and in Il. 2. 325 δον κράτος, δον αἰέος. He describes δο as an intermediate form of the genitive between -οιο and -ον. On the same view Ahrens would write Διόλοο Od. 10. 36, 60. See Curt. Explan. Gk. Gram. p. 64.

ἐστὶ. Bekker's ἔσκε rests on slight authority. The tense would either mean that the Cyclops was dead or had lost the might he once had.

71. Κυκλώπεσσι. We have a choice of interpretations here, (1) in the eyes of all the Cyclops, or (2) among all the Cyclops. Cp. Od. 11. 485; 16. 265, where κρατεῖν is similarly used with a dative. Analogous to this is the phrase ἀφνειὸς Πυλίοισι μέγ' ἔροχα Od. 15. 227. See Ellendt. (Bemerkung. über Hom. Sprachgeb. Königsberg, 1863) who maintains that such datives are the regular object dative after the verb, μέγα κρατεῖς νεοῖεσσι Od. 11. 485 (where see note), λαῶν οἷσιν ἀνασσε

Od. 2. 234, γιγάντεσσι βασιλεύειν Od. 7. 59, εἰνάκις ἀνδράσιν ἦρξα Od. 14. 230. However we explain the dative it must be carefully distinguished from the use of the genitive after such words, nor could we couple μέγιστον Κυκλώπεσσι in the same sense in which a superlative is followed occasionally by a genitive expressing competition and comparison.

72. ἀτρυγέτοιο. See on Od. 5. 140.

74. ἐκ τοῦ δὴ = 'from that time forward.'

76. ἡμεῖς οἶδε, 'we [that are] here.' δε, like Lat. *hic*, points to that which is nearest to the speaker.

78. ἀντία πάντων. It makes the best antithesis to join ἀντία πάντων ἐριδαινέμεν οἶος, 'to contend by himself against all,' and to take δθ. ἀέκητι θεῶν as a separate clause enhancing the force of πάντων by showing of whom the πάντες consisted.

82. εἰ μὲν δὴ. The return to this protasis is ἔπειτα 84.

84. διάκτορος. Eustath. ad l. interprets this as ὁ διὰ τὸν τοῦ ἀγγελλίας.



νῆσον ἐς Ὀγγυλὴν ὀτρύνομεν, ὄφρα τάχιστα  
 Νύμφη ἐνπλοκάμφει πη νημερτέα βουλὴν,  
 νόστον Ὀδυσσεύς ταλασίφρονος, ὥς κε νέηται.  
 αὐτὰρ ἐγὼν Ἰθάκηνδ' ἐσελεύσομαι, ὄφρα οἱ υἷδν  
 μᾶλλον ἐποτρύνω, καὶ οἱ μένος ἐν φρεσὶ θείω,  
 εἰς ἀγορὴν καλέσαντα κάρη κομόωντας Ἀχαιοὺς  
 πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἳ τέ οἱ αἰεὶ  
 μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἑλικας βοῦς.

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85. Ὀγγυλὴν] ἐν τῇ κατ' Ἀντίμαχον Ὀγγυλὴν γράφεται. Schol. H. M. P. Q.  
 88. Ἰθάκηνδ'] The readings vary between Ἰθάκην and Ἰθάκηνδε, ἐσελεύσομαι, ἐπε-  
 λεύσομαι and διελεύσομαι. 90. κάρη κομόωντας] The phrase occurs twenty-six  
 times in Homer. In the Venetus A. the words are always separated: Eustath. 165.  
 14 notices both ways of writing it. Cp. κάρη ξανθὸς Od. 15. 133; κεφαλὰς κομόωντας  
 Hdt. 4. 168.

Buttm. Lexil. p. 230 combats this, and refers the word to δάκω, i.e. διάκω, making it = runner, cp. διάκονος. Nitzsch retains the derivation from διάγω, in the sense of πέμπειν, 'to conduct.' Cp. the act of Hermes in withdrawing Ares from the battle, Il. 5. 390; and conducting Heracles on his quest of Cerberus, Od. 11. 625.

85. Ὀγγυλὴν. On the possibility of reconciling Homeric geography with actual fact see note on Od. 5. 34.

ὀτρύνομεν, with shortened vowel, as λείρεται, supra 41.

86. ἐνπλοκάμος does not mean only 'fair-haired' like ἡύκομος, but points to beauty of her *coiffure*; πλόκαμοι are ringlets or plaits. Cp. Il. 14. 176 χερσὶν πλοκάμους ἐπλεξε φαεινοῖς.

νημερτέα βουλὴν νόστον. 'That which is infallibly purposed,' viz. that Odysseus shall return. Cp. Od. 20. 245 οὐχ ἡμῖν συνεθέσεται ἦδε γε βουλὴ Τηλεμάχοιο φόνος.

88. αὐτὰρ ἐγὼν points the contrast to Ἑρμείαν μὲν supra 84.

Ἰθάκηνδ' ἐσελεύσομαι = 'will go to the island and into the town.' See critical note.

ὄφρα. The existence of the correlative τότε, like εἰς and τότε, seems to settle the question that these particles are related to the pronominal stem ὁ. ὄφρα may be for ὁφ-ρα, a combination of ρα with ὁ-φι a locative of ὁ.

90. καλέσαντα. Cp. Schol. ad Il. 1. 542 ἡ δὲ φράσις συνήθη ἀπὸ δοτικῆς

εἰς αἰτιατικὴν ἔρχεσθαι, i.e. from dative to accusative. See note on Od. 6. 60.

Ἀχαιοὺς. This is properly the name of a powerful tribe in N. Greece and the Peloponnese. They were also found in Ithaca (Od. 1. 394), and in Crete (Od. 19. 175); but the word was used as the common designation of the Greek race. They wore the hair altogether unshorn (κάρη κομ.). Cp. the description of the Abantes, Il. 2. 542 ὅπθεν κομόωντες.

91. ἀπειπέμεν, 'to speak out his mind.' Here the word is used without a following accusative, as Il. 9. 431 μάλα γὰρ κρατερῶς ἀπείπειν, but the full expression μῦθον ἀπηλεγέως ἀποιπεῖν occurs below (373) and Il. 9. 309. These passages confute Nitzsch's interpretation of 'renouncing,' 'breaking off with' the suitors. Cp. Aesch. Agam. 934 εὖ τόδ' ἐξείπον τέλος.

92. ἀδινά, 'thick-thronging.' A descriptive epithet of sheep and goats. This is better than Buttm.'s view, 'that ἀδινός is here a particular epithet for a particular case; the cattle which the suitors slaughtered were always (αἰεὶ) driven thither in herds or numbers,' Lexil. p. 35. It is of course true, as Buttm. says, that it is not necessary for ἀδινά to be a generally descriptive epithet because εἰλίποδας is one, but the interpretation given in the note keeps closer to the fundamental meaning assigned by Buttm. himself to ἀδινός, sc. 'compactness.' See on Od. 4. 721.

πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,  
νόστον πευσόμενον πατρὸς φίλου, ἣν που ἀκούσῃ,  
ἡδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν.' 95

ᾧς εἰποῦσ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,  
ἀμβρόσια, χρύσεια, τά μιν φέρον ἡμὲν ἐφ' ὕγρην  
ἡδ' ἐπ' ἀπείρονα γαῖαν ἄμα πνοιῆς ἀνέμοιο.  
[εἶλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῷ,  
βριθὺ, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 100  
ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.]  
βῆ δὲ κατ' Οὐλύμποιο καρήνων αἴξασα,  
στῇ δ' Ἰθάκης ἐνὶ δῆμῳ ἐπὶ προθύροις Ὀδυσῆος,  
οὔδοι ἐπ' αὐλείου· παλάμη δ' ἔχε χάλκεον ἔγχος,

93. *Σπάρτην*] Zenodot. *Κρήτην*. Some MSS. add after 93 *Κεῖθεν δ' ἐς Κρήτην τε περ' Ἰδομενεῖα ἀνακτα· δε γὰρ δευτέρως ἦλθεν Ἀχαιῶν χαλκοχιτάνων*. 95. *ἔχῃσιν*] λάβῃσιν Rhianus. 97, 98. Not found in Marseilles MS. and criticised by Aristonic. on Il. 24. 341, 342, as suitable there, and in Od. 5. 44, but inappropriate here. 97-101. *προθετοῦντο οἱ στίχοι*, i.e. a pre-Aristarchean rejection. Schol. M. T. 99-101. *ἀθετοῦνται μετ' ἀστερίσκων ὅτι ἐν τῇ ε' τῆς Ἰλιάδος καλῶς*. Schol. M. V. v. 99 occurs in Il. 10. 135. Cp. ἡ τοῦ δόρατος ἀνάληψις πρὸς οὐδὲν ἀναγκαῖον Schol. M. T. but see inf. 104.

*εἰλιπώδης*. Buttmann's interpretation, 'heavy-treading,' seems doubtful on three grounds. (1) It is probable that the senses assigned by him to the root should be transposed, and that the meaning of 'roll' is primary, and that of 'thrust' secondary; (2) we do not find it applied in the sense of 'thrusting' to the simple vertical pressure of a dead weight. (3) The meaning he gives to *εἰλιπώδης* does not suit its use in other contexts, as Eupol. Com. 5, where it is applied to women, and the passage quoted by Buttm. himself (Hippocr. de Artic. 7) where the epithet is applied to oxen because their joints are loose set (*χαλαρά*). The explanation of the Schol. is nearer the truth, *ὡς ποιοῦντες τὴν τῶν ποδῶν κίνησιν ὥσπερ ἐλικοειδῆ*, meaning that each foot as it is set forward describes a segment of a circle; a movement made necessary by its being so slightly lifted. *εἰλιπώδης* as an epithet of oxen thus forms a graphic contrast to the word *δερσίποδες* applied to horses, Il. 3. 37.

*Δίκας*. In spite of the interpretation of Apoll. Lex. Hom. *ἀπὸ τοῦ κατὰ τοὺς*

*πόδας ἐλιγμού*, we must consider the meaning settled by the phrase in Hymn. ad Mercur. 192 *βόας . . κερδέσσιν ἐλκτάς*. Cp. Od. 12. 348, 355.

93. Πύλον ἡμαθόεντα, see on Od. 3. 4.

95. ἵνα μιν κλέος ἔχῃσιν, sc. *ὡς κοπιᾶσαντα ὑπὲρ τοῦ πατρὸς*, Eustath. Cp. Il. 17. 143 *ἢ σ' αὐτῶν κλέος ἐσθλὸν ἔχει*.

97. ὕγρην. Ameis ad loc. gives a list of such feminine adjectives used substantively, from which the following specimens are taken, *ἀερη* Od. 5. 313, *ἀμβροσίη* 4. 445, *ζεφυρίη* 7. 119, *ἰση* 9. 42, *σχεδίη* 5. 33.

101. *κοτέσσεται*, = *κοτέσθαι*.

*ὀβριμοπάτρη*. Bekker and others write *ὀβριμος* instead of *ὀβριμος* on the authority of some later MSS. The word is probably connected with *βρί-θω*, *βρί-αρός*, *βαρύς*, etc., with the prosthetic *ὀ*, as in *ὀβριάρεω* for *βριάρεω* (Lobeck El. 1. 80). See Curtius, Gk. Etym. pp. 466, 653.

103. *ἐπὶ προθύροις οὔδοι ἐπ' αὐλείου*, 'in the outer porch at the threshold of the court.'

εἰδομένη ξείνῳ, Ταφίων ἡγήτορι, Μέντη.  
 εὔρε δ' ἄρα μνηστήρας ἀγήνορας. οἱ μὲν ἔπειτα  
 πεσσοῖσι προπάροιθε θυράων θυμὸν ἔτερπον,  
 ἥμενοι ἐν ρινόισι βοῶν, οὓς ἔκτανον αὐτοί.  
 κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες  
 οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ,  
 οἱ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας  
 νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ δατεῦντο.

105

110

111. The reading given in the text seems to have been that of Aristarchus. But Kayser (see Ameis, Anhang ad loc.) supposes that he wrote νίζον ἰδὲ πρότιθεν. Eustath. gives *πρότιθεντο* ἰδέ. Cp. Schol. E. M. ἀμεινὸν φησιν Ἡρακλιδὸς ἀναγινώσκων *πρότιθεν* τοὶ δέ.

105. Ταφίων. The Ταφίων νῆσοι were a number of islets off the Leucadian coast, the largest of which was Taphos (Meganisi). They were inhabited by Teleboans and Taphians (cp. Hesiod Scut. Herc. 19 ἀνδρῶν ἥρώων Ταφίων ἰδὲ Τηλεβοῶν), who were a race of pirates. Cp. Suidass. v. Τάφιος = ὁ ληστής. In Od. i. 181 they are called φιλήρετμοι. The eponymous founder of the Taphian race was Taphos or Taphios, son of Pterelus. Etym. M. 748.

106. εὔρε δ' ἄρα. This does not mean that she was looking for them, but that she 'came on them' there. Lat. *offendit*. The word *ἔπειτα* will then signify, not the next thing that took place, but the next thing she observed.

107. πεσσοῖσι. Athenaeus quotes (i. 29) a description of this game as played by the suitors, οὐτὼ γὰρ καὶ ἑκατὸν ὄντες οἱ μνηστῆρες διετίθεσαν ψήφους ἐναντίας ἀλλήλαις, ἴσας πρὸς ἴσας τὸν ἀριθμὸν, ὅσοι περ ἦσαν καὶ αὐτοί. Γίνεσθαι οὖν ἑκατέρωθεν τέσσαρας καὶ πεντήκοντα. Τὸ δ' ἀνὰ μέσον τούτων διαλιπεῖν ὀλίγον κενόν. ἐν δὲ τῷ μεταχρῆμιν τούτῳ μίαν τιθέναι ψήφον, ἣν καλεῖν μὲν αὐτοὺς Πηνελόπην· σιστόν δὲ ποιεῖσθαι εἰ τις βάλῃαι ψήφῳ ἑτέρα· καὶ κληρουμένῳ τὸν λαχόντα στοχάζεσθαι ταύτης. Εἰ δὲ τις τύχῃ καὶ ἐκπερούσει πρόσω τὴν Πηνελόπην, ἀποτίθεσθαι τὴν ἑαυτοῦ εἰς τὴν τῆς βληθείσης καὶ ἐξωσμένης χάραν, ἐν ᾗ πρότερον ἦν. καὶ πάλιν στάνα τὴν Πηνελόπην, ἐν ᾗ τὸ δεύτερον ἐγένετο χωρίον, ἐντεῦθεν βαλεῖν [τὴν ἑαυτοῦ]. Εἰ δὲ τύχῃ ἀνευ τοῦ μηδεμίαν τῶν ἄλλων ψάσαι νικᾷ, καὶ ἑλπίδας ἔχειν πολλὰς γαμήσειν αὐτῇ. Τὸν δὲ Εὐρύμαχον πλείστας εὐληφέναι ταύτῃ τῇ παιδιᾷ καὶ εὐελπιν εἶναι τῷ γάμῳ.

109. κήρυκες. It would seem that a distinction must be made between κήρυκες οἱ δημοεργοὶ ἴσας Od. 19. 135 and the private κήρυκες attached to the retinue of kings and chieftains. Talthybius, the κῆρυξ of Agamemnon (Il. 1. 321), became the eponymous founder of a herald-caste; εἰσὶ δὲ καὶ ἀπόγονοι Ταλθυβίου, Ταλθυβίδαί τε καλεόμενοι, τοῖσι αἱ κηρυκῆαι αἱ ἐκ Σπάρτης πᾶσαι γέρας δέδονται (Hdt. 7. 134). The κήρυκες were of noble or even royal blood; their epithets are ἀγαυοί (Il. 3. 268) or θεῖοι (4. 192). Their duties were,—the summoning of assemblies (Il. 2. 50, etc.), treating with enemies (Il. 7. 274), preparing for sacrifices (Od. 20. 276), waiting at sacrificial banquets, to which duty the private κήρυκες (as here and inf. 143, etc.) must have added that of general attendance at feasts where their masters were present. Gladstone (Hom. Stud. 3. 69) remarks that they are 'the only executive officers that are found in Homer.' Thus the office of the private κῆρυξ approached that of the θεράπων, cp. Od. 18. 423 κῆρυξ Δουλιχίδης, θεράπων δ' ἦν Ἀμφινόμοιο. The θεράπωνες were at least freeborn, often of noble descent, and they stood in the relation to the chieftains of squires to knights in more modern days. Patroclus is θεράπων to Achilles (Il. 16. 244), Meriones to Idomeneus (Il. 23. 113). In the Odyssey their duties are naturally more closely connected with household life, and resemble those of pages.

110. οἱ μὲν, sc. κήρυκες, οἱ δέ, sc. θεράποντες.

112. τοὶ δὲ . . . δατεῦντο. Cp. *δοῶν*

Τὴν δὲ πολὺ πρῶτος ἶδε Τηλέμαχος θεοειδής,  
 ἦστο γὰρ ἐν μνηστῆρσι φίλον τέτιημένος ἦτορ,  
 ὁσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσὶν, εἴ ποθεν ἔλθων 115  
 μνηστῆρων τῶν μὲν σκέδασιν κατὰ δώματα θείη,  
 τιμὴν δ' αὐτὸς ἔχοι καὶ κτήμασιν οἷσιν ἀνάσσοι.  
 τὰ φρονέων, μνηστῆρσι μεθήμενος, εἶσιδ' Ἀθήνην.  
 βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ  
 ξείνων δητὰ θύρῃσιν ἐφειστάμεν· ἐγγυθὶ δὲ στὰς 120  
 χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,  
 καὶ μιν φωνήσας ἔπεα πτερρόεντα προσηύδα·

117. κτήμασιν] κτήμασιν ἐν ταῖς εἰκαιόταις. Αἱ εἰκαιόται (sc. ἐκδόσεις) like αἱ κοιναί, represent the uncritical editions from which Aristarchus dissented. Αἱ εἰκαιόται are mentioned twelve times, Il. 9. 324; 15. 50; 18. 376; 19. 95, 189; 21. 587; 22. 301; Od. 1. 117; 2. 182; 5. 232; 14. 428; 19. 83. Five of these readings Aristarch. is distinctly said to have rejected. See La Roche, H. T. 97. Schol. M. Αἱ δώμασιν.

θεράποντα δαήμενε δαιτροσυνάων Od. 16. 253. πρότιθεν, 'set tables in front of the seats,' cp. Od. 10. 354 προπάροιθε θρόνων ἐτίθαινε τραπέζας. This is equivalent to the expression used by Tacitus (Germ. 22) *separatas singulis sedes et sua cuique mensa*. That this was not the universal practice appears from Od. 17. 93 foll., where two sit at one table; or Il. 9. 216, where one table serves for all the guests.

115. ὁσσόμενος, from root δκ=δπ. Curtius (Gk. Etym. 407) shows that the form ὁσσομαι (i. e. δκ-jo-μαι) points to an original κ, which is retained in the Boeot. *ὀφθαλλος*=ὀφθαλμός, and appears in the Sansk. *ak-sh-a-m*, 'eye;' and the Latin *oc-ulus*. The first meaning of ὁσσομαι is simply 'to see,' cp. Od. 7. 31; the secondary, 'to have one's thoughts set on,' 'to see in one's mind's eye.' Cp. Od. 20. 80 ὅρρ' Ὀδυσῆα ὁσσομένη καὶ γαῖαν ὑπο στυγερὴν ἀφικοίμην.

116. μνηστῆρων τῶν μὲν, 'of the suitors here,' in strong contrast to αὐτός. This position of the demonstrative pronoun is analogous to a use in Attic Greek of οὗτος. Cp. οἱ τῶν ἱκανοτάτων καὶ εἰ καὶ κακῶς ποιεῖν λόγοι, οὗτοι καὶ μάλιστα ἐνδύονται ταῖς ψυχαῖς (Xen. Cyr. 2. 1. 13), but it is mostly found when a relative clause follows; cp. ἀνδρα τὸν δε Od. 10. 74, πῶλιν τὴν ... εἴη Il. 4. 41, συνθεσίουσαν τάων αἰ Il. 5.

320, but cp. Il. 7. 461 *τείχος ἀναρρήξας τὸ μὲν εἰς ἅλα πᾶν καταχέουσι, | αὐτὸς δ' ἥϊόνα μεγάλῃν ψαμάθοισι καλύψαι*.

117. τιμὴν. Nitzsch reckons under the 'prerogatives' of the Homeric king, (1) the royal estate, *τίμενος* Il. 6. 193-195; 9. 578; Od. 6. 293; (2) tribute and fees, *λιπαρὰ θέμιστες* Il. 9. 156; (3) special gifts, *δωτήρησι θεὸν αἶε τιμήσσοι* ibid.; (4) daily maintenance at the public cost, Il. 17. 249; (5) invitations to feasts, Od. 11. 185. Cp. Il. 12. 310

Γλαῦκε, τίη δὴ νῶϊ τετιμῆμεσθα μάλιστα  
 ἔδρη τε κρέασιν τε ἰδὲ πλείους δεπείσσω  
 ἐν Λυκίῃ, πάντες δὲ θεοὶ δὲ εἰσορῶσιν;  
 καὶ τίμενος νεμόμεσθα, κ. τ. λ.

119. νεμεσσήθη δέ, where in Attic syntax we should find *νεμ. γάρ*.

122. καὶ μιν φωνήσας ... προσηύδα. Classen (Homer. Sprachgeb. 117 foll.) reckons forty-four instances of this formula (omitting lines of doubtful authority and two passages from Od. 24 and Il. 24), and notes that it is used either to mark the first commencement of a speech, or the resumption of one that has been interrupted, or to give a peculiar solemnity or emphasis to the words that follow.

φωνήσας = 'lifting up his voice,' *φωνεῖν* is intransitive in Homer. The only exception occurs in Od. 24. 535 (a later addition) *πάντα δ' ἐπὶ χθονὶ πίπτε, θεῶς*

‘Χαῖρε, ξεῖνε, παρ’ ἄμμι φιλήσεται· αὐτὰρ ἔπειτα  
δείπνου πασσάμενος μυνθήσεται ὅττεβ’ σε χρή.’

‘Ὡς εἰπὼν ἡγεῖθ’, ἡ δ’ ἔσπετο Παλλὰς Ἀθήνη. 125  
οἱ δ’ ὅτε δὴ ῥ’ ἔντοσθεν ἔσαν δόμου ὑψηλοῖο,  
ἔγχος μὲν ῥ’ ἔστησε φέρων πρὸς κίονα μακρὴν  
δοουροδόκης ἔντοσθεν ἐυξέου, ἔνθα περ ἄλλα  
ἔγχε’ Ὀδυσσῆος ταλασίφρονος ἴστατο πολλὰ,  
αὐτὴν δ’ ἐς θρόνον εἰσεν ἄγων, ὑπὸ λῖτα πετάσσας, 130  
καλὸν δαιδάλεον ὑπὸ δὲ θρήνης ποσὶν ἦεν.  
παρ’ αὐτὸς κλισμὸν θέτο ποικίλον, ἔκτοθεν ἄλλων

ὅσα φωνήσεως, which is a palpable imitation of Il. 2. 182 *ἐνέηκε θεῶς ὅσα φωνήσεως*, where however the accus. depends on *ἐνέηκε*. The later epic poets, as Ap. Rhod. (3. 673), employ it as a transitive verb, sc. *φωνήσεν μιν*, and so the Attic writers, Soph. Aj. 73, 1047; El. 329; Phil. 229, etc. In the present line both *μιν* and *ἔπειτα* are governed by *προσέηκε*. Similarly, *προσέειπον* occurs thirty-two times with the double accusative, and always in Tmesis, cp. Il. 2. 156; 8. 426; 13. 306; Od. 4. 803; 6. 21, etc. etc. With this construction cp. *ἔπος τέ μιν ἀντίον ἤδα* Il. 5. 170, *τί με ταῦτα παρατροπέων ἀγορεύεις* Od. 4. 465, *πεπνυμένα βάσεις Ἀργείων βασιλῆας* Il. 9. 58. See especially La Roche, Hom. Studien, §§ 95 b, 112. 1, 2.

123. *φιλήσεται*, ‘shalt be entreated well.’ In primitive society the showing of friendliness precedes the feeling of friendliness; and, again, of this act the most definite form is hospitality: cp. *ξεῖνισσα καὶ ἐν μεγάροισι φίλησα* Il. 3. 207, *ἐπεὶ φιλέεσθε παρ’ αὐτῇ* Il. 13. 627. So Od. 4. 29 *ἄλλον πέμπωμεν ἱκανέμεν δεκεφίλητον*, 8. 208 *τίς ἂν φιλοντικὸν μάχοιτο*, 10. 14 *μήνα δὲ πάντα φιλεῖ με*. But the other meaning of *φιλεῖν* is not excluded. Cp. *φιλέσκει γὰρ αἰνῶς* inf. 264.

124. *ὅττεβ’ σε χρή*. For this epic use of *χρή* in the sense of *opus est* with genitive and accusative cp. Od. 21. 110 *τί με χρή μητέρους αἰνέειν*, 3. 14 *ὅβ’ σε χρή αἰδοῦναι*. Compare with this the use of *χρεῶν* τινά τινος, sc. *ἔχει, γίγνεται, ἐστί*, Od. 5. 189 *ὅτε με χρεῶν τόσον ἴσται*, 4. 634 *ἐμὲ δὲ χρεῶν γίγνεται αὐτῇ*, Il. 21. 323 *οὐδέ τί μιν χρεῶν ἴσται*, Od. 4. 707 *οὐδέ τί μιν χρεῶν*. The same construction

is found in Eurip. Hec. 976 *τίς χρεῖα σ’ ἐμοῦ*;

128. *δοουροδόκης ἔντοσθεν*. The interpretation of Eustath. seems simplest, that the *δοουροδόκη* was *eis kiona eggeglumēnē*, as if the spears shafts rested in the flutings of the column. Ameis regards it as a rack against the wall in the space between two engaged columns at the entrance to the *μέγαρον*. This interpretation he prefers, because in Od. 16. 40 Telemachus gives up his spear and *ἔστησε φέρων πρὸς κίονα μακρὴν* (Od. 17. 29) *before* he crosses the stone threshold at the entrance of the hall.

130. That *λῖτα* is an accusative singular seems settled by the use of *λίτῃ* as the dative, Il. 18. 352; both cases must be referred to a nom. *λίς*, cp. *λίς πέτρῃ* Od. 12. 64; though Eustath. ad loc. takes it as a metaplastic accusative from a nominative *λίτον*. Nitzsch follows the interpretation of F. A. Wolf (Analect. 4. 501), taking the word as an accusative plural from an old neuter *λί=λίσσον*. Cp. Thucyd. 2. 97 *ὅσα θραυτὰ τε καὶ λεία*, i. e. unembroidered. Whichever interpretation we adopt it will be better to take the words *ὑπὸ—πετάσσας* as parenthetical, so that the two adjectives *καλὸν δαιδάλεον* should go with *θρόνον*, to which they are appropriate. With the same stem (*λίτ*) are connected Lat. *glius*, and Gk. *γλοιός*, *γλισχρός*, and perhaps *δλισθάνω*, the interchange between *γ* and *δ* being seen by comparing *δνομα* with *gnomen*. See Curtius, Gk. Etym. 330.

132. *κλισμὸν. κλισμοὶ μὲν εἰσιν οἱ ἔχοντες κλιστήρια ἐξέχοντα πρὸς τὴν τῶν ὁμῶν ἀνάπαισιν. ἐν αὐτοῖς γὰρ ἐπερεί-*

μνηστήρων, μὴ ξείνος ἀνιηθεὶς ὀρυμαγδῷ  
 δέλπνῃ ἀδήσειεν, ὑπερφιάλοισι μετελθὼν,  
 ἦδ' ἵνα μιν περὶ πατρὸς ἀποικομένοιο ἔροιτο. 135  
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα  
 καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,  
 νίψασθαι παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.  
 σίτον δ' αἰδοίῃ ταμὴν παρέθηκε φέρουσα,  
 εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων 140  
 δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας

141, 142. Wolf, followed by most modern editors, rejects these lines, on the authority of Athenaeus 5. 193, because κρειῶν πίνακας is a mere repetition of εἶδατα. Eustath. defends them.

δοῦσι τοὺς ἑμους οἱ καθήμενοι. οἱ δὲ μὴ ἔχοντες ταῦτα, θρόνοι. Schol. E.P.Q.

ἔκτοθεν ἄλλων μνηστήρων, 'apart from the others, the suitors.' This exegetical use of a noun after ἄλλος is not uncommon in Homer. Cp. Od. 5. 105 ἄλλων... τῶν ἀνδρῶν, 10. 485 ἄλλων... ἐτέρων. The process seems reversed in such a phrase as ἄμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι Od. 6. 84; cp. Soph. Aj. 516 ἄλλῃ μοῖρα, Phil. 38 ἄλλα βέκη. Livy 4. 41 *plaustra iumentaque alia*. Ameis quotes as parallels Od. 2. 412; 8. 368; 15. 407, 449; 18. 416; 19. 601; 20. 324; Il. 2. 191; 13. 622.

134. ἀδήσειεν, 'should feel loathing,' properly that which comes from satiety. With ἄδην cp. Lat. *satur, satius*. For the quantity and orthography of ἄδην, ἄδην, ἄδην cp. κἄλλε, κἄλλε, κἄλλος, the variation arising from the influence of the Jod after the δ or λ sometimes being assimilated to the preceding consonant, sometimes only lengthening the vowel, and sometimes disappearing altogether. See Curtius, Gk. Etym. 572.

ὑπερφιάλος, like ὑπερφύης, and the Aeschylean ὑπέρφεν, has the sense of *overgrown* (from root *φν*), which easily passes into that of *overweening*. With the change of vowel cp. *φνῖν* with *φῖν*, *μῆλυβδος* with *μῆλιβδος*, *λίγνος* with Lat. *lig-are*. Curtius, Gk. Etym. 648.

136. Join προχόῳ φέρουσα and χέρνιβα ἐπέχευε, sc. *χερσίν*.

138. νίψασθαι, lit. 'by way of washing.' The Homeric uses of the infinitive mood throw great light on its original force. Three different ways of forming the termination of this mood agree so

far that each represents a dative or a locative case, e.g. -μεναι from the participial -μενο, -αι a similar case-ending attached to the aorist tense-stem, and -σθαι analogous to the Sanskrit *adhai*. If we accept the view of the dative termination we shall readily understand the transition to the notion of 'aim' or 'purpose'; if we refer the terminations of the infinitive to the locative case, it will suggest the 'limits,' the 'sphere in which the action of the verb moves.' See on the whole question Curtius, Explan. Gk. Gram. 221, and the references there given.

Notice here the manner of washing: the guest holds his hands over a basin, while water is poured upon them. νίπτειν, as distinguished from λούειν, is to wash a part of the body or of any object; as distinguished from βάπτειν (only once used, Od. 9. 392), it describes the application of water to a thing instead of dipping it into water. *πλύνειν* is only used of inanimate things (see Trench, New Test. Synonyms).

παρὰ... ἐτάνυσσε, 'drew up to the seat.'

140. εἶδατα πόλλ' ἐπιθείσα, 'after she had set on many viands, lavishing from her stores.' The housewife (ταμὴν (τέμνω) who gives the portion of meat to the household) does the best she can for the unexpected guest; the εἶδατα are probably the leavings from a former meal. Cp. κρειῶν πίνακας παρέθηκεν συμβάτης | ὀσπταλίαν, ἃ βα τῇ προτέρῃ ὑπέλειπον ἰδόντες Od. 16. 49.

παρεόντων is equivalent to the ἔδον ἰόντων of Od. 7. 166; 15. 77, 94; 21. 178.

141. ἀείρας, sc. from the carving

παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα·  
κήρυξ δ' αὐτοῖσιν θάμ' ἐπώχετο οἰνοχοεῶν.

Ἔς δ' ἦλθον μνηστῆρες ἀγήγορες. οἱ μὲν ἔπειτα  
ἔξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε. 145

τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,  
σίτον δὲ δμῳαὶ παρενήνεον ἐν κανέοισι,  
κούροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.

οἱ δ' ἐπ' οὐνεαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.  
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο 150

board. The meat was there cut into slices and the guests helped themselves, and ate with their fingers.

143. αὐτοῖσιν, sc. for the guest and for Telemachus who sat at meat with him: equivalent to the σφι of the preceding line. The dative should be joined with οἰνοχοεῶν.

147. παρενήνεον, Od. 16. 51. The simple form νήνεον occurs Il. 23. 139, 163; but here Wolf, Bekker, Spitzn, and Dindorf read νήεν, as Bekker (ed. 2) does in the present passage and in ἐπενήνεον Il. 7. 428. νήνεον certainly is read Ap. Rhod. 1. 1123, but it may be a later form. Still there is no difficulty in supposing a reduplicated form of νέω, sc. νηνέω, though we have tenses from a present νηέω in Od. 19. 64; Il. 9. 137. 358; Od. 15. 322; Ap. Rhod. 1. 403; 3. 1208.

148. ἐπι-στέφ-εσθαι. This word Curtius (Gk. Etym. 194) rightly refers to the same root as Lat. *stīpa-re*, στέφειν being properly analogous in meaning to πυκάζειν. But *stīpare* is not far from the common signification of στέφειν: cp. *stīpatores, qui circumdant corpora regum* (Fest. p. 314). For Virgil's mistaken rendering of the phrase cp. Geo. 2. 528; Aen. 1. 725; 3. 525. Translate, 'they brimmed the bowls with drink.' The genitive follows the analogy of the construction after verbs of 'filling.' So ἐπιστεφίας οἶνοιο Od. 2. 431.

150. ἐξ ἔρον ἔντο. The psychology of this expression demands some remark and explanation. Besides the common application of it to food and drink, with which cp. Il. 11. 642 ἀφ' ἔτν διψαν, we find the following less common usages of it, Il. 13. 636 πάντων μὲν κόρος ἔστι,

καὶ ὕπνον καὶ φιλότητος | μολπῆς τε  
γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο, | τῶν  
πέρ τις καὶ μάλλον ἐέλδεται ἐξ ἔρον εἶναι  
| ἢ πολέμου, and Il. 24. 226 αὐτίκα γὰρ  
με κατακτείνειεν Ἀχιλλεύς, | ἀγκὰς ἐλόντ'  
ἑμὸν υἱόν, ἐπὴν γόοιο ἐξ ἔρον εἶην.  
Reserving the particular explanation of these, we may notice generally that, to Homer, the soul, or rather the person, the man, is passive as to desire (just as he is to thought; θυμός is most like an active principle): and so the ἔρος in the phrase before us is conceived of not as an emotion arising in the man, but rather as a property of the object presented. On this view, the beginning of actual fruition of the object would represent itself as the admission of the ἔρος into the person (cp. ἴλαον ἐνθεο θυμόν Il. 9. 639): whence we may understand that what is denoted by the dismissal of the ἔρος is cessation from fruition—not cessation simply, but cessation at the natural limit; the 'satisfaction of the natural want' as we should say. Dismissal of the ἔρος is at once succeeded by the presence of κόρος, cp. Il. 13. 636, quoted above; Od. 4. 103 αἰήτορς δὲ κόρος κρεατοῖο γόοιο.

There is pleasure in the whole process of fruition, up to the natural limit (whence we even have, Od. 4. 102 γόφ φρένα τέρπομαι): but the pleasure is greatest at the moment which is signalled by the attainment of the limit; and hence the form of expression, as above, ἐέλδεται ἐξ ἔρον εἶναι. That an ἔρος is connected with γόος, as Il. 24. 228, only shows how early man's own feelings discovered to him that there is a luxury in grief. The use of ἐξίσθαι, in the phrase before us, has its exact contrary in one of the uses of the (non-

μνηστῆρες, τοῖσιν μὲν ἐνὶ φρέσιν ἄλλα μεμήλει,  
 μολπή τ' ὀρχηστὺς τε· τὰ γάρ τ' ἀναθήματα δαιτὺς.  
 κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέα θῆκε  
 Φημίφ, ὃς ῥ' ἔειδε παρὰ μνηστῆρσιν ἀνάγκη.  
 ἦ τοι ὁ φορμίζων ἀνεβάλλετο καλὸν ἀεῖδειν,  
 αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιιν Ἀθήνην,  
 ἄγχι σχὼν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι·

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‘Ξεῖνε φίλ', ἦ καὶ μοι νεμεσῆσαι ὅττι κεν εἴπω;  
 τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδῇ,  
 ρεῖ', ἐπεὶ ἀλλότριον βίοτον νήποινον ἔδουσιν,  
 ἀνέρος οὐδ' ἄν που λεῦκ' ὄστέα πύθεται ὄμβρῳ  
 κείμεν' ἐπ' ἡπείρου, ἦ εἰν ἄλλ' κῦμα κυλινδεῖ.  
 εἰ κείνόν γ' Ἰθάκηνδε ἰδοῖατο νοστήσαντα,  
 πάντες κ' ἀρησαῖατ' ἐλαφρότεροι πῶδας εἶναι

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Homeric) προσέσθαι. That the middle voice in not indispensable in our phrase, appears from two of the passages quoted above, ἐξ ἔρον εἶναι and ἀφ' ἑτὴν δῖαν. Virgil's 'Postquam exemta flammæ et amor compressus edendi' Aen. 1. 216 is criticised by Nitzsch as a poor rendering.

152. μολπή. The Schol. interprets this word as ἡ μετ' ὀδῆς παιδιά. The view taken by Aristarchus was 'semper apud Homerum dictum esse de ludo et maxime de lusu saltationis, non de cantu.' (Lehrs, de Aristarch. Stud. 138) 'Dicitur primitivam vocis significationem esse potius ludendi; quod ex vocabulo μέληθηθρα (Il. 13. 233) apparere, item in pilea Nausicaas (Od. 6. 101), denique in quibusdam exemplis saltationis lusum offerentibus.' Cp. Il. 7. 241; 16. 182; 18. 572; Od. 23. 145. The present passage, however, inclines in the direction of a less strict interpretation. μολπή suggests the music and the song of Phemius, and, in verse 421, the suitors ἐς ὀρχηστὴν τε καὶ ἰμερόεσσαν ἀοιδὴν τρεψάμενοι τέρποντο. On the whole question, Lehrs decides, 'Hæc omnia cum considero Aristarcho in μολπή cantus significationem excludenti assentiri dubito. Sed hoc tenetivus μολπή et ἀοιδῇ, μέλεισθαι et αἰδεῖσθαι non prorsus idem esse, sed sic dici cantum quatenus lusus et delectatio est.'

τὰ γάρ τ' ἀναθήματα δαιτὺς. The

τά is attracted to the gender of the predicate. When the Schol. renders ἀναθήματα as πληρώματα, κοσμήματα. ἡ μεταφορὰ ἀπὸ τῶν τοῖς θεοῖς ἀνατιθεμένων, the first word chosen is nearer the truth; the second gives a post-Homeric sense. ἀναθήματα is not here equivalent to ἀγάλματα, but is used rather in the sense of 'accessories,' 'accessories.' For ἀνατιθέναι in the sense of to 'attach' cp. Il. 22. 100 ἐλεγχείην ἀναθήσει with μῶμον ἀνάσαι Od. 2. 86. So Homer speaks of the φόρμυγξ as δαιτὶ συνήγορος Od. 8. 99, δαιτὶς ἑταίρη Od. 17. 270.

155. ἀνεβάλλετο, 'struck up.' The regular word for the prelude to a song. So of the φόρμυγξ Pindar, Pyth. 1. 6 ὅταν φοιμίων ἀμβολὰς τεύχῃ. Analogous in use is ἀνακρούεσθαι, cp. Theoc. 4. 31 κῆρυ μὲν τὰ Γλαύκας ἀγκρούομαι. A few chords probably were all that were played, as at the opening of the modern *Recitative*. Cp. Ov. Met. 5. 339 *prætentabat pollice chordas*.

159. τούτοισιν, 'these suitors there.'

160. ρεῖα, 'lightly,' i. e. without care or trouble.

νήποινον, see inf. 373.

162. ἦ εἰν ἄλλ'. ὄστέα, the subject of πύθεται, becomes the object of κυλινδεῖ, the sentence would naturally run ἦ κύματι κυλινδεταί.

164. ἐλαφρότεροι ἢ ἀφηνότεροι. In



ἢ ἀφνειότεροι χρυσοῖο τε ἐσθιήτοες τε. 165  
 νῦν δ' ὁ μὲν ὡς ἀπόβλαλε κακὸν μῆρον, οὐδέ τις ἡμῖν  
 θαλπωρὴ, εἴ πέρ τις ἐπιχθονίων ἀνθρώπων  
 φῆσιν ἐλεύσεσθαι· τοῦ δ' ὄλετο νόστιμον ἡμάρ.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατὰλεξον  
 τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἥδὲ τοκήες; 170  
 ὀπποίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται  
 ἡγαγον εἰς Ἰθάκην; τίνες ξμμεναι εὐχετῶντο;  
 οὐ μὲν γάρ τί σε περὶ δὴν οἶομαι ἐνθάδ' ἰκέσθαι.  
 καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ,  
 ἥνέον μεθέπεις, ἥ καὶ πατρώϊός ἐσσι 175

167. θαλπωρὴ] γρ. ἐλπωρὴ κατ' ἐνίονα τῶν ἀξιολόγων πάντων Schol. E. M. 168.  
 φῆσιν] So La Roche and Bekk., following Schol. on Il. 1. 129. Al. φῆσαι, φησὶν.  
 170. εἰ] The reading of the Alex. Grammarians varied between εἰς and εἰς.  
 Eustath. 1407. 51 εἰ δὲ καὶ τόνον ἐστίν, ὅπερ ἀρέσκει τοῖς ἀκριβεστέροις, ῥημὰ ἐστὶν  
 ἐγκλιτικὸν ἀπὸ τοῦ εἰμί. See Cramer, Anecd. Ox. 4. 349 εἰμί, εἰς, δευτέρως· εἰμί,  
 εἰς, περισπωμένως. 171-173] ἐν τισιν οὐκ ἐφέροντο Schol. H. M.; the verses  
 appearing to be considered more appropriate in Od. 14. 188-190, where see Schol.  
 172. εὐχετῶντο] Al. εὐχετῶνται. 175. ἥε . . . ἥ] For the rules for accenting ἥ  
 and ἥ see note below.

this use of the double comparative, where two qualities are contrasted in the same subject, the latter adjective is assimilated in degree of comparison to the former: or we may say that the idea of comparison is spread over the whole sentence; cp. the converse of this in Eur. Alc. 182 σάφραν μὲν οὐκ ἂν μάλλον, εὐτυχὴς δ' ἴσως, where we should expect μάλλον εὐτυχὴς or εὐτυχέστερα. For similar constructions cp. Hdt. 3. 65 ἐποίησα ταχύτερα ἢ σοφώτερα, Plut. de Audit. 2 ἐστὶ δὲ λογικώτερα μάλλον ἢ παθητικώτερα, Cic. pro Mil. 29 libentius quam verius.

166. ἀπόβλαλε μῆρον, so απ. ἐλεθρον Od. 9. 303.

168. φῆσιν. The use of the conjunct. to express a likely occurrence.

169. ἀτρεκέως. This adverb, frequent in this formula, was commonly referred to α-τρέχειν, with the idea of not swerving or running away from the truth. Curt. Gk. Etym. 411 prefers to connect it with τρέπ-ω, the π representing π, as in ἀ-τραί-τοι, and in Lat. iorgeno.

170. τίς πόθεν. This is to be taken not as two distinct questions but as two blended into one. Cp. Soph. Phil.

1090 τοῦ ποτε τεύχομαι σιτονόμου μέλεος πόθεν ἐλπίδος; Eur. Hel. 86 τίς πόθεν; Soph. Aj. 1185 τίς ἄρα νέετος ἐς πότι λήξει ἐτέων ἀριθμός; Ameis quotes Plin. Paneg. 2. 3 *en ipso genere gratiarum agendarum intellegatur, cui quando sint actae*. Similar, but not identical in form, are Hdt. 1. 35 *ἄνθρωπε τίς τ' ἐὼν καὶ πόθεν ἦεν*; Virg. Aen. 8. 114 *qui genus? unde domo?*

171. ὀπποίης. Here a clause of indirect question, as if immediately in construction with κατὰλεξον, breaks in. The direct question is resumed in πῶς.

172. εὐχετῶντο. The past tense limiting the reference to the time when he was on shipboard with the crew.

173. περὶ δὴν. A touch of naïve humour, in the mouth of an islander. For expressions in a similar tone cp. inf. 215, 'It's a wise child that knows its own father'; 5. 100, the rueful account given by Hermes of his long voyage, ibid. 119; 8. 552; and for humour of a more ironical cast, Od. 4. 511.

174. ἐτήτυμος, a reduplicated form of ἐτνυμοι, cp. ἐτρεός, to be referred to the root ἔσ, the substantive verb; so ἐτήτ. = 'that which really is.'

175. ἥε νέον μεθέπεις, 'whether thou

ξείνος, ἐπεὶ πολλοὶ ἴσαν ἀνέρες ἡμέτερον δῶ  
ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ἦν ἀνθρώπων.'

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
'τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω.  
Μέντης Ἀγχιιάλοιο δαΐφρονος εὖχομαι εἶναι  
νίδς, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.  
νῦν δ' ὦδε ξὺν νηὶ κατήλυθον ἡδ' ἐτάροισι,

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177.] 'καὶ κείνος non κακείνος Aristarchus, pariterque alibi constanter quum in hoc pronomine tum in adverbis καὶ κείθε, καὶ κείθεν, καὶ κείσε non κακείθε, κακείθεν, κακείσε.' Dind.

art but now a visitor.' The rules laid down by the grammarians, especially by Herodian, for the accentuation of ἦ, are as follows:—

(1) The *disjunctive* ἦ (δ διαζευκτικός or παραδιαζευκτικός) is always oxytone. Schol. V. on Il. 10. 174 ἦ. ἀμφω τοὺς συνδέσμονς ἐγκλιτέον διαζευκτικοὶ γὰρ εἰσι.

(2) The *asseverative* ἦ (διαβεβαιωτικός) is always circumflexed. Herodian on Il. 1. 77 τὸ δὲ ἦ γὰρ ὀλομαι 'περισπωμένη τάσει ἀναγνωστέον' διαβεβαιωτικός γὰρ ὁ σύνδεσμος.

(3) The *interrogative* ἦ in direct questions (ἐρωτηματικός) is always circumflexed. Herodian on Il. 20. 17 ἦ ἐρωτηματικὸς ὁ σύνδεσμος καὶ ἀπαξ ἐλημμένος κατὰ μίαν διάνοιαν διδ' περισπαστός.

(4) The second ἦ in a double question, whether direct or indirect, is always circumflexed (ἦ or ἦε διαπορητικός or ἀπορηματικός). Herodian on Il. 1. 190 ἦ.. ἦε 'τὸν μὲν πρότερον σύνδεσμον βαρυνοντήτων, τὸν δὲ δεύτερον περισπαστὸν διαπορητικὴν γὰρ ἡ σύνταξις καὶ οὕτως ἐν τῇ καθόλου.' See La Roche, Hom. Textkrit. 265. The reason for the circumflex accent in the second clause in a question probably is that the second clause is really the principal one, and this fact is marked by the stronger accent.

176. ἴσαν. Nitzsch follows the interpretation given by Eustath. ἔγνων, ἔμαθον, and takes the word as a pluperfect from ὀίδα. It is far better to take it as an epic imperfect from εἶμι = 'used to come to our house.' The construction is found in Od. 18. 194 εἶτ' ἂν ἔρ χορόν, and is analogous to the use of ἰκάνειν, ἀφικεῖσθαι with accusative.

177. ἐπεὶ καὶ κείνος, the natural result of his going about to visit them. Cp. Od. 17. 486 ἐπιστραφῶσι πόληας.

182. ὦδε. Aristarchus insists that in Homer ὦδε never means 'here,' but always 'so.' Apollon. Lex. 872 ὦδε 'κατὰ Ἀρίσταρχον οὐδέποτε συνήθεον ἡμῖν (that is τοπικῶς) κείται, ἀλλ' ἀντὶ τοῦ οὕτως τάσσεται. Buttman combats this, quoting passages which seem to him to refute it: Il. 18. 392 πρόμολ' ὦδε, 12. 346 ὦδε γὰρ ἔβρισαν Δαναοί, Od. 2. 28 νῦν δὲ τίς ἂν ἡγεῖρε; 17. 544 τὸν ξείνον ἐναντίον ὦδε κάλεσσον, and the present passage, νῦν δ' ὦδε σὺν νηὶ κατήλυθον. With such phrases it will suffice to compare στήθ' οὕτως ἐι μέσσον Od. 17. 447, ἀμφίπολοι στήθ' οὕτω ἀνδρόπροθεν Od. 6. 218, ἔρρ' οὕτως Il. 22. 498. What οὕτω can express can equally well be expressed, *mutatis mutandis*, by ὦδε. ὦδε is related to οὕτως, as ὦδε is related to οὕτος. Now ὦδε refers to that which is nearest to the speaker; οὕτος to that which is at a greater distance from him, or nearer to the person addressed. Thus ὦδε is related to ἐμός (cp. ἀνὴρ ὦδε as a periphrasis for ἐγώ), and οὕτος to σός (cp. ὦ οὕτος as an address = ὦ σύ). The meaning of ὦδε and οὕτως in Homer will be often best expressed by a gesture, e.g. πρόμολ' ὦδε = 'come in this way,' the hand beckoning in the direction of the speaker's self; στήθ' οὕτω = 'stand in that way,' the hand waving in the direction of a more distant spot. This might readily account for the interpretation assigned in later times to ὦδε, as if it meant 'here.' With ὦδε κατήλυθον in the present passage cp. τόδ' ἰκάνει inf. 409 with note. See Lehrs,

πλέων ἐπὶ οἶνοπα πόντον ἐπ' ἀλλοθρόους ἀνθρώπους,  
 ἐς Τεμέσσην μετὰ χαλκὸν, ἄγω δ' αἰθωνα σίδηρον.  
 νηὺς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόλῃος, 185  
 ἐν λιμένι 'Ρεῖθρον, ὑπὸ Νηίῳ ὕληεντι.  
 ξεῖνοι δ' ἀλλήλων πατρώιοι εὐχόμεθ' εἶναι  
 ἐξ ἀρχῆς, εἴ περ τε γέροντ' εἶρηαι ἐπελθὼν  
 Λαέρτην ἦρωα, τὸν οὐκέτι φασὶ πόλινδε  
 ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πῆματα πάσχειν 190  
 γρηὶ σὺν ἀμφιπόλῃ, ἣ οἱ βρώσιν τε πόσιν τε  
 παρτιθεῖ, εἴτ' ἂν μιν κάματος κατὰ γυῖα λάβῃσιν  
 ἐρπύζοντ' ἀνὰ γουνὸν ἀλωῆς οἶνοπέδοιο.

185, 186.] προηθεοῦντο ὑπὸ Ἀριστοφάνους. κατ' ἑνία δὲ τῶν ἀντιγράφων οὐδ' ἐφέ-  
 ροντο Schol. H. M. Q. R. 186. ὑπὸ Νηίῳ] ὑπονηίῳ Apion. cp. Eustath. 140 οἱ  
 μὲν ὑφ' ἐν ἀναγνώσκουσιν, λέγοντες ὑπονηίον τὸν λιμένα.

Aristarch. 70, and an elaborate analysis of Funk's dissertation on *ἄλς* and *οὔτος* in Philologus 27. 3, p. 508 foll.

183. πλέων. A monosyllable by synizesis.

184. Τεμέση (cp. *Temesaesa aera* Ov. Met. 7. 207), of which the later name was *Τέμεθα*, is put by Strabo, 1. 6. 6, 255, in Bruttium, and assigned to Ausonian colonists. But probably Τεμέση is here to be identified with *Τάμασος* or *Ταμασσός*, in the middle of the island of Cyprus, famous for extensive copper mines. The word copper (*cyprium*) is really = *aes Cyprium*.

185. ἦδε, *deictic*, i. e. explained by a gesture = 'here.'

ἐπ' ἀγροῦ is not a common expression for a ship drawn up on the beach, for ἀγρός is cultivated land, and there is nothing in the use of ἐπὶ to forbid our rendering it 'beside,' or 'off;' so that the ship might still be afloat. On the other hand, the parallel passage, Od. 16. 324, is strong—οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἱκοντο, | νῆα μὲν ὅ γε μέλαιναν ἐπ' ἡπείροιο ἐρυσσαν. Here ἐπ' ἡπείροιο is an equally unusual expression with ἐπ' ἀγροῦ, but of course the meaning is made perfectly clear by the use of ἐρυσσαν, and ἐπὶ must mean 'upon.' Again ἡπειρος is as distinct from the *beach* (see II. 1. 485) as ἀγρός is. We may perhaps explain the difficulty by supposing that the ship lay not on the open shore, but on the margin of the creek that served as a

harbour, and so, well within the coast line. Such a spot as might be described as ἡπειρος or ἀγρός. In Od. 16. 383 a person between the harbour and the town is said to be ἐπ' ἀγροῦ νόσφι πόλῃος. The word 'Ρεῖθρον seems to carry out this idea of the creek.

186. Ρεῖθρον. See appendix on Ithaca.

188. ἐξ ἀρχῆς, 'from of old.' Cp. Od. 2. 254; II. 438.

εἴ περ τε εἰρηαι, as we say, 'if you'll only go and ask.'

191. ἀμφιπόλῃ. Her name was Σικελή Od. 24. 366.

192. παρτιθεῖ, i. e. παρατίθησι. Parallel to the forms of the -μι conjugation we sometimes find others that must be referred to a present in -ω, as *ἰδοῖ* for *ἰδωσι*, *ἰεῖ* and *ἰεῖ* for *ἰησι*, *ἰησι*, etc.

192. Join κατὰ-λάβῃσιν, and for μιν .. γυῖα cp. sup. 64.

193. γουνός. The existence of such names as *Γοννοκόνδυλος* Livy 39. 25, and *Γοννοῦσσα* Lycophr. 906, as towns of the Perrhaebi, gives some support to the etymology which refers *γουνός* to *γόνυ*, rather than to *γόνος* in the sense of *sown* land. *γουνός* will then be related to *γόνυ* in the same way as *κνημός* to *κνήμη*, and will mean a 'bend' or 'knoll.' Cp. *γουνὸν* Ἀθηναίων *ἱερῶν*, whence Pindar's (Isth. 3. 43) *ἐν γουνόις* Ἀθῶνῶν, which is more likely used of an upland or rising-ground than of fertile soil, which was not the characteristic of Attica. ἀλωῆς, used properly of a threshing-floor, which, though flat in

νῦν δ' ἦλθον· δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,  
 σὸν πατέρ'· ἀλλὰ νυ τὸν γε θεοὶ βλάπτουσι κελεύθου.  
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὀδυσσεύς, 196  
 ἀλλ' ἔτι που ζῶς κατερύκεται εὐρεί πόντῳ,  
 νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν,  
 ἄγριοι, οἳ που κεῖνον ἐρυκανόωσ' ἀέκοντα. X  
 αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὥς ἐνὶ θυμῷ 200  
 ἀθάνατοι βάλλουσι καὶ ὥς τελέεσθαι ὀίω,  
 οὔτε τι μάντις ἐὼν οὔτ' οἰωνῶν σάφα εἰδώς.  
 οὐ τοι ἔτι δηρὸν γε φίλης ἀπὸ πατρίδος αἵης  
 ἔσσεται, οὐδ' εἰ πέρ τε σιδήρεα δέσματ' ἔχῃσι·  
 φράσσεται ὥς κε νέηται, ἐπεὶ πολυμήχανός ἐστιν. 205  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
 εἰ δὴ ἐξ αὐτοῦ τόσος πάϊς εἴς Ὀδυσῆος.  
 αἰνῶς μὲν κεφαλὴν τε καὶ ὄμματα καλὰ ἔοικας  
 κείνω, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισι,

208. αἰνῶς μὲν] So Aristarch. and Aristoph. Commonly written αἰνῶς γάρ.

itself, would probably lie at an elevation, is here employed only of a plot of ground. Translate, 'the upland plot of his vineyard;' literally, 'the knoll of the plot of vineyard.'

194. δὴ γὰρ ἔφαντο, 'for they *did* say that he was on the spot.'

195. βλάπτουσι, 'hinder him from his journey.' Cp. Od. 4. 380 *πεδάσ καὶ ἔθησε κελύθου*, Aesch. Ag. 120 *βλαβεῖντα λοισθίαν δρόμον*. It is unlikely that *β-λαβεῖν* is connected with *λαβ-εῖν*. It is rather to be referred to a Sanskrit root *mā* (cp. *μαλακός*, *βλάψ*), containing the sense of 'weakening,' or 'wearing out.'

198. χαλεποὶ... ἔχουσιν. The clause that gives the reason is simply co-ordinated to the preceding; in prose we should expect *ἐπὶ χαλεπῶν ἀνδρῶν ἔχόμενοι*.

199. ἐρυκανόωσι. This form in *-όω* is related to the present *ἐρυκανάω* as *δρόω* to *δρόω*.

201. βάλλουσι, perhaps of a sudden thought, stronger than *ἐνὶ θυμῷ τιθέναι*, inf. 320.

203. δηρὸν. Curtius (Gk. Etym. 501) connects *δη-ρό-ν* with the adverb *δῆν*,

originally *δφαν*, or *δφην*, and appearing in Alcman in the form *δοάν*. *δφαν* or *διφαν* is probably an accusative form from stem *διφα*, signifying 'day;' Lat. *diu*, for *divu*. The transference of a word that properly signifies 'a day-long,' to a general expression of duration, is seen in the use of the Lat. *diu*. 204. ἔχῃσι. The subject to this is *δέσματα*.

207. εἰ δὴ... Ὀδυσῆος, 'if verily, big as thou art, thou canst be son of Odysseus himself.'

209. θαμὰ τοῖον. We find *τοῖον* used in the sense of *οὕτως* as a mere adverb Il. 4. 488; 5. 7; 22. 241; Od. 3. 496. As qualifying a noun *σιγῇ τοῖον* Od. 4. 776; 7. 30. As qualifying an adjective or adverb *θάνατος... ἀβληχρὸς μᾶλα τοῖος* Od. 11. 135; 23. 282, *πέλαγος μέγα τοῖον* Od. 3. 321, *ἐπεικέα τοῖον* Il. 23. 246, *κερδαλέον δὴ τοῖον* Od. 15. 451, *σαρδάνιον μᾶλα τοῖον* Od. 20. 302. The word in each case is 'deictic,' expressing by the speaker's gesture the force, whether qualifying or intensifying, which it adds to the word with which it is joined. Here we might render it by the familiar phrase, 'ever so often.'

πρίν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι 210  
'Αργείων οἱ ἄριστοι ἔβαν κοίλης ἐνὶ νηυσίν'

• ἐκ τοῦ δ' οὐτ' Ὀδυσῆα ἐγὼν ἴδον οὐτ' ἐμέ κείνους. X

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδδα  
'τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
μήτηρ μὲν τ' ἐμέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγὼ γε 215  
οὐκ οἶδ'. οὐ γάρ πώ τις ἐδν γόνον αὐτὸς ἀνέγνω.

ὥς δὴ ἐγὼ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς  
ἀνέρος, δν κτεάτεσσιν ἐοῖς ἐπι γῆρας ἔτετμε.  
νῦν δ' ὅς ἀποτμότατος γένητο θνητῶν ἀνθρώπων,  
τοῦ μ' ἐκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεῖνεις.' 220

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη  
'οὐ μὲν τοι γενεὴν γε θεοὶ νώνυμνον ὀπίσσω

211. ἐνί] So written in some good MSS. for the common ἐπί. Cp. Od. 2. 18, 27; 3. 131; 13. 317. βαίνειν ἐπὶ νηυσίν is used in a different sense, Il. 5. 327. 215. ἐγὼ γε] On the question between ἐγὼ γε and ἐγὼ γε see Lehrs, Quaest. Ep. 132. 222. νώνυμνον] So Wolf for the ordinary νώνυμον.

210. ἐς Τροίην ἀναβήμεναι, 'embarked for the land of Troy.' A shorter form of a similar phrase in Od. 4. 473 ἀναβαινέμεν ὅρρα τάχιστα | σὴν ἐς πατρίδ' ἰκοιο πλείων ἐπὶ οἴνοπα πόντον. So ἐς Σιδονίην ἀναβάντες Od. 13. 285.

ἐνθα = 'whither;' so in Il. 2. 287 ἐνθάδε is used in the sense of 'hither'; cp. οὐδ ἐνθάδε νῆες ἐνείκων Il. 9. 306.

213. πεπνυμένος, a perfect passive participle from πνέω, the root of which is πνυ, cp. πινυτός for πνυτός. The infinitive πεπνύσθαι is used in the same sense, 'to be wise.' The connection between the ideas of 'breathing' and 'being wise' is sufficiently suggested by the comparison of ἀνεμος with anima, 'spirit,' and spirare with the later sense of 'spirit.' See Cic. Tusc. Quaest. 1. 9. 19.

215. τοῦ ἔμμεναι, 'am his.'

216. ἐδν γόνον, 'his parentage' in the sense of γονήν. The Schol. quotes a similar thought from Euripides, μήτηρ φιλότεκνος μᾶλλον πατρός· ἢ μὲν γὰρ αὐτῆς οἶδεν ἐνθ', ὃ δ' οἴεται, and from Menander—

αὐτὸν γὰρ οὐδεὶς οἶδε τοῦ ποτ' ἐγένετο,

ἀλλ' ἐπονοοῦμεν πάντες ἢ πιστεύομεν.

217. ὄφελον, with ὥς δὴ Od. 5. 308; 11. 548; with ὥς only Od. 14. 274; Il. 4. 315; 6. 345; with αἰθε Il. 1. 415; 24. 253. It is generally used to express a wish which has no hope of fulfilment. μάκαρος. μάκαρ, as an epithet of the gods, means, according to its etymology (μακ-ρός, mac-to), 'great,' 'powerful,' and so 'blessed;' just as ἱερός (compare Skt. ish) first means 'strong,' and then 'sacred.' From the usage of μάκαρες θεοί, the word has passed into its ordinary signification of 'happy.'

219. νῦν δ' ὅς .. γενέσθαι = nunc vero qui infeliciissimus est hominum, eius me filium dicunt esse.

222. νώνυμνον ὀπίσσω, 'inglorious for the time to come.' So ὄπιθεν used of the future, Od. 2. 270. Cp. Il. 1. 343; 3. 411. This is the really graphic way of describing the future; we speak of it as what lies 'before us,' the Greeks looked upon it as what was coming up behind them, that overtook them, and then, still moving on, became 'the past,' lying before their eyes. Thus the past is called τὸ ἐμπροσθεν Plato, Phaedr. 277 D; and even more strikingly, Il. 1. 70 τὰ τ' ὀπίτα τὰ τ' ἐσόμενα πρὸ τ' ὀόντα.

θῆκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατὰλεξον  
 τίς δαίς, τίς δὲ δμῖλος δδ' ἔπλετο; τίπτε δέ σε χρεώ;  
 εἰλαπίνη ἦε γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν. 226  
 ὥς τέ μοι ὑβρίζοντες ὑπερφιάλως δοκέουσι  
 δαίνυσθαι κατὰ δῶμα. νεμεσσήσαιτό κεν ἀνὴρ  
 αἰσχεα πόλλ' ὀρώων, ὅς τις πινυτός γε μετέλθοι.'

225. τίς δέ] 'Αρίσταρχος συνάπτει μετὰ τὰ πύσματα τὸν δαὶ σύνδεσμον 'τίς ἑαῖς, τίς δαὶ δμῖλος' (α. 225) 'τοῦ δαὶ νηὺς ἔστηκε;' (ω. 299). The Venet. on Il. 10. 408 reads δαί, but MSS. of the Odys. δέ in both places. For examples of the hiatus δέ δμῖλος compare Spitzner, de Vers. heroic. 141. 226. εἰλαπίνη] Al. εἰλάπιν'.

223. τοῖον. Cp. Virg. Aen. 1. 607 *qui tantis tantem genere parentes?*

225. τίπτε δέ σε χρεώ; see on 124 supra. τίπτε = *cum tandem*. The meaning is, 'what hast thou to do with all this?'

226. εἰλαπίνη. A feast given by a single host: ἔρανος is described 375 infra ὑμὰ κτήματ' ἔδοντες ἀμειβόμενοι κατὰ οἴκους. It is doubtful whether an ἔρανος is described in Od. 4. 622 εἰ δ' ἦγον μὲν μήλα, φέρον δ' εὐήνορα ὄνον, | σίτον δέ σφ' ἄλοχοι καλλιπρή-δεμονοι ἔπεμπον (see critical note ad loc.); for the true characteristic of the ἔρανος is not that all the partakers of the feast contribute to it, but that the feast takes place at the house of each in turn. This suits better with the Attic use of ἐρανίζω Demosth. 1484, 2; Aeschin. 60. 4. The same three kinds of entertainment are mentioned together, Od. 11. 415 ἢ γάμψῃ ἢ ἐράνῃ ἢ εἰλαπίνῃ τεθαυῖν. The ἔρανος was naturally the least splendid; it had, that is, already the same character which distinguished it later, and gives point to the illustration of Arist. Eth. Nic. 4. 2. 20 τοῦτο ἐρανιστὰς γαμψὴν ἐστίν, which is the characteristic of the βάνυσσος. Different again were the συσσίτια of the chiefs with the king, either at his or at the public expense, indicated Od. 7. 49, 99; 8. 41; 13. 8; Il. 4. 344; 9. 70. These were provided daily, or at least frequently, as a matter of course (cp. Od. 13. 8 ὅσσοι ἐνὶ μεγάροισι γερούσιον αἰθωπαῖον | αἰεὶ πίνει' ἑμοῖσι), even in war, as appears from the Iliad; and at these, strangers like Odysseus were entertained as public guests. The feast described (if the lines be genuine) in Od. 4. 622, must be one of these

συσσίτια, for it is at the king's table, and the δαῖτονες being always a king's guests, are distinct from the ἐρανισταί. Hence we should infer, contrary to Nitzsch, that it was no ἔρανος, of which the characteristic was that it was held at each house in turn; and it is no valid objection to this that the δαῖτονες contributed; for unless the king had ample means he was not expected to supply the whole entertainment. Cf. Il. 9. 70-74. The means were provided, as Hayman suggests, 'out of his receipt in kind;' whence the 'guests are said *θήμα πίνειν*'. Il. 17. 250. In the scansion of the line, read εἰλαπίν | ἦ ἦε γά | μοι. For the accentuation of ἦε in the latter of two questions, see on 175 supra.

227. ὥς τέ μοι. There are three ways of rendering ὥς τε here: (1) as the adverb of comparison, '*videtur mihi insolentior epulari, tanquam superbientes*,' as in Il. 2. 289 ὥς τε γὰρ ἢ παῖδες νεαροὶ χῆραί τε γυναῖκες, | ἀλλήλοισιν ὀδύρονται. (2) Others take it in the ordinary sense of ὥστε in final sentences = 'so that they seem to me,' comparing Od. 3. 246 τρίς γὰρ δὴ μὲν φασιν ἀνάσσειν γένε' ἀνδρῶν, — ὥς τέ μοι ἀθάνατος ἰνδάλλεται. This passage comes equally well under the construction in (1). Or (3) ὥς τε may be treated as an exclamation = 'how!' so Fäsi renders ὥς in Od. 17. 449 ὥς τις θαρσαλέος καὶ ἀναΐδης ἐσσι πρόκλις! (1) seems preferable in all cases.

229. ὅς τις πινυτός γε μετέλθοι, 'who should come among them with his senses about him.'

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα· 230  
 'ξεῖν', ἐπεὶ ἄρ δὴ ταῦτά μ' ἀνείρεαι ἡδὲ μεταλλάξ,  
 μέλλεν μὲν ποτε οἶκος ὃδ' ἀφνειὸς καὶ ἀμύμων  
 ἔμμεναι, ὃφρ' ἔτι κείνος ἀνὴρ ἐπιδήμιος ἦεν·  
 νῦν δ' ἐτέρως ἐβόλοντο θεοὶ κακὰ μητιόωντες,  
 οἳ κείνον μὲν αἰστον ἐποίησαν περὶ πάντων 235  
 ἀνθρώπων, ἐπεὶ οὗ κε θανόντι περ ὦδ' ἀκαχοίμην,  
 εἰ μετὰ οὗς ἐτάροισι δάμη Τρώων ἐνὶ δῆμῳ,  
 ἥδ' ἐφίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσε.  
 τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί,  
 ἡδέ κε καὶ ᾧ παιδὶ μέγα κλέος ἦρατ' ὀπίσσω. 240  
 νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀνηρεῖψαντο·

234. ἐβόλοντο] τινὲς γράφουσιν ἐβάλοντο ἀντὶ τοῦ μετέβαλον Schol. E. H. M. Q. 'The reading in the text seems to be that of Aristarchus.' La Roche, ad loc.  
 239. τῷ] Written by the Grammarians without the iota subscript, probably as a mere lengthening of τό. The Venet. A. (prim. man.) gives it so. Cp. Schol. on Il. 2. 373 περισπάται, καὶ τὸ ἰ οὐκ ἔχει. Photius Lex. 450 τῷ χαρὶ τοῦ ἰ ἀντὶ τοῦ διό. See La Roche, Hom. Text. 368.

232. μῶλλον .. ἔμμεναι, 'might have been;' literally, 'was in the way of being,' or (according to the primitive meaning of the word) 'was thinking of being.' The verb is only capable of this meaning in the imperfect, as we might naturally infer. Similar instances are Il. 14. 125; Od. 4. 94.

234. ἐβόλοντο. Compare βόλεσθε for βούλεσθε Od. 16. 387, and βόλεται Il. 11. 319. With ἑτέρως ἐβ. cp. Il. 15. 51 βούλεται ἄλλῃ, Od. 5. 286 μετεβούλευσαν θεοὶ ἄλλως. Eustath. reading ἐβάλοντο compares it with τρίς ἐξ βαλοῦσθαι τῆς Διὸς (sic) φρυκτωρίας, as if the metaphor were from throwing dice.

235. περὶ πάντων ἀνθρώπων. Cp. Od. 4. 231 ἱητρός δὲ ἕκαστος ἐπιστάμενος περὶ πάντων | ἀνθρώπων, 17. 388 ἀλλ' αἰεὶ χαλεπὸς περὶ πάντων εἰς μνηστῆρων | δμῶσιν 'Οδυσεύῃος περὶ δ' αὐτ' ἐμοί. The genitive must not be taken as directly governed by περὶ as a preposition, which should rather be regarded as an adverb = *imprimis*. 'Is enim genitivus, quem apte dicimus genitivum comparationis, e notatione excellendi quae inest in particula περὶ sponte ac libenter quasi profuit. Quo fit ut isti genitivi, πάντων, ἄλλων, facillime socientur cum particula περὶ ubi praesentia significatur' (vide J. Kuhl, de

particulae περὶ forma et usu Homericō). This must be distinguished from the phrase περὶ μὲν νόον ἔστι βροτῶν, explained on 66 supra. Translate here, 'who have taken him from our sight' (put him out of sight) 'utterly, as no man ever was taken, for were he but dead, I should not grieve so over him.'

238. τολύπευσε, as we say 'wound up.' The Schol. renders τολύπη as τὴν τῶν ἐρίων ἤδη κατεργασμένην εἰλησιν, and this interpretation (which makes it the 'ball of spun yarn,' rather than the 'wool ready for spinning,' as the Lexicons give), suits best with the passage Ar. Lysist. 585

—κάπειτα ποιῆσαι

τολύπην μεγάλην, κατ' ἐκ ταύτης τῷ Δῆμῳ χλαῖναν ὑφῆραι.

Cp. also Soph. Frag. 920 Dindorf, Pollux 7. 32 τὰς δὲ ταινίας δλοστημόνους τολύπας Σοφοκλῆς ἀνόμασεν. τολύπη may be connected with the root *τελ* as in *τέλος*. For a similar metaphor cp. Ov. Heroid. 12. 3 *Tunc quas dispensant mortalia fata sorores Debuissent fusos evoluisse meos*.

240. κλέος, sc. the glory, of which his tomb will be the lasting memorial.

241. ἄρπυιαι, 'the snatchers.' Cp. Od. 20. 66 αἱ δ' ὅτε Πανδάρειον κούρας

οἷχεται διστος, ἀπυστος, ἐμοὶ δ' ὀδύναις τε γούνας τε  
κάλλιπεν· οὐδ' ἔτι κείνον ὀδυρόμενος στεναχίζω  
οἶον, ἐπεὶ νύ μοι ἄλλα θεοὶ κακὰ κήδε' ἔτευξαν.

δοσοὶ γὰρ νήσοισιν ἐπικρατέουσιν ἀριστοί, 245  
Δουλιχίῳ τε Σάμῃ τε καὶ ὕληντι Ζακύνθῳ,

243. οἷχεται] So Bekk. with majority of MSS. and Apollon. for the common φῖχεται.  
So also Schol. B. 246. Σάμῃ] Σάμῃ Apollodor. ap. Strabon. 10. 453.

ἀνέλοντο θέλλαι with *ibid.* 77 τόφρα δὲ τὰς κόρας ἀρπυῖαι ἀνηρείψαντο. So also Od. 4. 727 παῖδ' ἀγαπητὸν ἀνηρείψαντο θέλλαι, and *ibid.* 6. 346. These passages seem to exhibit the ἀρπυῖαι as the impersonation of the storm-winds. Hesiod (Theog. 267 foll.) thus gives their origin and names, Θαύμας δ' Ὀκεανοῖο βαθυρρεῖταις θύγατρα | ἡγάγετ' Ἠλέστῃν· ἥ δ' ὠκείαν τέκεν Ἴριν, | φηκόμεναι θ' Ἀρπυῖαι, Ἀελλών τ' Ὀκυμένην τε, | αἱ β' ἀνέμους πνοήσι καὶ οἰανοῖς ἐμ' ἔπανται | ὠκείης πτερόγεσσι· μεταχρόναι γὰρ καλλόν. In Ap. Rhod. 2. 289 they are called the 'swift messengers of Zeus,' and in Hesych. διδοὶ κύνας. See also *ibid.* 16. 150. A later myth respecting them is found in Virg. Aen. 3. 210. Similar personified, but non-mythological, conceptions in Homer are Εὐώθης Od. 7. 197; Κραταῖς 12. 124; and even Ἐρυνίς (see Curtius, Etym. s. v.) does not seem originally to be much more than the solemnly uttered evil wish of a deeply injured person, Od. 2. 135, etc.; though we have θεὰ δασιπῆτις 'E. Od. 15. 234.

241. ἀκλειώς. 'So that there are no tidings of him.' κλέος in Homer has not in itself the meaning of 'glory' or 'fame,' but simply that of 'report,' 'rumour,' 'tidings;' agreeably with its etymological connection with κλέω. Thus, *ibid.* 283 ὅσσαν ἐκ Διὸς ἥ τε μάλιστα φέροι κλέος ἀνθρώποισι, Od. 16. 461 ἤλθες δ' Ἐβρῆαι· τί δὴ κλέος ἔστ' ἀπὸ δότυ; 13. 415 εἵχετο πεισόμενος μετὰ σὺν κλέος ἥ που ἔτ' εἴης, *ibid.* 2. 325 τέρας.. δού κλέος οὐ ποτ' ὀλέται, *ibid.* 13. 364 οὐ βα νίον πολλόμοιο μετὰ κλέος εἰληλούθει, and (in special connection with the present passage), Od. 4. 727 παῖδ' ἀγαπητὸν ἀνηρείψαντο θέλλαι | ἀκλῆα ἐκ μεγάρων. In accordance with this must be interpreted Od. 5. 311 καὶ μὲν κλέος ἦγον Ἀχαιοί, *ibid.* 22. 513 οὐδὲν σοὶ γ' ἐφέλοε.. ἀλλὰ πρὸς Τρώων καὶ Τρῳάδων κλέος εἶναι ('to be much talked about

by'). Similarly the plural in the expression ἀεῖδε δ' ἄρα κλέα ἀνδρῶν *ibid.* 9. 189; Od. 8. 73. Cp. *ibid.* 9. 524 οὕτως καὶ τῶν πρόσθεν ἐπειθόμεθα κλέα ἀνδρῶν κ. τ. λ. Only in a few passages in the *Iliad*, where warlike achievements are referred to as the ground of κλέος, the meaning of 'fame' has supervened, as in *ibid.* 4. 197 τῷ μὲν κλέος, ἄμμι δὲ πένητος, 5. 171 Πάνδαρε, ποῦ τοι τόπον ἰδὼ πτερόεντες οἴσται καὶ κλέος; *ibid.* 532 φευγόντων δ' οὐτ' ἀρ' κλέος ὀρνυται οὔτε τις ἀλκή, and 7. 100 ἀκλείς αἵται. Of course κλέος may gain the meaning of 'fame' from an epithet attached to it, such as ἀσβεστον, ἐσθλόν, εὐρύ, μέγα, τόσον, but then the meaning really resides in the epithet. The reason why the word occurs with a more advanced meaning in the *Iliad*, in connection with war, is that it had been far more used in this connection than in any other.

242. διστος, ἀπυστος. That is, that none knew aught of him as an eyewitness, and none had heard of him from one who had so seen him. Cp. Od. 23. 40 οὐκ ἴδον οὐκ ἠκούην. See also 283 *infra*, where εἴησι gives the equivalent action to ἰδεῖν, and ὅσσαν ἐκ Διὸς τοι πύθισθαι. So Eustath. ad loc. τὸ διστος ἀπυστος τὸν τελείως ἀφανῆ σημαίνει, περὶ οὐ μὴδὲν ἴσῃσι τις, οὔτε αὐτὸς ἰδὼν οὔτε γινώσκων ἀπὸ πύθισθαις ἦτοι μαθήσεως· ἔστι δὲ τοῦτο καὶ ἐφερμηνευτικόν (explanatory) τοῦ ἀκλειώς Ἀρπυῖαι ἀνηρείψαντο.

246. Δουλιχίον, called πολύπυρον Od. 14. 335, did not belong to the kingdom of Odysseus, but was under the government of Meges, *ibid.* 2. 625, while in Od. 14. 336 mention is made of a βασιλεὺς Ἀεαστος. In *ibid.* 2. 625 it is mentioned in connection with the Echinades, of δ' ἐκ Δουλιχίου Ἐχινάδων θ' ἱερῶν νήσων, to which is added ὁ γαίονος πέτρην ἄλδος Ἥλιδος ἄντα, which seems to throw the islands further south than they really are. Strabo (10. 458) identifies Δου-



ἡ δ' ὅσσοι κραναὴν ἰθάκην κάτα κοιρανέουσι,  
 τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον.  
 ἡ δ' οὐτ' ἀρνεῖται στυγερὸν γάμον οὔτε τελευτὴν  
 ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες  
 οἶκον ἐμὸν τάχα δὴ με διαρραίσουσι καὶ αὐτόν·

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Τὸν δ' ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη·

252. ἐπαλαστήσασα] τινὲς γράφουσι δὲ παλαστήσασα Eustath. 1415. 22.

λίχιον with Δολίχα, the only one of the Echinades which in his time was still fruitful, the others being silted up by the deposit from the Achelous (Thuc. 2. 102). Modern Greek story identifies Δουλίχιον with an island that has now disappeared, called Kakaba. According to others, Dulichium was a town on the mainland of Acarnania; or, following the interpretation of Hellanicus (quoted by Strabo 10. 456) who identifies it with Κεφαλληνία, we may take Dulichium to be the larger division of Κεφαλ. lying nearer to the Echinades, while Σάμη may be the other division farthest from Ithaca. Or, possibly (cp. Il. 2. 634), Homer thinks of Κεφαλ. as actually consisting of two islands, named respectively Dulichium and Same.

Ζάκυνθος (Zante) is made feminine in Od. 9. 24 ὄλησσαι Ζ. For the retention of a short vowel before the Ζ. compare of δὲ Ζέλειαν Il. 2. 824, δοντὶ Ζαλέην Il. 4. 103, λειμῶνι Σκαμανδρίῳ Il. 2. 467.

249. ἀρνεῖται, 'declines,' here used as the contrary, not of παταφάναι, but of συναίνειν. So Od. 8. 42, 43 ἐρχεσθ' .. μηδέ τις ἀρνεσθαι, 358 τῶν ἴππων ἀρνήσασθαι, 21. 345 τόφον.. δόμεναί τε καὶ ἀρνήσασθαι.

250. δύναται. Expressing what we call a 'moral impossibility,' equivalent to 'dares not,' 'has not the heart to do it.' So Od. 13. 331 τῷ σε καὶ οὐ δύναμαι προλεπεῖν. With τελευτὴν ποιήσαι = 'to bring matters to a conclusion,' 'to put an end to the wooing,' compare the similar expression (Od. 24. 126) ἡ δ' οὐτ' ἡρνεῖτο στυγερὸν γάμον οὔτε τελευτά.

251. με καὶ αὐτόν, equivalent to καὶ ἐμαυτόν, 'even me myself.'

251. τάχα. Compare Lehrs, Aristarch. p. 92 τάχα *quoniam significat fortasse, sed ubique temporis adverbium est.*

Schol. V. ad locum αὕτη ἡ λέξις οὐ τίθεται παρὰ τῷ ποιητῇ διαστατικῶς, ὡς ἐν τῇ συνηθείᾳ, ἀλλ' ἐπὶ ὅσοις ἀντὶ τοῦ ταχέως. In such a phrase as οὐ γὰρ εἰν με ταχ' ἄλλος ἀνὴρ παρέπεισεν Ἀχαιῶν Il. 23. 606 (where οὐ τάχα, 'not soon,' is really equivalent to Lat. *aegre, laud facile*), it is easy to see how the idea of 'likely enough,' 'peradventure,' supervened. So Il. 1. 205 ᾗς ὑπερωλίσει τάχ' ἐν ποτε θυμὸν δλίσσῃ = *haud diu aberis tempus cum quondam sua cum perdes superbia*. Similarly, in Od. 2. 76 εἰ χ' ὅμωις γε φάγοιτε τάχ' ἐν ποτε καὶ τίσις εἴη = 'it would not be long before recompense was made.' But, says Lehrs, 'ex Hesiodeis iam novimus δις μὲν γὰρ καὶ τρις τάχα (*fortasse*) τελέσαι.' Opp. 399.

252. ἐπαλαστήσασα. For this frequent use of the aoristic participle of verbs expressive of mental feeling (suggestive not so much of a mere stage of progress in the narrative, as of a new state of mind in the speaker or actor) compare Classen. Homerisch. Sprachgeb. 114, and the use of such words as ἀδεσθεῖς Il. 17. 95, ταφών Il. 11. 545, θαμβήσας Od. 1. 360, ἀγασσάμενος Od. 2. 67, χολασάμενος Od. 18. 25, ἀνιηθεῖς Od. 3. 117, δαγήσας Il. 12. 206, δαχθήσας Il. 1. 517; Od. 4. 30, etc. θαρσύνσας Od. 3. 76, δακρύσας Od. 1. 336. The poverty of participles in modern languages renders it impossible to give the force in a translation. See the remarks of Classen (*ibid.*) on an analogous use of φωνήσας, εἰπόν, ἀύσας.

The simple word δλαστεῖν occurs twice in the Iliad, καὶ δλαστήσας ἴππους ἡδύα Il. 12. 163, ἡλάστεον δὲ θεοὶ Il. 15. 21. No better derivation has been suggested than that given by the Schol. τὸ ἐπαλαστήσασα δηλοῖ τὸ ἐπὶ τοῖς λεχθεῖσιν ὡς δλαστοὶ καὶ δεινοὶ οὖσι δεινοπαθήσασα.

‘ὦ πόποι, ἦ δὴ πολλὸν ἀποιχομένου Ὀδυσῆος  
 δεύη, ὃ κε μνηστῆρσιν ἀναιδέσι χεῖρας ἐφέη.  
 εἰ γὰρ νῦν ἔλθων δόμου ἐν πρώτῃσι θύρῃσι  
 σταίη, ἔχων πῆληκα καὶ ἀσπίδα καὶ δύο δοῦρε,  
 τοῖος ἔων οἶδν μιν ἐγὼ τὰ πρῶτ’ ἐνόησα  
 οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,  
 ἐξ Ἐφύρης ἀνιόντα παρ’ Ἴλου Μερμερίδαο

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254. ὃ κε .. χεῖρας ἐφέη = *qui manus inferat*.

255. εἰ γὰρ νῦν ἔλθων. Here begins the wish, which is interrupted by the description of the visit to Ephyra, and is resumed again at τοῖος ἔων ὁμολήσκειν inf. 265; the apodosis to εἰ coming in at πάντες κ’ ἀνέμοροι γενοίετο. For, though εἰ γάρ is rightly described as expressing a wish, it only does so because it introduces as protasis a hypothetical sentence to which the apodosis may or may not be expressed.

Cp. Od. 3. 218-224 εἰ γάρ σ’ οἷοι φίλῃσιν .. then follows a parenthesis of four lines, the apodosis being introduced with τῷ κεν.

Od. 16. 148, 149 εἰ γάρ πως εἴη .. πρῶτόν κεν ἐλοιμέθα.

Od. 17. 496, 497 εἰ γὰρ τέλος γένοιτο .. οὐκ ἂν τις ἴκοιτο.

Od. 18. 366-375 εἰ γὰρ ἔρις γένοιτο, subdivided into ἔγῳν δρέπανον ἔχοιμι, σὸ δὲ τοῖον ἔχοις, then the protasis resumed εἰ δ’ αὖ βόες εἴεν .. τετράγυον δ’ εἴη .. εἰκοι δὲ ἐπὶ βάλλος ἀρότρη, and, at last, the apodosis comes, τῷ κέ μ’ ἴδοις.

Il. 13. 276-287 εἰ γὰρ νῦν λεγοίμεθα, then follows a parenthesis of ten lines, then the apodosis, οὐδέ κεν ἔνθα τις δοῖτο, ib. 485, 486 εἰ γὰρ δημηλιάη γε γενοίμεθα .. αἰὲν κεν ἡδ’ ἐφείτο.

Il. 17. 156 εἰ γὰρ νῦν ἐνέη .. αἰὲν κεν ἐροαίμεθα. In the foregoing cases an apodosis, however delayed, comes at last; but in the following, it remains unexpressed.

Od. 15. 545 εἰ γὰρ κέν συ μύμοις.

Il. 8. 538, 539 εἰ γὰρ ἔγῳν οἷοι εἴην .. τοιοῦτον δέ.

Il. 13. 825 foll. εἰ γὰρ ἔγῳν εἴην .. τέκοι δέ .. τοιοῦτον δέ. So that εἰ γὰρ seems merely to express a wish, but it may generally be translated ‘if only.’

259. Ἐφύρη. Probably an Aeolic form of Ἐφόρα (Ἐφορία, Ἐφοροι), and equivalent to Ἐπειρή, ‘a watchtower.’

This descriptive name was naturally applicable to many places; and we find no less than eleven of the name enumerated (Pape, Dict. s. v.). But of these there are but three or at most four that come into the Homeric poems.

(1) The city afterwards called Corinth, Il. 2. 570; 6. 152, which of course is not intended in the present passage; (2) A town in Thessaly, known in later times as Crannon, cp. Il. 13. 301, with the interpretation of Strabo (9. 442). But for the Ephyra in the Odyssey the question lies only between (3) a town in Thesprotia, called later Κίχυρος (Il. 2. 659), and (4) an old Pelasgic town in Elis on the river Selleis (Strabo 7. 328; 8. 338). Nitzsch declares in favour of (3), because in this passage Athena, in the character of Mentes king of the Taphians, represents Odysseus as having touched at Taphos on his return (ἀνιόντα) from Ephyra to Ithaca; and in a direct line Taphos lies between Thesprotia and Ithaca; but a ship sailing round the Leucadian promontory to Ithaca would avoid Taphos altogether, and Leucas had not yet been made into an island by the channel dug across the neck, for Homer calls it ἀπὸ ἡπείρου Od. 24. 378. But if, following the Schol. on Ap. Rhod. 1. 747, we place the Taphian isles among the Ἐχινάδες and so much further S., we shall get an equally good argument in favour of the Eleian Ephyra, as Taphos would then lie between Ephyra and Ithaca. Another argument in favour of the Eleian town is the mention (Il. 11. 741) of Agamede, daughter of Angeias king of Elis, as a sorceress, ἥ τόσα φάρμακα ᾗδῃ δσα τρέφει εὐρείᾳ χθάν, which suits well with the description here of the ἀνδροφόνον φάρμακον and θυμοφθόρα φάρμακα in Od. 2. 329. In the latter passage, Ephyra is named along with Pylos and

ᾤχετο γὰρ καὶ κείσε θοῆς ἐπὶ νηὶς Ὀδυσσεύς 260  
 φάρμακον ἀνδροφόνον διζήμενος, ὅφρα οἱ εἴη  
 ἰοὺς χρίεσθαι χαλκκήρεας· ἀλλ' ὁ μὲν οὐ οἱ  
 δῶκεν, ἐπεὶ ῥα θεοὺς νεμεσίζετο αἰὲν ἔοντας,  
 ἀλλὰ πατὴρ οἱ δῶκεν ἑμός· φιλέεσκε γὰρ αἰνῶς.  
 τοῖος ἔων μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς· 265  
 πάντες κ' ὠκύμοροι τε γενοίετο πικρόγαμοι τε.  
 ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείται,

261. ὅφρα οἱ εἴη] ὅφρα δαεῖη Zenodot. γρ. ἦν που ἐφεύρα Schol. H. M.

Sparta, as if all three places were in the Peloponnese.

Again, in Il. 2. 627, Meges son of Phyleus is said to have been the leader of the contingent from Dulichium and the Echinades, αἱ ναῖονσι πύρην ἄλδς Ἥλιδος ἄντα, and in Il. 15. 530, Phyleus is described as having bought a corslet, ἐξ Ἐφύρης ποταμοῦ ἀπὸ Σελλήεντος. The statement of the Scholiast that Ius son of Mermerus was great grandson of Jason and Medea, and was king of Thesprotia, is given on the authority of Apollodorus. Eustath. also mentions a story which makes Medea to have lived for a while in Elis; either story doubtless being invented or acknowledged by those who maintained the claims of the Thesprotian or Eleian Ephyra respectively.

261. διζήμενος. Curt. G. E. 552, gives διζημαι as a perfect present like ἤμαι, κείμαι, formed by reduplication from a root ζε seen in ζητέω, διζημαι being equivalent to δι-ζη-μαι.

ὅφρα οἱ εἴη χρίεσθαι, 'that he might have it to anoint his arrows withal;' so ὅφρα οἱ εἴη πίνων Od. 9. 248, εἰ δ' αὖ καὶ βόες εἴεν ἐλαυνέμεν 18. 371; cp. 22. 116.

263. νεμεσίζετο, used only here with accusative. In the same sense, but without an object, the word occurs Od. 2. 138 (cp. 64), and Il. 17. 254 νεμεσιζέσθω δ' ἐνὶ θυμῷ Πάτροκλον Τρωῆσι κοῖνιν μέληθρα γενέσθαι. The meaning is 'to stand in awe of;' lit. 'to be angry with, or ashamed of, one's self before another.' So Il. 11. 648 αἰδοῖος νεμεσγτός, 13. 122 αἰδὼς καὶ νέμεσις. Ius dared not give the poison, but, in the case of Anchialos, his deep love (φιλέεσκε γὰρ αἰνῶς) for Odysseus overcame every other consideration. There is no men-

tion of poisoned arrows in the Iliad; in the Odyssey, (which deals less with openhand fighting than with the shifts and cunning of hunters, or pirates such as the Taphians were,) the practice is thus alluded to, but in such words that it is evident there was a strong feeling against it as barbarous or impious. In Virg. Aen. 9. 770, Amycus the Trojan poisons his arrows to slay wild beasts with, and the Scythians are described by Pliny (H. N. 11. 53), as using the venom of serpents for the same purpose. Heracles according to the legend shoots Nessus with an arrow that had been dipped in the blood of the Hydra; but the wound that he inflicted on the Centaur became the cause of his own destruction.

265. τοῖος. Here the wish is resumed, after the long parenthesis that describes the visit to the Taphians. The word τοῖος takes up v. 256 πῆληπα ἔχων καὶ δωπίδα καὶ δύο δοῦρε.

266. πικρόγαμοι, 'would rue their wooing.' Nitzsch remarks how in sentences expressive of exasperated or excited feeling words coined for the occasion are frequent, e.g. ἄμρος Od. 18. 73, κακοῦλιον 19. 260, δύσμητερ 23. 97, δύσπαρι Il. 3. 39, δύσταριστο-τόκεια 18. 54. With πικρόγαμοι cp. Od. 17. 448 μὴ τάχα πικρὴν Αἴγυπτον καὶ Κύπρον ἴκηαι, the threat of Antinous.

267. θεῶν ἐν γούνασι κείται. Eustath. ad loc. ὅτι ἐπὶ πραγμάτων ἀποβάσεως ἀδῆλου οὐκ εἰπὼν εἰπεῖν τὸ ταῦτα θεοῦ ἐν γούνασι κείται, ἀντὶ τοῦ ἐν δυνάμει ἢ ἱκεσίᾳ θεοῦ. Now, as the phrase is used not to denote the ἀπόβασις ἀδῆλος, but rather something which man cannot influence by wish or prayer, we

ἢ κεν νοστήσας ἀποτίσεται, ἦε καὶ οὐκί,  
οἷσιν ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἀνωγα  
ὅπως κε μνηστῆρας ἀπόσσει ἐκ μεγάροιο. 270  
εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάξω μῦθον  
ἄβριον εἰς ἀγορὴν καλέσας ἦρωας Ἀχαιοὺς  
μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπιμάρτυροι ἔστων.  
μνηστῆρας μὲν ἐπὶ σφέτερα σκιδνασθαι ἀνωχθί,  
μητέρα δ', εἴ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, 275  
ἄψ ἔτω ἐς μέγαρον πατρὸς μέγα δυναμένοιο·

273. ἐπιμάρτυροι] Bekk. writes ἐπὶ μάρτυροι on the authority of Ptolem. Ascalonita; ἐπιμάρτυροι, Zenod. 275. μητέρα] μήτηρ Schol. E. H. M. Q. 'μητέρα ex scriptura vetere ΜΕΤΕΡ male intellecta ortum esse opinatur Scholiasta.' Dind.

must, with Nitzsch, reject the interpretation which turns upon *ἰκεσία*, and which is connected with the gods' character as receivers of suppliants (who clasped them by the knees), or of gifts (which were laid on the knees of their statues). But Nitzsch's own interpretation, equivalent to Eustath.'s *ἐν δυνάμει*, is far-fetched, for it is unnatural to say that the strength of the body is in the knees (cp. Il. 9. 610 καὶ μοι φίλα γούνατ' ὄρεσθ, 19. 354 μή μοι λιμὸς ἀτερπὴς γούναθ' ἴκοιτο). Perhaps the proverb πέντε κριτῶν ἐν γούνασι κείται may give a clue to the meaning (Plut. Proverb. Alex. 76), by referring to the prerogative of the gods as *judges*; though again it is uncertain whether the proverb refers to the judges *rising* from their seats to put their votes into the urn, or to the prizes for the successful combatants that lay upon the umpires' knees.

270. ὅπως κε .. ἀπόσσει, 'how thou mayest;' indicative future with *κε*, as Il. 17. 144, etc.

271. εἰ δ' ἄγε. This has passed into a regular idiom, and so, though in the second person singular, may be used with a plural subject. Cp. Il. 6. 376 εἰ δ' ἄγε μοι δμοῖα νημερτέα μνησάσθε. It is generally taken as an ellipse for εἰ δὲ βούλει ἄγε, but is found introducing an apodosis in Od. 4. 832. Düntzer explains *εἰ* as being an interjection like Latin *etia!* while Autenrieth refers *εἰ* to *τοί*.

273. μῦθον πέφραδε (imp. second aor. redupl. φράζω), lit. 'make known your

say;' i.e. announce your will. For the accurate meaning of φράζω see note on Od. 8. 68; μῦθος is connected with *μῦζω*, *mutire*, an onomatopoeic root.

ἐπιμάρτυροι. Ameis has a good note upon such words compounded with *ἐπί* = 'thereto,' q.v. Compare also Lehrs, Aristarch. p. 109.

275. μητέρα. This word stands naturally in the accusative, as forming the contrast to *μνηστῆρας*, but the construction thus begun requires to be completed with *ἀπόπειμα*, as Od. 2. 113; or *ἀναγέτω ἀπονέεσθαι*, as Od. 2. 195; instead of which it is made to terminate in a softer expression, involving an anacoluthon. Döderlein proposes to put a period at γαμέεσθαι, and to mark off εἴ οἱ θυμὸς ἐφορμᾶται between commas; but the regular use of *ἐφορμᾶσθαι* in Homer is with an infinitive, as *ἐμοὶ αὐτῷ θυμὸς ἐφορμᾶται πολεμίζειν* Il. 13. 74, cp. Od. 4. 713. Besides which, the abrupt commencement ἄψ ἔτω would be most harsh; and the passage given from Il. 1. 179 οἰκάδ' ἰὼν σὺν νηυσὶ τε σπῆε καὶ σοῖς ἐτάροισι Μυρμιδόνεσσιν ἀνασσε seems insufficient to justify such a construction, as there has already been an imperative mood earlier in the sentence. For a similar anacoluthon compare Il. 2. 681 νῦν δ' αὖ τοδὲ δοσοὶ τὸ Πηλεσγχεὶν Ἄργος ἔναιον . . . τῶν αὖ ἦν ἀρχὸς Ἀχιλλεύς.

276. πατρός, sc. Icarus. Where he dwelt was an old question. Aristotle (de Poet. cap. penult.) leans to the tradition which places him in Cephalenia; οἶονταί γὰρ αὐτὸν Δάκωνα εἶναι· ἀποπον

οἱ δὲ γάμον τεύξουσιν καὶ ἀρτυνέουσιν ἔδνα

οὖν τὸ μὴ ἐντυχεῖν τὸν Τηλέμαχον αὐτῷ εἰς Λακεδαιμόνα ἐλθόντα· τὸ δὲ ἴσως ἔχει ὅσπερ οἱ Κεφάληνες φασί, παρ' αὐτῶν γὰρ γῆμαι λέγουσι τὸν Ὀδυσσεύα, καὶ εἶναι Ἰκάδιον ἀλλ' οὐκ Ἰκάριον. Strabo (10. 461) makes him the brother of Tyndarus and son of Oebalus king of Sparta: he and Tyndarus, driven out by Hippocoon, fled to Acarnania. Tyndarus returned, but Icarus got part of Acarnania for himself, and there remained. Notice the quantity of *δυνα- μένοιο* lengthened by arsis.

277. οἱ δὲ . . . ἔδνα. Nitzsch gives an elaborate interpretation of the passage, of which the substance is as follows. First, *οἱ* cannot be the suitors (as Schol.), but *οἱ ἀμφὶ τὸν πατέρα* (as Eustath.); for (1) in Od. 2. 196 the same words are used by one of the suitors, Eurymachus, and (2) it was the business of the bride's family to provide the γάμος. Cp. Od. 4. 3, where Menelaus is found *δανύντα γάμον πολλοῖσιν ἔτρωσιν*, on the occasion of the marriage of his son and his daughter. But then to assign to the same family the duty of *ἔδνα ἀρτυνεῖν* involves two difficulties; (a) it seems to contravene the general custom, which was that the suitor should present the *ἔδνα*—should, in fact, bid for the bride, as Od. 16. 390 ἀλλ' ἐκ μεγάρου ἕκαστος | μνάσθω ἔδνοισιν διζήμενος, Od. 8. 318 εἰς δ' κε πατὴρ ἀποδώσει ἔδνα | δσσα οἱ ἐγγυάλειψα, Od. 11. 282 τὴν ποτε Νηλεΐδε | γῆμεν ἔδν διὰ κάλλος ἐπεὶ πόρε μύρια ἔδνα, Od. 6. 159 ἔδνοισιν βρίσας. And (b) it also runs counter to the custom recognised elsewhere by these same suitors; Od. 11. 117 μνάμενοι ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες, Od. 15. 16 ἥδη γὰρ βα πατὴρ τε κασιγνήτοί τε κέλονται | Εὐρυμάχῳ γῆμοσσι· ὁ γὰρ περιβάλλει ἀπαντας | μνηστήρας δάροισι καὶ ἐξώφειλεν ἔδνα.

It may be noticed parenthetically that the suitors make two sorts of offerings; δῶρα, presents to the bride herself, cp. πολύδωρος of Andromache, Il. 6. 394; of Penelope, Od. 24. 294; and ἔδνα (consisting of cattle, whence Il. 18. 59; παρθένου ἀλφεισίβοιαι) to her family: cp. Od. 18. 278 αὐτοὶ τοὶ γ' ἀπάγουσι βόας καὶ ἵπια μῆλα, | κοῦρην δαῖτα φίλοισι, καὶ ἀγλαὰ δῶρα διδοῦσι.

It is an insufficient explanation of our passage, and of Od. 2. 196, to assimilate

*ἔδνα* here to the later *προῖζ*, a dowry: for (1) though we find instances in Homer of such a dowry being given, they are the exceptional cases of the father taking a fancy to some man and offering him his daughter; cp. Il. 9. 141 foll., where Agamemnon, giving a choice of his daughters to Achilles, says, φίλην ἀνάειδον ἀγέσθω, | πρὸς οἶκον Πηλῆος, ἐγὼ δ' ἐπὶ μέλεια δώσω | πολλὰ μάλ', ὅσσ' οὐ πῶ τις ἔβ' ἐπέδωκε θυγατρὶ, and Od. 7. 311–316, where Alcinous expresses a wish that Odysseus would take his daughter to wife, οἶκον δέ τ' ἐγὼ καὶ κτήματα δώην—and (2) such exceptional gifts are never called *ἔδνα*.

The probable solution is that the *ἔδνα* were applied by the bride's friends, wholly or in part, to furnish her outfit and provide the wedding feast; and thus they were, so far at least, indirectly returned to the bridegroom's side. If such a restoration was sometimes in full, and sometimes in part, as has been just supposed, then the expressions φίλην ἀνάειδον ἀγέσθω (Il. 9. 146, quoted above), and πολλὰ . . . ἔπεισθαι in the present passage admit of explanation. For we may imagine that ordinarily the father retained a part of the *ἔδνα*, but that he might, where the daughter was a great favourite, or the bridegroom a man of special merit, expend and so return all of it in the bride's outfit: thus she would be ἀνάειδος, given away without any of the *ἔδνα* being retained.

In conformity with this interpretation *ἔδνοῦσθαι θυγατρά*, Od. 2. 53, is to expend the *ἔδνα* or part of them upon her; and *ἔδνωτης κακός* (Il. 13. 382) is a father-in-law who exacts large *ἔδνα* and returns but a small part of them. This passage from the Iliad shows also that terms might be agreed upon beforehand as to the disposal of the *ἔδνα*—'Ἄλλ' ἔπειν, ὅρ' ἐπὶ νηυσὶ συνώμεθα ποντοπόροισιν | ἀμφὶ γάμῳ ἐπεὶ οὐ τοὶ ἔδνωται κακοὶ εἰμεν.

See on the *ἔδνα*, Grote's Greece (ii. 113, 2nd edit.), 'Among the ancient Germans of Tacitus, the husband gave presents not to his wife's father, but to herself (Tacit. Germ. 18); the customs of the early Jews were in this respect completely Homeric; see the case of Shechem and Dinah (Gen. xxxiv. 12), and Ex. 22. 16. Grote goes on to point out

πολλά μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεισθαι.  
 σοὶ δ' αὐτῷ πυκινῶς ὑποθήσομαι, αἶ κε πίθῃαι  
 νῇ' ἄρσας ἐρέτησιν ἐέκοσιν, ἥ τις ἀρίστη, 280  
 ἔρχεο πευσόμενος πατρὸς δὴν οἰχομένοιο,  
 ἦν τίς τοι εἴπῃσι βροτῶν, ἥ ὅσσαν ἀκούσῃς  
 ἐκ Δίδος, ἥ τε μάλιστα φέρει κλέος ἀνθρώποισι.  
 πρῶτα μὲν ἐς Πύλον ἔλθῃ καὶ εἴρεο Νέστορα δῖον,  
 κείθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον 285  
 ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.  
 εἰ μὲν κεν πατρὸς βίοντα καὶ νόστον ἀκούσῃς,  
 ἦ τ' ἂν τρυχόμενός περ ἔτι τλαίης ἐνιαυτὸν  
 εἰ δέ κε τεθνηῶτος ἀκούσῃς μηδ' ἔτ' ἐόντος,  
 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαίαν 290  
 σῆμά τέ οἱ χεῦαι καὶ ἐπὶ κτέρεα κτερεῖξαι  
 πολλά μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μῆτέρα δοῦναι.  
 αὐτὰρ ἐπὴν δὴ ταῦτα τελευτήσῃς τε καὶ ἔρξης,  
 φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν

279.] οὗτος δὲ ὁ στίχος ἐν τῇ κατὰ Ῥιανὸν οὐκ ἦν Schol. H. M. 'Non videtur omitti posse hic versus. Fortasse igitur loco mota est Rhiani mentio, pertinebatque ad v. 283 ἐκ Δίδος κ.τ.λ.' Cobet apud Dind. La Roche refers to v. 280. 285.] See Schol. H. M. Q. R. on Od. 3. 313 who says that Zenodotus wrote 'κείθεν δὲ Κρήτηνδε παρ' Ἰδομενεῆα ἀνακτα.'

the exact correspondence between the Greek *ἔδνα* and the *mundium* of the Lombard and Alemannic laws. See especially on the whole subject Nägelsbach. Hom. Theolog. (Autenrieth's ed. p. 255 foll.). *ἔδνα* or *ἔ-εδ-να* for *σφεδ-να* is referred by Curt. G. E. p. 206, to root *ād* (*σφαδ*), seen in *ἀνδάναι*, *ἔαδον*, *ἡδόναι*, *ἐναίσις*.

278. ἐπὶ παιδός. The preposition gets its meaning of 'along with,' 'accompanying,' from its proper local force of 'upon.'

281. δῖον. See on *δῆρόν* sup. 203.

282. ὅσσαν ἐκ Δίδος. So Il. 2. 93 *ὅσσα δεδήει* . . Διδὸς ἀγγελος. All that is meant is 'rumour,' of which the human origin cannot be traced, as opposed to the report of an eye-witness (*ἦν τίς τοι εἴπῃσι βροτῶν*). Ameis compares Soph. O. R. 43 *εἶπε του θεῶν φήμην ἀκούσας εἶτ' ἀπ' ἀνδρὸς ἀσθά που*.

*ὅσσαν* is connected with root *fep*, (cp.

*ἔπος-ἔψ-*); the *π* appearing as *κ* or *ç* in Skt. *vāk*, Lat. *vox-is* 'a voice'; *ὅσσαν* being a softened form of *de-ja* parallel to Skt. *vāt-ja-m*.

283. κλέος, see sup. 241.

286. δε, demonstrative.

δεύτατος = *novissimus*, a natural meaning for the superlative of *δεύτερος* in the sense of 'later';—*δεύτερος* ἦλθε Il. 10. 368.

291. χεῦαι . . κτερεῖξαι . . δοῦναι . . φράζεσθαι are all used with imperative force. This usage in Homer can hardly be interpreted as an ellipse (as in later Gk. *τὸν Πλάτωνα χαίρειν*, sc. *κελεύω*), it is rather a simple exclamation, like the German use of participles, quoted by Ameis, '*vorgesehen!*' '*aufgeschaut!*'

There is a similar use in Italian, e. g. *non dir questo, non credere ciò*.

*σῆμα* here will not be a tomb, for the body would not be there, but really a 'monument.'

ὅπως κε μνηστήρας ἐνὶ μεγάροισι τεοῖσι 295  
 κτείνης ἡὲ δόλφῃ ἢ ἀμφαδὸν· οὐδέ τί σε χρὴ  
 νηπιάας ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἔσσι.  
 ἢ οὐκ αἰεὶς οἶον κλέος ἔλλαβε δῖος Ὀρέστης  
 πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,  
 Αἰγισθον δολομήτην, δ οἱ πατέρα κλυτὸν ἔκτα; 300  
 καὶ σὺ, φίλος, μάλα γάρ σ' ὀρώω καλὸν τέ μέγαν τε,  
 ἀλκιμος ἔσσι, ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.  
 αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἤδη  
 ἡδ' ἐτάρους, οἳ πού με μάλ' ἀσχαλῶσι μένοντες·  
 σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάξω μύθων. 305  
 Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤδδα·  
 'ξείν', ἢ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,  
 ὥς τε πατὴρ φῖ παιδὶ, καὶ οὐ ποτε λήσομαι αὐτῶν.  
 ἀλλ' ἄγε νῦν ἐπίμεινον, ἐπειγόμενός περ ὁδοῖο,  
 ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ, 310  
 δῶρον ἔχων ἐπὶ νῆα κίης, χαίρων ἐνὶ θυμῷ,  
 τιμῆεν, μάλα καλὸν, δ τοι κειμήλιον ἔσται

300. δ] The reading of Aristarchus restored by Bekk. to the text instead of the common *δε* *οἱ*, which is inadmissible, as *οἱ* always has the digamma.

297. νηπιάας. The original form of the word was probably νηπια-ja. By the force of assimilation we then get distinct vowels in different cases; e.g. νηπιέη, νηπιέη, and νηπιάας, the last vowel differentiating the preceding one. (See Curt. Explan. G. G. p. 114).

ὀχέειν, 'to practise,' expresses a settled deliberate behaviour; so *ὕβριν ἔχοντες* inf. 368, *πένθος ἔχοντα* Od. 10. 376, cp. *ἀγλαίας φορέειν* Od. 17. 244.

299. ἐπ' ἀνθρώπων, 'throughout mankind.' So Od. 23. 124 *οὐ γὰρ ἀρίστην | μῆτιν ἐπ' ἀνθρώπων φάσ' ἐμμεναι*, cp. Od. 7. 332.

300. δ... ἔκτα. *πατροφονεύς*, which means ordinarily a 'parricide,' is used here as one *qui alterius patrem occidit*. The words *δ οἱ πατέρα κλυτὸν ἔκτα* form the epexegetis to *πατροφονῆα*. So Od. 1. 1 *πολύτροπον... δε μάλα πολλὰ πλάγχθη* (on one interpretation), Od. 2. 65 *περικτιόνας... δε περναυετάνουσι*, 3. 383 *ἀδμήτην... ἦν οὐ πω ὑπὸ ζύγον ἤγαγεν*

*ἀνῆρ*, 9. 271 *Ζεὺς ξείνιος... δε ξείνοισιν ἄμ' αἰδοίοισιν ὀπηδεῖ*, Π. 2. 212 *ἀμετροεπῆς... δε β' ἔπεα φρεσὶν ἦσιν ἀκοσμά τε πολλά τε ἦδη*, 13. 482 *ἐπύοντα... δε μοι ἔπεισιν*.

302. ἔσσ[ε] = the later *ἴσθι*.

304. οἳ... μένοντες. Join *μένοντές με*. The verb, *ἀσχαλ-άω*, may be compounded of the privative *α* and root *εχ* or *σεχ*, cp. *ἔχω, σχεδόν, σχολή*. So that its meaning would be, 'cannot endure.'

305. αὐτῷ emphasises *σοὶ* to contrast it with *ἐγώ* (303). 'Now my care and counsel of thee must end; I leave the rest in *thy* hands.' So Od. 8. 443 *αὐτὸς νῦν ἴδε πῶμα*.

309. ἐπειγόμενός... ὁδοῖο. If (see Curt. G. E. 165) *ἐπ-είγ-ω* means 'to press after,' 'hasten after,' cp. *αἰγ-ί-ε, ἐπ-αίγ-ίζ-ω*, it will take a genit. after it, exactly analogous to the construction with *ἐφ-ί-εσθαι*. Cp. *ἐπειγόμενός περ Ἀρῆος* Π. 19. 142.

312. κειμήλιον... οἷα, for this refer-

ἐξ ἐμεῦ, οἷα φίλοι ξείνοι ξείνοισι διδοῦσι.

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·

‘μή μ' ἔτι νῦν κατέρυκε, λιλαιόμενόν περ ὁδοῖο.

315

δῶρον δ' ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνόγη,

αὐτὶς ἀνερχομένῳ δόμεναι οἰκόνδε φέρεσθαι,

καὶ μάλα καλὸν ἐλὼν. σοὶ δ' ἄξιον ἔσται ἀμοιβῆς.

316. ἀνόγη] So Bekk. from Voss, instead of the common reading ἀνάγει.

ence of a single substantive to a general class (i.e. ‘a keepsake—one of those sort of things which’) cp. Od. 5. 422 κῆτος . . οἷά τε πολλὰ τρέφει Ἀμφιτρίτῃ, ib. 438 κύματος . . τὰ τ' ἐρέγεται, 6. 150 θεὸς . . τοὶ οὐρανὸν ἔχουσι, 8. 365 χρίσαν ἑλαίῳ . . οἷα θεοὺς ἐπενήνοθεν, 12. 697 κῆτος . . ἃ μυρία βόσκει Ἀμφιτρίτῃ, 14. 62 κτήσιν . . οἷά τε φ' οἰκῇ ἀναξ ἰδοκε. Similar to this is the usage that sums up the constituent members of a class under one generalising neuter, Od. 13. 60 γῆρας καὶ θάνατος . . τὰ τ' ἐπ' ἀνθρώποισι πέλονται, ib. 409 βάλλανον καὶ ὕδωρ . . τὰ θ' ἕεσσι τρέφει Διοφύην, 15. 420 οὐνὴ καὶ φιλόττη . . τὰ τε φρένας ἡπεροπέει.

315. λιλαιόμενόν περ. This passage shows that *περ* is not always used in the sense of ‘though.’ Here it keeps its radical meaning, which belongs to it as an enclitic form of *περί*, viz. ‘very much.’ When however it is joined with a participle used with an adversative force, it really does, by strengthening the force of the participle, draw upon itself the sense of ‘though,’ ‘notwithstanding.’ Thus in the combination *καὶ περ* (generally separated in Homer, as Od. 4. 733; 5. 73; 10. 441; 14. 155; but written together, Od. 7. 224), the enclitic serves to intensify the concessive force of *καί* = ‘even,’ ‘even though.’ In *ἐπειγόμενός περ*, sup. 309, we have an instance of the secondary meaning. Compare the use of the Latin *quantvis*.

317. αὐτῇ ἀνερχομένῳ, sc. on my way back from Temesa, supra 184.

δόμεναι, with imperative force.

318. ἐλὼν, ‘having taken,’ sc. from the store-room, not = ἐλόμενος, ‘having chosen;’ so ἐξέλε, sc. *φωρμαίων*, Il. 24. 229. It is better to join *καὶ* closely with *μάλα*, which it emphasizes. ‘A gift very beautiful indeed.’ This use of *καὶ* is not uncommon with adverbs

of intensity, compare supra 46 καὶ λίην κενός γε ἰοικέτι κείται ὀλέθρῳ, 8. 154 κῆδεά μοι καὶ μάλλον ἐνὶ φρεσὶν ἢ περ δεθλοὶ, Il. 13. 638 τῶν πέρ τις καὶ μάλλον ἐέλδεται ἐξ ἔρον εἶναι, Aesch. P. V. 728 αἰσῶναι σ' ὀδηγήσουσι καὶ μάλ' ἀσμέναι, Choeph. 879 καὶ μάλ' ἡβῶντος δὲ δεῖ, Eum. 373 δόξαι τ' ἀνδρῶν καὶ μάλ' ὑπ' αἰθέρι σεμναί, Soph. Elect. 1455 πάρεστι δῆτα καὶ μάλ' ἀγῆλος θέα, Hdt. 2. 69 οἱ δὲ περὶ Θήβας καὶ κάρτα ἤγγηται αὐτοὺς εἶναι ἱροῦς, Plat. R. P. 342 C συνεχάρησαν ἐνταῦθα καὶ μάλα μόγις, Sympos. 189 A ἐφη εἰπεῖν τὸν Ἀριστοφάνη ὅτι καὶ μάλ' ἐταύσατο.

σοὶ δ' ἄξιον ἔσται ἀμοιβῆς. This passage may be interpreted in several ways. Nitzsch renders it, ‘it will bring thee in a gift of equal value;’ but *ἀμοιβή* contains no idea of equivalence; as *χρυσέα χαλκείων* or *χαλκία χρυσείων* would represent a perfect *ἀμοιβή*, and if we modify the interpretation to mean, ‘it will bring thee in a return-gift,’ or, ‘it shall be to thee worth changing away,’ we introduce an inversion of the ordinary expression of thought. What is said is, ‘the return shall be well worth the gift,’ not *vice versa*; we say that thing is worth *buying*, not that it is worth *selling*. So Il. 11. 514 *ἡγηρὰς δὲ ἀνὴρ πολλῶν ἀντάξιός δλων*, is, ‘I would give many common men for a physician,’ not, ‘I would give a physician for many common men.’ Another possible interpretation is to take *ἄξιον* as a virtual substantive, on the analogy of Od. 20. 383 *τοὺς ξείνους . . ἐς Σικελίδος πέλαγον, ὅθεν κέ τοι ἄξιον ἀλφοί(ν)*. So here, ‘thou shalt have the full price of it.’ This rendering deserts the analogy of Od. 8. 405 *ὥσων οἱ τόδ' ἄορ . . πολλὸς δὲ οἱ ἄξιον ἔσται*, but it must be remembered that the pronoun in the one passage is of the receiver (οἱ); in ours, of the giver (σοί). Then



‘Η μὲν ἄρ’ ὥς εἰποῦσ’ ἀπέβη γλαυκῶπις Ἀθήνη,  
δρῆνις δ’ ὥς ἀνοπαῖα διέπτματο· τῷ δ’ ἐνὶ θυμῷ

320

320. ἀνοπαῖα] The reading of Herodian, who regards it as an adverb. Aristarch. read ἀνόπαια, as a substantive; Voss, whom Nitzsch follows, ἀν’ ὄπαια (La Roche thinks this last reading may be that of Crates), Πανόπαια Cassius Longinus [?] (Epim. Hom. p. 83. 10).

ἀξίον ἀμοιβῆς may signify, ‘the full value of it in the return gift,’ i.e. thou shalt have an equivalent commodity, a commodity *consisting* in a return gift. Cp. Il. 10. 252 παρήχην δὲ πλεον νύξ τῶν δύο μοιράων, ‘the greater part of the night, a part consisting of two thirds.’ Plato, de Legg. ad fin. τὴν πόλιν ἐστὶν τῆς κατοικίσεως, ‘give up our city, that is, the business of settling it.’ On the whole the simplest solution of the disputed passage seems to be to take σοί in the sense of ‘in your judgment’ (as Od. 4. 569 καὶ σφιν γαμβροὺς Διὸς ἔσσι). Translate, ‘Thou shalt think it worth a return gift.’ This enables the right emphasis to be thrown upon σοί, and serves as a nearer definition of καὶ μάλα καλόν.

320. δρῆνις δ’ ὥς ἀνοπαῖα. Some of the interpretations of this much disputed passage are noted in Apollon. Lex. ἀνόπαια. ἔνιοι μὲν δνομα δρνέου καὶ γὰρ ἐν ἄλλοις ‘φήγη εἰδομένη.’ ἔνιοι δὲ ἀνοπαῖα δ’ ἐστὶν ἀοράτως. τινὲς δὲ, ἀνὰ τὴν ὀπην, τὴν θυρίδα.

As to the first interpretation, sc. δνομα δρνέου, according to which the Anopaea is taken to be a sort of ‘sea-eagle,’ it is insisted that δρῆνις without the species subjoined is found in Homer only once and that in a simile, ὥς δ’ ὄρνις ἀπτήσιν νεοσσόισι προφέρῃσι | μάλιστα ἐπεὶ κε λάβῃσι κ.τ.λ. Il. 9. 323; and further that the present passage is no simile, but a description of an *eidolon* of Pallas. Colour is given to this last assertion by the fact that on two other occasions Pallas disappears in the form of a bird, Od. 3. 371 ὡς ἄρα φαήσας ἀπέβη γλαυκῶπις Ἀθήνη φήγη εἰδομένη θάμβος δ’ ἔχε πάντας ἰδόντας, and 22. 240 αὐτὴ δ’ αἰθαλόεντος ἀνὰ μεγάρου μέλαθρον | ἔζετ’ ἀνὰϊσσας, χελιδόνι εἰκίλη δσπην. But δρῆνις ὥς cannot describe an *eidolon*; it is merely a simile such as Odysseus uses of himself, Od. 12. 433 τῷ προσφῶς ἐχόμενι ὡς νυκτερί. It is possible, if the clause before us had been less concise, that δρῆνις ὥς might have been expanded into the description

of an *eidolon*, as in the other two cases; but, as it is, it is a concentrated simile. It is worth while adding that concentration in similes seems to dispense with specification. Compare the elaborate simile Il. 15. 80 ὥς δ’ ὅτ’ ἂν ἀίγῃ νόος ἄνθρωπος κ.τ.λ. . . . Ὡς κραπνώδης μεμανία διέπτματο πότνια Ἥρη with the curt reminiscence of it Od. 7. 36 τῶν νέεσσι ὠκεία ὥς εἰ πτέρων ἢ ἐ νύχμα, which is so abstract as to sound quite modern. La Roche (Hom. Stud. § 38) notices also that in the passages where a species is subjoined to δρῆνις, as δρῆνις αλετώδης Il. 12. 200, 218; 13. 821; Od. 15. 160; 20. 242; or αλετώδης δρῆνις Od. 19. 548; or δρῆνις κίρκος Od. 15. 525, there is a reason for such an addition, as the reference is to augury.

Some support is given to the interpretation ἀοράτως, by comparing the present passage with Od. 3. 371. Here, Telemachus merely ponders on the sudden disappearance of the goddess. δ δὲ φρεσὶν ἦσι νοήσας θάμβησεν κατὰ θυμόν, but in the other passage where she is described as flying off φήγη εἰδομένη, the wonderful sight is the circumstance brought prominently forward, (3. 371) θάμβος δ’ ἔχε πάντας ἰδόντας. θαύμαζεν δ’ ὁ γέρον ὅπως ἴδεν ὀφθαλμοῖσιν. This according to Schol. on Il. 18. 318; 21. 417 was the view of Herodian.

For the interpretation which renders the word ‘through the smoke vent,’ cp. Cramer, Anec. Oxon. i. 83 ὀπῆ, ὄπαια καὶ ἀνόπαια ἢ καπνοδόχῃ ὅπως Ἀριστοφάνης τοὺς γὰρ ἀρχαίους οἴκους ἐν τῇ ὀροφῇ τὰς ἀναπνοὰς ἔχειν, ἢ ἡ τετρημένη κεραμὶς. Κάσσιος δὲ Δοργύγιος ‘δρῆνις ὡς ἀνόπαια,’ ἢ ἡ χελιδὼν ἀπὸ τῆς ὀπῆς κ.τ.λ. For a modification of this view see Gerlach (Philolog. xxx. p. 503 foll.), who regards ὄπαια as the intermediate spaces between the ends of the beams that support the roof. The beam-ends were, at any rate in later times, carved with triglyphs, and in the space between (*intertignium*), panels with carving (*μετώπαι*) might be in-

θήκε μένος καὶ θάρσος, ὑπέμνησέν τέ ἐ πατρὸς  
μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὁ δὲ φρεσὶν ᾗσι νοήσας  
θάμβησεν κατὰ θυμόν· ὄσατο γὰρ θεὸν εἶναι.  
αὐτίκα δὲ μνηστῆρας ἐπώχετο ἰσθθεὸς φῶς.

Τοῖσι δ' αἰδοὺς ἀεὶδε περικλυτὸς, οἳ δὲ σιωπῇ 325  
εἷατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ἀεῖδε  
λυγρὸν, δν ἐκ Τροίης ἐπετεῖλατο Παλλὰς Ἀθήνη.  
Τοῦ δ' ὑπερωϊόθεν φρεσὶ σύνθετο θέσπιν αἰοιδῆν  
κούρῃ Ἰκαρίοιο, περίφρων Πηνελόπειαν·

serted; but sometimes an opening was left for light, ventilation, etc., cp. Eur. I. T. 113 ὅρα δὲ γ' εἶσω τριγλύφῳ σπον κενὸν δέμας καθεῖναι. This is far better than supposing the bird to have gone straight up to a hole in the roof.

But the simplest and best rendering appears to be that suggested by Eustath. from the use of the word by Empedocles (l. 302 Karsten), *καρπαλίμως ἀνέβαιον*. Eustath. says τὸ ἀνόπαια . . . δοκεῖ τισὶ ἀντὶ τοῦ ἀνωφερῆς εἶναι, ἀρμημένους ἐκ τῶν Ἐμπεδοκλείους εἰπόντος ἐπὶ πυρὸς τὸ *καρπαλίμως ἀνέβαιον*.

This rendering, 'upwards,' is further confirmed by the use of *ἀνόπαια* as the name of the 'steep path' by which the defenders of Thermopylae were betrayed (Hdt. 7. 216). The name *ἀνόπαια*, from *ἀνω*, may be compared with *Ἱππερίη*, the 'highland' home of the Phaeacians. See Od. 6. 4.

τῷ, 'for him,' sc. Τηλεμάχῳ.

323. *ὄσατο*. Notice here the force of the aorist tenses, expressing the introduction of fresh points of action. 'He thought it over—he was amazed—for the idea struck him that it was a god,' etc. Consult Curt. (Expl. Gk. Grammar 203 foll.) for an account of this *ingressive* (eintretend) force of the tense. So, *δακρύσασα* (336) is not accurately rendered by our English participle 'weeping,' which serves only as a descriptive appendage to *προσῆδα*, whereas *δακρύσασα* introduces a fresh point in the narration, 'She burst into tears and accosted the bard.' See Classen (Hom. Sprachgeb. p. 115 foll.).

324. *φῶς*. This case of the noun

only occurs at the end of the Homeric hex. The common derivation assigned to *φῶς* is *φημί*, the word being then compared with *μέροψ*. It is more likely from root *φν*, as in *φυντεῖω*, Skt. root *bhā*, Lat. *fu*; the form *φωτ* coming through *φοφατ* = Skt. *bhavaat*.

326. *νόστον . . λυγρόν*. Everything that Phemius sings for the suitors, or Demodocus for the Phaeacians, is taken from the incidents of the Trojan war, with the exception of the lay on the loves of Ares and Aphrodite (Od. 8). The bard began at any point in the Trojan story that the audience desired. We may suppose the *νόστος Ἀχαιῶν* to be a single lay from the cycle of adventures that marked the homeward voyages of all the Greek heroes. So then the Trojan war, ten years after its completion, had, as we should say, become matter of national history. The anger of Pallas here alluded to, was caused by the outrage offered in her temple to the priestess Cassandra, by the Ōilean Ajax. But in Od. 4. 499 his death is ascribed to his insolence against Poseidon.

328. *ὑπερωϊόθεν*. Homer might have said *ὑπερωϊῶν*, 'in her chamber,' as Od. 4. 787; but besides the notion that she is in her chamber, we get the additional one that she hears the singing at that distance; cp. Il. 9. 571 ἢ δ' ἡεροφῶντις ἐμνῆς | ἐκλυεν ἐξ Ἑρέβεσφιν, Il. 11. 603 ὁ δὲ κλισίῃθεν ἀκούσας. The converse of this, expressing not the distance at which a sound is heard, but the distance over which it travels, is found in *πεύθετο γὰρ Κύπρονδε μέγα κλισίῃ* Il. 11. 21.

κλίμακα δ' ὑψηλὴν κατεβήσето οἷο δόμοιο, 330  
 οὐκ οἶη, ἄμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο.  
 ἢ δ' ὅτε δὴ μνηστήρας ἀφίκετο διὰ γυναικῶν,  
 στή ρα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,  
 ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα·  
 ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἐκάτερθε παρέστη. 335  
 δακρύσασα δ' ἔπειτα προσήυδα θεῖον ἀοιδόν·  
 'Φῆμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτῆρια οἶδας,

330. κατεβήσето] The MSS. here give *ιβήσето* for *ιβήσето*. The Venetus A. almost always writes *ιβήσето*, which was probably the reading of Zenod. and Aristoph. See note below. 337. οἶδας] Bekk. writes *ἦδης*, as a necessary cor-

330. κατεβήσето. The greatest uncertainty exists as to the spelling of this word. In the Iliad, with the exception of 5. 352, the Cod. Venetus always gives *ιβήσето*, not *ιβήσето*, though in some passages *δ* is written over the *ε* by another hand. The testimony of the Schol. is extremely confusing. Schol. A. on Il. 2. 95 gives *ἀπεβήσето*· *εἰ μὲν ἀντὶ τοῦ ἀπέβαινε παρατακικοῦ, διὰ τοῦ δ' γραπτέον, ἀπεβήσето, οὕτως Ἐπαφρόδιτος*. Schol. B. *ὁ μὲν Ζηνόδοτος διὰ τοῦ εἰ γράφει, δ' καὶ ἀμεινον. οἱ δὲ ἄλλοι διὰ τοῦ δ*. Schol. A. on Il. 3. 262 *προκρίνει μὲν τὴν διὰ τοῦ εἰ γραφὴν βήσето, πλὴν οὐ μετατίθῃσιν, ἀλλὰ διὰ τοῦ δ' γράφει Ἀρίσταρχος*. Schol. A. on Il. 10. 513 *ἐπεβήσето, οὕτως Ἀρίσταρχος*. The statements are of course irreconcilable. The view of Epaphroditus (quoted above), that the form should be written with *δ* if it had the force of an imperfect tense, with *εἰ* if that of an aorist, is not borne out by fact, though it may be noticed that *βήσето* is written parallel with *ἔβαινε* Od. 3. 471, and *ἐπεβήσето* with *βαῖνε* Il. 11. 517.

The ancients treated these forms as imperfects, derived from the future stem. Cp. Cramer, Epim. 42. 21 *ἐκ τοῦ βίβημι βήσω καὶ μεταγεται δ' ἄλλων εἰς ἐνεστώτα* (present tense), *καὶ γίνεσθαι βήσω, δ' ἄλλωντα οὐκ ἔχει*. τὰ γὰρ ἀπὸ μελλόντων εἰς ἐνεστώτα μεταγόμενα ῥήματα ἀχμ τοῦ παρατακικοῦ (imperfect tense), *κλίνεται, ὡς τὸ ἄνω, 'ἄξετε δὲ Πριάμοιο βίη'* (Il. 3. 105), *δ' παρατακικὸς ἐβήσον, ἐβήσμεν, ἐβήσαν, ἐβήσето καὶ ἀπεβήσето*. So Herodian on *ἄξετε, οἴσετε*, cp. Cramer (A. O. 4. 202, 209), *δ' δὲ Ἡρωδιανὸς ἐνεστώτος φησὶ ταῦτα καὶ παρατακικοῦ*.

It is probably more correct to say that some aorists in Homer take *ο* and *ε* instead of *α*. See Curt. Gk. Gram. § 268.

Here we must interpret the accusative κλίμακα as expressing the way or path along which she goes. So *ἀπέσσυτο ὁδόν* Il. 6. 391, *ἄλλην ὁδὸν ἤλθομεν* Od. 9. 261, *ἴσαν λείην ὁδὸν* Od. 10. 103, *προσέβη τρηχεῖαν ἀταρπὸν* Od. 14. 1. The use is similar with *καταβαίνειν*, *ἔσταν ἐφολεαῖον καταβάς* ib. 350. This local accusative is quite different to such usages as *θάλαμον κατεβήσето* Od. 2. 337, *κατέβαιν' ὑπέρωκα* Od. 23. 85.

331. ἀμφίπολοι. It was usual for ladies to be attended by handmaidens, when they came into the presence of men. So Helen, Il. 3. 143; Andromache, Il. 22. 450; as Penelope herself acknowledges Od. 18. 183 *οἶη δ' οὐκ εἴσοιμι μετ' ἀνέρας*. Similarly, two attendants sleep at the door of their mistress Nausicaa, Od. 6. 18. The word ἀμφίπολος is always feminine in Homer, and the etymology of it points to this custom; a custom which, as Ameis remarks, was continued on the Attic stage.

334. κρήδεμνον (κάρα δέω) was probably a broad piece of lawn, which was tied round the head with a string, while two broad bands hung down from it with which the eyes and cheeks might be veiled when they were drawn across. Cp. Il. 3. 141 *ἀντίκα δ' ἀργεννήσι καλυψάμενη δόρυσιν | ὤμων' ἐκ θαλάμοιο*.

336. δακρύσασα, see on 323 supra. 337. Φῆμιε, πολλὰ γὰρ κ.τ.λ. It is a very characteristic feature of Homeric

ἐργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἀοιδοί·  
 τῶν ἔν γέ σφιν ἀεὶδε παρήμενος, οἱ δὲ σιωπῇ  
 οἶνον πινόντων· ταύτης δ' ἀποπαυέ' ἀοιδῆς 340  
 λυγρῆς, ἥ τε μοι αἰεὶ ἐνὶ στήθεσσι φίλον κῆρ  
 τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἄλαστον.  
 τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεὶ  
 ἀνδρὸς, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος·

rection of the Zenodotean *ᾔδεισ*, with *varia lectio* *εἰδεισ*. There is a consensus of MSS. in favour of *οἶδας*, which Eustath. 1773. 31 notices as *ἀπαξ* λεγ. here. In his time *οἶδας* not *οἶσθα* was the recognised reading. 'Ipse Aristarchus quid scripserit non liquet.' La Roche, see his Hom. Textkrit. 320. 344.] Rejected by Aristarch. (here and Od. 4. 726, 816) Ἀρίσταρχος παρ' Ὀμήρῳ Θεσσαλίαν μόνην τὴν Ἑλλάδα φησὶν εἶναι Schol. on Il. 9. 395. Cp. on Il. 4. 171 ἢ διπλῇ ἐστὶ Ἄργος τὴν Πελοπόννησον οὐ τὴν πόλιν λέγει

syntax, to arrange clauses in the simple order in which they come into the mind, instead of combining and interlacing them as in the periodic structure of later Greek. This principle shows itself very markedly in the way in which the explanatory clause precedes the clause to be explained. Such explanatory clause may be introduced with *ἐπεὶ*, as in Od. 13. 4.

ὦ Ὀδυσσεῦ, ἐπεὶ ἔκλυ' ἔμῳ ποτὶ χαλκοβατεῖ δῶ.

ἡμερεφίς, τῷ σ' οὐ τι πάλιν πλαγυχθέντα δῶ

δι' ἀκονοστήσειν.

But here there is a real syntactical connection between the clauses, by the relational force of *ἐπεὶ*. Often, however, the explanatory clause is introduced quite parenthetically with *γάρ* as in the present passage, as if in the passage quoted above we had found ὦ Ὀδυσσεῦ, ἔκλυ' γὰρ ἔμῳ ποτὶ δῶμα.. τῷ κ.τ.λ. For other instances of this construction cp. Od. 5. 29; 8. 159; 10. 190, 226, 337, 383, 501; 12. 154, 208, 320; 14. 402; 15. 545; 17. 78; 19. 350; 11. 10. 61; 15. 201; 17. 221; 23. 156, 890; 24. 334.

343. *τοίην* takes up the notion of *ἄλαστον* of the preceding line, 'so noble a soul have I lost, of a hero,' etc.; i. e. noble enough to cause a *πένθος ἄλαστον* by his loss. Cp. Od. 11. 548 *ὡς δὲ μὴ δόελον νικᾶν τοιῷδ' ἐπ' ἀέθλῳ* | *τοίην γὰρ κεφαλὴν ἔνει' αὐτῶν γαῖα κάτεσχε* | *Αἴανθ'*, and Il. 23. 15 *δένοντο δὲ τεύχεα φωτῶν* | *δάκρυσι τοίων γὰρ πόθεον μῆστωρα φόβοιο*.

344. καθ' Ἑλλάδα καὶ μέσον Ἄργος. This seems to have been a phrase expressing 'the whole of Greece,' analogous to the rough division given of the world by Aeschylus, Eum. 703 *οὗτ' ἐν Σαΐθαισιν οὐτὲ Πέλοπος ἐν τόποις*. Ἑλλάς is properly a town in Thessalia Phthiotis, cp. Il. 2. 683 *ὅς τ' εἶχον Φθίην ἢδ' Ἑλλάδα καλλιγύναικα*, but it stands also for the kingdom of Peleus between the Enipeus and Asopus, and this may be said to represent southern Thessaly; see Il. 9. 395, 447; 16. 595; Od. 11. 496; 15. 80. Ἑλλάς appears as the collective name for all Greece first in Hesiod, Opp. 651 (if the passage be genuine); Pind. Ol. 13. 113; cp. Soph. El. 681. But it was often used to represent extra-Peloponnesian Greece—the north division as opposed to the southern;—and in this way the enumeration of Ἑλλάς and μέσον Ἄργος may have passed into a regular phrase, like the expression from 'Dan to Beersheba,' the north and south limit of the land enclosing its whole length. Otherwise we may suppose that both Ἑλλάς and Ἄργος retain their original meaning as *towns*, but that the names of the towns really stand for the territories, as Ἀθῆναι for Attica, Od. 3. 278; Τροίη (5. 39) and Λακεδαιμῶν (21. 13) for their respective districts. These territories, then, represented by Ἑλλάς and Ἄργος, are put for the whole of Greece, the domain of the greatest hero and of the greatest king. Ἄργος, in Argolis on the river Inachus, was in Homer's time the capital of the kingdom of Diomedes, Il.

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα 345  
 'μήτερ ἐμὴ, τί τ' ἄρα φθονέεις ἐρήρον αἰοδὼν  
 τέρπειν δπηρ οἱ νόος ὀρνυται; οὐ νύ τ' αἰοδοὶ  
 αἴτιοι, ἀλλὰ ποθὶ Ζεὺς αἴτιος, ὃς τε δίδωσιν  
 ἀνδράσιν ἀλφηστῆσιν, ὅπως ἐθέλῃσιν, ἐκάστω.  
 τοῦτ' δ' οὐ νέμεσις Δαναῶν κακὸν οἶτον αἰεῖδεν 350  
 τὴν γὰρ αἰοδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι,  
 ἥ τις ἀκούοντεσσι νεωτάτῃ ἀμφιπέλῃται.  
 σοὶ δ' ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν  
 οὐ γὰρ Ὀδυσσεὺς οἶος ἀπώλεσε νόστιμον ἦμαρ  
 ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο. 355  
 [ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμει,

356-359.] Ἀρίσταρχος ἀθετεῖ, ἀμεινον λέγων αὐτοὺς ἔχειν ἐν Ἰλιάδι (6. 490), καὶ ἐν τῇ τοξείᾳ τῶν μνηστῆρων (Od. 21. 350). Ἐν δὲ ταῖς χαριεστέραις γραφαῖς οὐκ ἦσαν Schol. E. H. M. Q. R. The form of address seemed too harsh from Telemachus to his mother.

2. 559, 567. It was called by various epithets, e. g. Ἀχαϊκὸν Il. 9. 141, ἱπποβότον Il. 6. 152, Od. 3. 263; Ἰάσον with special reference to its being the representative town of the Greek race, Od. 18. 246. μέσον is here added as an epithet to Ἄργος, to point out a contrast to Ἑλλάς, as if the meaning was, 'His fame spread from the most outlying province of Greece to the very heart of the Peloponnese.'

346. ἐρήρον. See on Od. 8. 62.

347. οὐ νύ τ' [οἱ] .. ἐκάστω. Eustath. gives the sense well, οὐ κείνται ὑπὸ αἰτίαςιν οἱ αἰοδοὶ τὰς δυσπραγίας τῶν ἀνθρώπων φέροντες, οὐ γὰρ διότι αὐτοὶ φέρουσι διὰ τοῦτο τοιάδε ἀπέβη τὰ πράγματα, ἀλλ' ἐμπαλιν τοιάδε συμπεσόντα, οἱ αἰοδοὶ φέρουσι. Translate, 'It is not indeed the minstrels that are to blame for it, but Zeus methinks is to blame, who dispenses to enterprising men severally as he will; sc. good or bad fortune. The interpretation of the word ἀλφηστῆς by the grammarians, sc. συνετοί, εὐρητικοί, ἐπινοητικοί, harmonises with the etymology which refers it to root ἀλφ, seen in Gk. ἀλφ-άνω, ἀλφ-εῖσθαι, Germ. arð-cit (work), Skt. rabh, 'to be eager,' Lat. lab-or; with the form ἀλφηστῆς cp. ὀρχηστῆς. The passage quoted by Curt. (G. E. 264) from Aesch. S. c. T. 770 ἀνδρῶν ἀλφηστῶν ὄλβος ἄγαν παχυνθείς shows that

Aeschylus interpreted it in a similar way. The notion of men as 'hard-working,' 'gain-getting' creatures, points an appropriate contrast to θεοὶ βεῖα ζῶντες. Döderl. on the other hand (Hom. Gloss. § 36), whom Ameis follows (see note in Appendix ad loc.), contends for a derivation from the stem ἀλφ seen in ἀλφιτον, 'meal,' and ἔδω, 'eat,' comparing this meaning of the word with the epithet σιτοφάγος applied to a man, Od. 9. 191, and with the phrases οἱ ἀρούρηται καρπὸν ἔδουσι Il. 6. 142, ἐπὶ χθονὶ σίτον ἔδοντες Od. 8. 222; 9. 89; 10. 101.

350. οὐ νέμεσις, 'no ill-will can be felt.'

351. τὴν γὰρ αἰοδὴν, 'For men applaud more heartily that lay that comes with greatest novelty on the hearers' ears,' literally, 'that floats around the hearers.' In ἐπικλείουσιν the preposition implies that they give their applause as soon as the lay is ended; 'they add their applause thereto.' Plato (R. P. 424 B) reproduces the lines thus, ὅταν τις λέγῃ ὡς τὴν αἰοδὴν μᾶλλον ἐπιφρονέουσιν ἄνθρωποι.

ἦ τις δειδόντεσσι νεωτάτῃ ἀμφιπέλῃται, where he writes δειδόντεσσι for ἀκούοντεσσι, and his reading ἐπιφρονέουσιν suggests ἐπικλείουσιν' as a variant for ἐπικλείουσιν'.

356. εἰς οἶκον. The word, as ad-

ιστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε  
 ἔργον ἐποίχεσθαι μῦθος δ' ἀνδρεσσι μελήσει  
 πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ.]

Ἡ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκει·

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παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.

ἐς δ' ὑπερῷ' ἀναβάσα σὺν ἀμφιπόλοισι γυναιξί

κλαίειν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὅφρα οἱ ὕπνον

ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

Μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρο σκιδέντα·

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dressed here to Penelope, does not mean the whole house, but, as we should say, special 'quarters' in it. Here referring to the general sitting-room for the mistress of the family and her maids; cp. *ἐς τ' ἐμὰ ἔργ' ὀρώουσα καὶ ἀμφιπόλων ἐνὶ οἴκῳ* Od. 19. 514. This room lay behind the *μέγαρον*, and is called *θάλαμος* in Od. 17. 36. The same phrase recurs in Od. 21. 354; 23. 292; and *infra* 360 *οἰκόνδε βεβήκει*, cp. Od. 4. 717 *οὐδ' ἄρ' ἐτ' ἔτλη | διόφρ' ἐφίεσθαι πολλῶν κατὰ οἶκον ἑόντων*. From the *οἶκος* there was an ascent to the *ὑπερήκειον*.

358. *ἐποίχεσθαι*, 'to ply.' This work could not properly be used of work which can be done while the work-woman sits still, as the regular usage of the verb implies moving. So *στίχει ἀνδρῶν ἐποίχεσθαι* Il. 15. 279, *πάσας ἐπόχετο* (of the seals) Od. 4. 451, *νηῶν ἱκμα ἐποίχεσθαι* Il. 15. 676. We must therefore take it of work at the loom (*ιστός*, see on Od. 2. 94), where the worker had to walk from side to side, following her shuttle as she threw it across. That standing was the ordinary position of women at the loom may be implied in the description in Soph. O. C. 340 of Egyptian customs in contrast to those of Greece, *θακοῦσιν ἱστουργοῦντες*. Cp. also Schol. *ἱστῶσαι γὰρ καὶ ἐπιπορεύμεναι ὕφανον αἱ ποιοῦμαι τὴν ἱστουργίαν*. Pindar alludes to this constant movement to and fro in *ιστῶν παλμβάμονι ὁδοῖς* (Pyth. 9. 33, [18]).

359. *τοῦ γὰρ κράτος*. As the article is properly a demonstrative pronoun, with a specially deictic force, i. e. interpreted by gesture, etc., there need be no more difficulty in accepting *ἐμοί τοῦ γὰρ*

than *ἡμεῖς οἷδε* *supra* 76. We may suppose that Telemachus lays his hand on his breast, or does something equivalent, while saying 'most of all to me, for this is he to whom belongs the power in the household.' It is quite true that *ἀνὴρ ὅδε* as the equivalent for *ἐγώ* is post-Homeric, but we have *ὅδ' ἐγώ* Od. 16. 205, *ὅδ' αὐτὸς ἐγώ* Od. 21. 207, etc. Others, objecting to refer the demonstrative to the first person, make the reference to the *class* of which *ἐμοί* marks an individual, viz. *ἄναξ*, or the like (in the sense in which Telemachus says, *infra* 397, *αὐτὰρ ἐγὼν οἰκοῖο ἄναξ ἔσομ' ἡμετέριοι*). Similarly in the analogous passage (Od. 11. 352) *πομπή δ' ἀνδρεσσι μελήσει | πᾶσι, μάλιστα δ' ἐμοί, τοῦ γὰρ κράτος ἔστ' ἐνὶ δήμῳ*—*τοῦ* may be said to stand for *βασιλῆος*, understood out of *ἐμοί*. Cp. *infra* 392 *οὐ μὲν γὰρ τι κακὸν βασιλευμένῳ αἰψά τέ οἱ δῶ | ἀφνειὸν πέλεται καὶ τιμωέστερος αὐτός*, where *οἱ* represents *βασιλῆι*, understood from the predicate of the sentence preceding.

360. *θαμβήσασα*. The cause of her astonishment was the unexpected wisdom in her young son's words. There must have been something startling in his address to cause her *θάμβος*, and to account for her hasty withdrawal; so that we may fairly doubt the soundness of Aristarchus' criticism in rejecting *vv.* 356-359.

365. *ὁμάδησαν*, 'burst into uproar,' expressing the sound of many voices together (*ὁμοῦ*). Schol. *ἰθροῦθησαν καυολογούμενοι περὶ τῆς Πηνελόπεια, ὅτι σννετὴ γυνή, ὅτι εὐμορφος*. Cp. *infra* 369.

*σκιδέντα*. The exact meaning of the epithet is doubtful. The rule

πάντες δ' ἤρῃσαντο παρὰ λεχέεσσι κλιθῆναι.  
τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων

‘Μητρὸς ἐμῆς μνηστῆρες, ὑπέρβιον ὕβριν ἔχοντες,  
νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς  
ἔστω, ἐπεὶ τόδε καλὸν ἀκούμεν ἐστὶν ἀοιδοῦ  
τοιοῦδ' ὅλος δδ' ἐστὶ, θεοῖς ἐναλίγκιος αὐδῆν.  
ἦώθεν δ' ἀγορήνδε καθεζώμεσθα κινύτες  
πάντες, ἵν' ὑμῖν μῦθον ἀπηλεγέως ἀποείπω,  
ἐξίεναι μεγάρων· ἄλλας δ' ἀλεγύνετε δαΐτας,

370

for the meaning and derivation of Homeric adjectives ending in -εια, is that they come directly from nouns substantive, and express the sense of 'full of,' like Lat. -osus. This seems to decide against the interpretation of Eustath. τὰ σκιώδη, τὰ καλυπτικά καύσινος καὶ χειμῶνος. The epithet is used of clouds, cp. Od. 8. 374; 11. 592, meaning only 'dark,' or 'dun,' and of mountains, Od. 7. 268; 11. 1. 157, in which last passage Aristarchus reads σκιάωντα, which would mean 'shadow-casting,' whereas σκιάοντα points rather to the grey misty colour of distant hills. As an attributive of μέγαλα here, it is a constant epithet, expressive of the faint light or rather gloom that was inseparable from large rooms only lighted at best through narrow apertures, either at the ends of the roof-beams (ὑπαῖα) or in the middle of the roof. The gloom of the interior of a house was all the more marked in contrast to the bright light of a Greek atmosphere.

366. ἤρῃσαντο, must not only mean entertained a wish, but also expressed it aloud, being in short expegetical of δμῶδῃσαν. Telemachus alludes to their language about his mother in the words ὑπέρβιον ὕβριν ἔχοντες. The adverb παρὰ goes directly with κλιθῆναι, 'to lie by her;' λεχέεσσι is merely a local addition. Cp. Od. 8. 337 εὐδεν ἐν λέκτροισι παρὰ χρυσῇ Ἀφροδίτῃ.

370. τόδε καλὸν ἀκούμεν ἐστίν, 'This is a fine thing, viz. to listen to a minstrel,' etc. The following instances of a pronoun followed by an expegetic infinitive, are from Ameis, τοῦτο φίλον .. νοστήσαι Ὀδυσῆα Od. 1. 82, τόδε

ἀμεινον .. ἀνδρὸς βίοντι νήποιον ὀλέσθαι ib. 376, τοῦτο γέρας ὅλον .. κείρασθαι κόμπην Od. 4. 197, οὐ τόδε πάλλων .. ξείνον χαμαὶ ἥσθαι Od. 7. 159, τὸ γε κέρδιον .. χρήματ' ἀγυρτάζειν Od. 19. 283; cp. also 11. 2. 119; 5. 665; 8. 7; 15. 599; 17. 406. This expegetical use of the infinitive is hardly ever found in Homer, except in connection with the nominative or accusative. But in Od. 10. 431 we find καταβήμενοι ἐς Κίρκης ὅλον used to define κακῶν τούτων in the preceding line.

373. ἀποείπω, 'may speak out;' see on supra 91. ἀπηλεγέως from adjective ἀπηλεγής, may perhaps be compounded of ἀπό and ἀλέγειν, with the idea of freedom from any care or restraint. Diintzer (on Od. 2. 100) regards it as a lengthened form of ἀπαλλαγῆς, as δυσηλεγῆς of δυσαλλαγῆς. The ε, he thinks, is introduced as in ἀλεγείνους for ἀλγεινούς.

374. ἐξίεναι is better taken, not as infinitive with imperative force, but as infinitive expegetic of μύθων, 'my bidding, viz. that you go.' For the transition in the same line to the imperative in ἄλλας δ' ἀλεγύνετε δαΐτας cp. 11. 15. 665

τῶν ὑπὲρ ἐνθάδ' ἐγὼ γονάδομαι οὐ  
παρόντων  
ἑστῶμεναι κρατερῶν· μηδὲ τραπᾶσθε  
φόβονδε.

11. 17. 30

ἀλλά σ' ἐγὼ γ' ἀναχωρήσαντα κε-  
λεύω  
ἐς πληθὺν ἰέναι· μηδ' ἀντίος ἴστασ'  
ἐμεῖο.

ἀλεγύνετε, literally, 'provide,' refers to the custom by which all the company, except the invited guests, helped to prepare the viands. Cp. Od. 2. 300,

ὕμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 375

εἰ δ' ὕμιν δοκεῖ τδδε λωίτερον καὶ ἄμεινον  
ἔμμεναι, ἀνδρὸς ἐνδὸς βίοντον νήποινον ὀλέσθαι,  
κείρετ'. ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἔοντας,  
αἱ κέ ποθι Ζεὺς ὄψσι παλίντιτα ἔργα γενέσθαι  
νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὀλοισθεί. 380

\*Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ὁδᾶξ ἐν χεῖλεσι φύντες  
Τηλέμαχον θαύμαζον, δ θαρσαλέως ἀγόρευε.

Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱὸς  
'Τηλέμαχ', ἥ μάλα δὴ σε διδάσκουσιν θεοὶ αὐτοὶ  
ὑψαγόρην τ' ἔμεναι καὶ θαρσαλέως ἀγορεύειν. 385

377. ὀλέσθαι] ΑΙ. ὀλέσσαι.

etc. The phrase therefore represents the suitors 'making themselves at home.'

It is possible here to take *ἀλεγύνετε* as the conjunctive with short vowel, in which case it will be in the government of *ἔνα* and parallel to *ἀποσίου*.

377. *νήποινον*, here, as *supra* 160, 'without making compensation,' as *πρωή* may be used to represent the price or recompense paid for anything, cp. Il. 5. 265 *υἱὸς πρῶτην Γανυμήδεος*, compensation, as we should say, 'for the loss of his services.' Similarly *νήποινοι* *infra* 380, will mean 'un-avenged,' i. e. 'without any compensation being exacted from me.' For in Homeric times *πρωή* was especially the payment made in lieu of private revenge (*τίσις*); cp. Il. 18. 498 *δύο δ' ἄνδρες ἐνέικον ἔνεκα πρῶτης* | *ἄνδρὸς ἀποφθιμένου*, see also Il. 9. 632.

To such *τίσις* or *πρωή* Telemachus would have been liable, had he violated the sanctities of hospitality by slaying the suitors under his own roof without warning. But he has now given them formal notice to quit, *ἐξίεναι μεγάρων*, and (says he) 'if after this (*ἔπειτα*) ye perish within my house, ye will perish without recompense due from me.' For a good account of the *πρωή* in early Greece see Grote's *Gk. Hist.* and ed. vol. ii. p. 128, with notes.

378. *ἐπιβώσομαι*. Though the common practice in Epic is to leave more open vowels than in later Greek, we sometimes find words contracted in

Homer that are uncontracted in Attic. With *ἐπιβώσομαι* for *βοήσομαι* we may compare *ἀγνώσασκε* for *ἀγνοήσασκε*, an iterative form from *ἀγνοέω*, Od. 23. 95.

379. *παλίντιτα ἔργα*, 'deeds of requital.' Cp. Od. 17. 60 *αἱ κέ ποθι Ζεὺς ἀντίτα ἔργα τελέσσει* (for *ἀντί-τιτα*).

381. *ὁδᾶξ*, from root *δακ*, 'bite,' with prefixed *δ*, compare *ὁδάειν*, *ἀδαγμῆς*. With *φύναι ἐν χεῖλεσι*, 'fastening on their lips with teeth set,' compare *χείρες ἐμπεφυκυῖαι* Hdt. 6. 91. *ὁδᾶξ* is not to be connected with *ὁδοῦς*, which is from a different root.

382. *δ* (= 'because,' 'in that'), in all respects analogous to the Latin *quod*, and to the similar form *ὅτι*, may be used either *transitively* after verbs expressive of knowing, seeing, etc., cp. Od. 4. 771 *οὐδέ τι οἶδεν δ' οἱ φόνος νῦν τετύκται*, 13. 340 *ἐνὶ θυμῷ ᾗδε δ' νοστήσει ὀλέσας ἀπο πάντας ἑταίρους*, 20. 228; 17. 545; Il. 8. 32, 463; 18. 197; 19. 421; 20. 122, 466; 22. 445 etc.; or *causally*, Od. 11. 540 *γηθοσύνῃ δ' οἱ υἱὸν ἔφην ἀρδύει-κετον εἶναι*, cp. also Od. 19. 543; 21. 289; Il. 9. 534; 20. 283. The causal sense is more common in the Odyssey, the transitive in the Iliad. In twenty-four passages out of thirty-three, *δ* is always followed by a monosyllabic pronoun, generally *οἱ*, once by *μεν*, twice by *μιν*. See La Roche, *Homer. Stud.* § 41, 13.

384. *ἥ μάλα... αὐτοί*. 'It must be the gods themselves that are thy teachers.'



μη σέ γε ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων  
ποιήσκειν, ὃ τοι γενεῇ πατρώϊον ἐστι.'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδα·  
'Αντίνο', ἦ καί μοι νεμεσήσσαι ὅττι κεν εἴπω;  
καί κεν τοῦτ' ἐθέλωμι Διὸς γε διδόντος ἀρέσθαι. 390  
ἦ φῆς τοῦτο κάκιστον ἐν ἀνθρώποισι τεύχθαι;  
οὐ μὲν γάρ τι κακὸν βασιλευμένον αἰψά τέ οἱ δῶ

389.] Eustath. εἰ καί μοι. Schol. M. εἰ περ μοι καὶ ἀγάσσαι, which readings form the protasis to καί κεν τοῦτ' ἐθέλωμι. Wolf ἦ for εἰ. 391. φῆς] So Aristarch. and Herodian write the 2nd person of φημί, Apollon. φῆς on analogy of τίθης. φῆς is the imperf. tense, see on Od. 7. 239.

386. σέ γε. The pronoun uttered with strong emphasis; it is not *Telemachus* whom Antinous would wish to see king in Ithaca, but *himself*.

390. Διὸς γε διδόντος. This may fairly be called an instance of the true genitive absolute in Homer. The tendency of the participial construction with the genitive is to separate itself from the syntax of the sentence, and to stand alone either in a causal sense or as marking a point of time. In such a phrase as (Il. 15. 608) ἀμφὶ δὲ πῆλῃς | σμερδαλέον κρατᾶφοισι τινάσσετο μαρναμένοιο, the uncertainty is just felt, whether μαρναμένοιο is the genitive in close dependence on a substantive, or whether it is approaching the 'absolute' construction = 'as he fought.' Cp. again Il. 16. 581 Πατρόκλῳ δ' ἄρ' ἄχος γένητο φθιμένου ἑτάροιο, or Il. 2. 153 αὐτῇ δ' οὐρανὸν ἔκταν | οἰκαδε ἱέμενον, Od. 9. 441 πάντων δῖον ἐπεμαίετο νῶτα ὀρθῶν ἑσταότων.

In such phrases as (Il. 4. 214) τοῦ δ' [διστοῦ] ἐξελομένοιο πάλιν ἄγεν ὀξέες ὄγκοι, or (Od. 5. 432) ὥς δ' ὅτε πούλυποδος θαλάμῳ ἐξελομένοιο | πρὸς κοτυληδονόφιν πυκνὰ λάγγες ἔχονται, we feel that the expression of a point of time belongs quite as really to the participial genitives, though grammatically they may still be described as depending on ὄγκοι or κοτυληδονόφιν respectively. Classen (Hom. Sprachgeb. 171 foll.) notices, that where aoristic participles are used absolutely in the genitive they express generally a causal relation or a hypothetical sentence, while the present participle so used has more often the force of marking a point of time.

As instances of absolute aorist par-

ticiples in the genitive, he gives the following list.

(1) With simple mark of time or circumstance—

Il. 11. 458; 13. 409; 15. 328; 16. 306; 19. 74; 75; Od. 1. 16; 14. 475; 24. 535.

(2) In hypothetical or causal sense—

Il. 8. 37; 164; 9. 425, 426; 10. 246. 355, 356; 14. 521, 522; 19. 61, 62; 21. 289, 436; 22. 46, 287, 383; Od. 11. 248.

Absolute present participles in genitive,

(1) With simple mark of time or circumstance—

Il. 1. 88; 2. 550; 5. 499-501; 8. 537; 14. 100; 15. 190, 548; 18. 10, 605; 20. 404; 23. 520, 598; 24. 289; Od. 1. 403; 4. 19, 717; 5. 287; 10. 470; 11. 295; 14. 162, 293; 16. 373, 438; 18. 267; 19. 153, 518; 20. 25, 232, 311; 24. 507.

(2) With the addition of a causal or hypothetical sense—

Il. 5. 202, 864; 7. 63; 9. 573; 17. 205, 393, 532; 19. 210; 21. 522; 22. 431; 24. 243, 248; Od. 1. 390; 4. 393; 9. 390; 17. 296; 19. 196; 20. 218.

391. ἦ φῆς, 'thinkest thou (cp. Od. 4. 171; 5. 290; 6. 200) that it is the worst thing in the world to be a king? Nay! it is no bad thing to be a king; not only is his house made rich at once, but he himself is in more honour.' Nitzsch prefers ἦ φῆς = 'or.' The point in this taunt of Telemachus is that he pretends to see in Antinous' words a kindly anxiety for him, in being anxious to spare him the troubles of sovereignty, though he himself was so eager to be king in Ithaca.

ἀφνειὸν πέλεται καὶ τιμήμετερος αὐτός.

ἀλλ' ἥ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι  
πολλοὶ ἐν ἀμφιάλφ' Ἰθάκῃ, νέοι ἡδὲ παλαιοί, 395  
τῶν κέν τις τὸδ' ἔχῃσιν, ἐπεὶ θάνε διὸς Ὀδυσσεύς.  
αὐτὰρ ἐγὼν οἴκοιο ἀναξ' ἔσομ' ἡμετέριοι  
καὶ δμῶων, οὓς μοι λήισσατο διὸς Ὀδυσσεύς.

Τὸν δ' αὐτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ἤδδα·  
'Τηλέμαχ', ἥ τοι ταῦτα θεῶν ἐν γούνασι κεῖται, 400  
ὅς τις ἐν ἀμφιάλφ' Ἰθάκῃ βασιλεύσει Ἀχαιῶν·  
κτῆματα δ' αὐτὸς ἔχοις καὶ δώμασι σοῖσιν ἀνάσσοις.  
μὴ γὰρ ὃ γ' ἔλθοι ἀνὴρ ὅς τίς σ' ἀέκοντα βίηφι  
κτῆματ' ἀπορραΐσει, Ἰθάκης ἔτι ναιετοώσῃς.

402. σοῖσιν] Most MSS. οἷσιν. See note below. 404. ἀπορραΐσει] Bekk., from Voss, ἀπορραΐσει, to assimilate the mood with ἔλθοι. ναιετοώσῃς] So Aristarch. for the ordinary ναιετοώσῃς, which would be an exception to the Homeric usage for verbs in -άω. Cp. Didym. on Il. 6. 415 ναιετῶσαν, Ἀρίσταρχος διὰ τὸ ὁ ναιετῶσαν. Al. ναιεταούσῃς.

394. βασιλῆες. 'However, kings there are doubtless many besides me.' Thus Antinous is called βασιλεὺς Od. 24. 179; Antinous and Eurymachus βασιλῆες Od. 18. 64; similarly Alcinous was called βασιλεὺς, but there were twelve other Phaeacian βασιλῆες Od. 7. 55-65; 8. 391. For the position of the βασιλεὺς in heroic times, and the hereditary succession to the throne, see Grote, vol. ii. 2nd ed. pp. 84-90.

396. τῶν κέν τις τὸδ' ἔχῃσιν. The conjunctive with ἄν is here used as a potential mood, something weaker than a future. A similar force of the mood without ἄν occurs in the phrase καὶ νῦν τις εἴησι Od. 6. 275.

397. ἡμετέριοι, 'our house,' not the first person plural of modern royalty, but the familiar language of one of a household. So ἡμετέρα μήτηρ Od. 6. 311.

398. λήισσατο. Odysseus was not above this freebooting even after his return to Ithaca. cp. Od. 23. 356

μήλα δ' ἃ μοι μνηστῆρες ὑπερφύλοιοι  
πατίεσκον,

πολλὰ μὲν αὐτὸς ἐγὼ λήισσομαι.

See too on Od. 3. 73.

400. ἐν γούνασι. See note on sup. 267.

401. Join ὅς τις . . Ἀχαιῶν, and cp. Od. 5. 448 ἀνδρῶν ὅς τις.

402. δώμασι σοῖσιν. So Bekker for οἷσιν = 'own.' As Buttm. says (Lexil. p. 251 note) the reading turns on a few passages; the question to be settled being whether *ὅς* (the possessive pronoun) is flexible enough to refer to first and second, as well as to third person. On the passage, Od. 9. 28 οὐ γὰρ ἐγὼ γε | *ἥς* γαίης δύναμαι γλυκυρότερον ἄλλο ἰδέσθαι, the Schol. remarks, οὐκ εἶπεν ἐμῇς ἵνα καθολικώτερος γένηται ὁ λόγος περὶ τῆς τῶν καθ' ἑαστον ἀνθρώπων πατρίδος. In Il. 19. 174 οὐ δὲ φρεσὶν ἦσιν λανθῆς, Wolf writes φρεσὶ σῇσι, comparing it with the corresponding lines, Il. 14. 221, 264; 16. 36; etc. The passage Od. 13. 320 φρεσὶν ἦσιν ἔχων δεδαγμένον ἦτορ, where *ἦσιν* must stand for ἐμῇσιν, has been rejected from very remote antiquity. But the present passage Wolf has left untouched, retaining οἷσιν as conveying the sense of 'own.' Eustath. also reads οἷσιν. In Hesiod, Opp. 381, we have σοὶ δ' εἰ πλοῦτον θυμὸς ἐλδεται ἐν φρεσὶν ἦσιν in nearly all MSS, and Götting retains it; but it is doubtful if the line is genuine. If we keep οἷσιν it must be registered as an isolated instance of a strong transference of a possessive of first person.

404. ἀπορραΐσει σὶ κτῆματα. This construction with the double accusative—a power which the verb gains by

ἀλλ' ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρέσθαι, 405  
 ὀππόθεν οὗτος ἀνὴρ, ποίης· δ' ἐξ εὐχεται εἶναι  
 γαίης, ποῦ δέ νύ οἱ γενεὴ καὶ πατρίς ἄρουρα·  
 ἥε τιν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο,  
 ἥ ἔδν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἰκάνει;  
 οἷον ἀναΐξας ἄφαρ οἴχεται, οὐδ' ὑπέμεινε 410  
 γινώμεναι· οὐ μὲν γάρ τι κακῶ εἰς ὧπα ἐφίκει.

405. ἐρέσθαι] This is technically the right accent, as from aorist *εἰρόμην*, *ἐρομαι* not being in use. It is coupled with an aor. *Od.* 3. 70, 243; 16. 465. But the Grammarians seem to have preferred *ἐρεσθαι*. Herodian on *Il.* 16. 47; Eustath. 1045. 1; Cramer, Anecd. Ox. 4. 208. 8.

composition, as the simple *βαλεῖν* = 'to strike'—is analogous to the usage with *ἀφαιρείσθαι*. The older interpreters regarded it as an archaism; cp. Schol. A. on *Il.* 1. 275 *ὅτι ἀρχαϊκῶς τόνδ' ἀφαιροῦ οὐχὶ τοῦδε*, and Herodian is quoted as saying that the case is *αἰτιατικὴν ἀντὶ γενεῆς* (Schol. B.L. on *Il.* 16. 59), while Schol. V. strangely enough describes the construction as '*Ἀττικῶς*' (Schol. on *Il.* 22. 18; 15. 427).

This usage is found not only with *ἀφαιρείσθαι* (cp. *Il.* 1. 182, 275; 8. 108; 16. 689; 17. 177; 20. 436), but also with *ἀπαντᾶν* *Il.* 6. 17; 10. 495; 16. 827; 20. 290; 23. 560, 808, etc.; *Od.* 11. 202; 13. 270; *ἐξαιρείσθαι* *Il.* 15. 460; 16. 58; 17. 678; *συλᾶν* *Il.* 6. 70; 13. 201; 15. 427; 16. 499; 17. 59; 22. 258; *ἐφαίνεσθαι* *Il.* 5. 155; 20. 458; *ἐπαρίξιν* *Il.* 15. 343; 17. 187; 22. 323.

To the same usage belongs the construction of verbs of 'cleansing' with a double accusative, as *λοῦειν* *Il.* 23. 41, *καθαίρειν* *Il.* 16. 667, *νίξεσθαι* *Od.* 6. 224.

*ναεῖσθαι* is sometimes used of the countries or houses, by a sort of impersonation, as if they stood for the dwellers in them, compare *ναεταῖοι* *πολλοί* *Il.* 4. 45, *νῆσοι* *Od.* 9. 23; so *ναεῖν* is used with *νῆσοι* *Il.* 2. 626; *δόμος* *Od.* 7. 29 (note); cp. *Soph.* *Aj.* 596 *ὦ κλεινὰ Σαλαμίς, σὺ μὲν πον ναεῖς ἀλίπλαγκτος εὐδαίμων*. Here the word does not mean much more than 'while Ithaca stands'; though there is a tendency in meaning towards the interpretation of Schol. *φικασμένη οὖσης*.

406. *ὀππόθεν*, indirect question, *ποίης*, *ποῦ*, direct; compare supra 171.

408. *ἥε* .. *ἥ*. See on supra 175.

409. *χρεῖος ἐελδόμενος*, so *τά τ' ἔλδεται* *Il.* 5. 481; otherwise used with genitive as *Od.* 5. 210.

*τῶδ' ἰκάνει*. This phrase occurs again, *Od.* 10. 75; 17. 444, 524; 19. 407; *Il.* 14. 298, 309; 24. 172. In *Od.* 17. 444, 524 the adverb *δεῖρο* is combined with the verb, which has led Ameis wrongly to render *τόδε*, 'here,' and to regard *δεῖρο* as a mere strengthening addition to *τόδε*. More rightly Fäsi renders, 'he comes this coming' = 'he comes thus,' *τόδε* standing in cognate relation to the verb exactly as if the phrase had run *τῆνδ' ἀφίξιν ἰκάνει*. Cp. *Od.* 5. 215 *μή μοι τόδε χάεο*, *Od.* 17. 401 *μήτ' οὐν μητέρ' ἐμὴν ἄξει τό γε*.

411. *γινώμεναι*, 'for one to know him.' This suppression of the subject to the infinitive is not uncommon. Cp. *Od.* 4. 195 *νεμεσσώμαι οὐδὲν κλαίειν* [*sc. τινά*], *Od.* 11. 159 *οὐ πως ἔστι περῆσαι πεζὸν ἔοντα*, *Od.* 19. 221 *ἀργαλέον τόσσον χρόνον ἀμφὶς ἔοντα* [*sc. τινά*] *εἰπόμεν*, *ib.* 555 *οὐ πως ἔστιν ἀποκρίνασθαι ἐνείκον ἄλλη ἀποκρίναντα*, *Il.* 6. 268 *οὐδὲ πῃ ἔστιν αἵματι πεπалаγμένον εὐχετάσθαι*. Schömann (Redetheil. p. 46 note) comments on this as showing how the thought of the subject lies in the infinitive (even though unexpressed), so that it is often referred to in the following clause. Thus *naturae lege vivere et nihil quantum in ipso sit praetermittere* Cic. de Legg. 1. 21. 56; *Ferias denicales in eos dies conferre ius, ut ne ipsius neve publicae feriae sint* *ib.* 2. 22. 55. Similarly, *Alienum est a iustitia detrudere quid de aliquo quod sibi assumat* (Cic. de Fin. 3. 21. 70); where no subject is to be found for *assumat* except the one implied in the infinitive

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤδα·  
 'Εὐρύμαχ', ἦ τοι νόστος ἀπώλετο πατρὸς ἐμοῖο·  
 οὐτ' οὖν ἀγγελίης ἔτι πείθομαι, εἴ ποθεν ἔλθοι,  
 οὔτε θεοπροπίης ἐμπάζομαι, ἦν τινα μήτηρ 415  
 ἐς μέγαρον καλέσασα θεοπρόπον ἐξερέται.  
 ξείνος δ' οὗτος ἐμὸς πατρώιος ἐκ Τάφου ἐστὶ,  
 Μέντης δ' Ἀγχιάλιοι δαΐφρονος εὐχεται εἶναι  
 υἱὸς, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει.'

ἌΩς φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω.  
 οἱ δ' εἰς ὄρχηστὺν τε καὶ ἱμερβέσσαν ἀοιδὴν 421  
 τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἔσπερον ἔλθεῖν.  
 τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἦλθε·  
 δὴ τότε κακκείοντες ἔβαν οἰκόνδε ἕκαστος.  
 Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς 425

414. ἀγγελίης] i.e. ἀγγελίαις. Eustath. read ἀγγελίης (cp. ἐμὸ πείθεσθαι Hdt. 1. 126). Bekk. and others read ἀγγελίῃ. 424.] ἔνιοι 'δὴ τότε κοιμήσαντο καὶ ἔπνον δῶρον ἔλονται, μεταποιηθῆναι δὲ φασιν ὑπὸ Ἀριστοφάνους τὸν στίχον Schol. E. H. M. Q. R.

*detrahere*. Compare also οὐκ ἔστιν ὁρθῶς ἡγεῖσθαι ἐὰν μὴ φρόνιμος ἢ Plat. Men. 97. 411. οὐ γάρ = as we should gladly have done, for, he was not, etc.

414. εἴ ποθεν ἔλθοι, sc. ἀγγελίῃ taken from ἀγγελίης. The mood expresses the feeling that there is *little* likelihood of such tidings coming. πείθομαι is not equivalent to πείποιθα but means 'am persuaded by.'

416. ἐξερέται. Notice change of mood to express a probable result. ἐξερέσθαι may be used absolutely, as Od. 4. 119; 24. 238. It is found with accusative, as here, in Od. 13. 411.

417. οὗτος is the subject, ξείνος ἐμὸς πατρώιος ἐκ Τάφου the predicate.

420. ἀθανάτην. Compound adjectives are often of three terminations in Homer, as ἀ-βρότη, ἀ-πειρεσίη, ἀ-σβέστη, ἀγα-κλειτή, ἀρι-γνοτή, ἀρι-ζήλη, εὐ-ξέστη, περι-ξέστη, ἀμφι-βρότη, ἀμφι-ρύτη, ἀντι-θέη, εὐ-αλίη, ἐπι-καρσίη, δουρι-κότη, ἐπι-ηλασίη. Conversely, adjectives uncompounded may be used of two terminations only, e.g. ἀγριος = ἀγρίη, κλυτός = κλυτή, πικρός = πικρή, πολίος = πολίη, ἰφθίμος = ἰφθίμη. Compare also θῆλυς αὐτή, ἥδης αὐτῆ, πούλην ἐφ' ὑγρήν,

ὕληντι Ζακύνθῳ compared with ὕλησσαν Ζάκυνθος, also ὀλοώτατος ὁδμή Od. 4. 442.

422. μένον δ' ἐπὶ ἔσπερον ἔλθεῖν. Here ἐπὶ is an adverbial addition to ἔλθεῖν, as the next line shows. So εἶματα δ' ἡελίοιο μένον τεροῦμαι ἀγῆ Od. 6. 98, ἦ μένετε Τρῶας σχεδὸν ἔλθε-μεν Il. 4. 247.

424. κακκείοντες = κατακείοντες. Some describe this as a desiderative form (like δρασεῖω) from κείμαι. It is more likely a future tense without the sigma. According to Lobeck, (Rhemat. p. 192 foll.) κείμαι = κέεμαι, from unused κέμμι of which the ω form would be κέω, and κέω or κέωι might represent the shortest form of future. We find κέων Od. 7. 342, κέουσα 23. 292, κέωι Od. 19. 340, κέεμεν Od. 8. 315; conjunctive κατακείομεν Od. 18. 419; imperative κατακείετε Od. 7. 188; 18. 408.

425. ὅθι οἱ θάλαμος .. αὐλῆς. It seems better to describe αὐλῆς as a genitive of local contiguity rather than as a partitive genitive after ὅθι. In Il. 11. 358 ὅθι οἱ καταείσατο γαῖης render, 'where his spear had lighted on the

ὑψηλὸς δέδμητο, περισκέπτῳ ἐνὶ χώρῳ,  
 ἐνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.  
 τῷ δ' ἄρ' ἄμ' αἰθομένας δαΐδας φέρε κενδὰ ἰδυῖα  
 Εὐρύκλει', Ὀππος θυγάτηρ Πεισηνορίδαο,  
 τήν ποτε Λαέρτης πρίατο κτεάτεσσιν ἐοῖσι, 430  
 πρωθήβην ἔτ' ἐοῦσαν, ἑικοσάβοια δ' ἔδωκεν,  
 ἴσα δέ μιν κενυῇ ἀλόχῳ τίεν ἐν μεγάροισιν,  
 εὐνῇ δ' οὐ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικὶος·  
 ἥ οἱ ἄμ' αἰθομένας δαΐδας φέρε, καὶ ἐ μάλιστα  
 δμῶων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἔοντα. 435  
 ὦξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,

428. κενδὰ ἰδυῖα] So Bekk. for κένδ' εἰδυῖα: and so perhaps Aristarchus. See Didymus on Il. 20. 12; cp. Il. 18. 380, 482; Od. 7. 92. All derivatives from root *fid* are very constant in retaining the digamma.

ground,' after its flight through the air; so that we find no real instance in Homer of *δοι* followed by a genitive, though such a construction would not be impossible on the analogy of *ἀλλοθι γαίης* Od. 2. 131, *πῶν αὐτοῦ ἀγρῶν* (?) 4. 639, *πῇ πολλῶν* Il. 3. 400. But with *ἀλλῆς* as a local genitive we may compare *ἥ οὐκ Ἀργεὺς ἦεν*; Od. 3. 251, *οἷη τῶν οὐκ ἔστι γυνὴ κατ' Ἀχαιῖδα γαίαν* | *οὐτὲ Πύλου* Od. 21. 107, *ἐσχάτης δρῶ πυρᾶς νεωρῇ βόστρυχον τετμημένον* Soph. El. 900. If we place the chamber of Telemachus at the corner of the αἴθουσα, which was probably only separated from the πρόδομος by a trellis-work, we shall satisfy the description of its position in the αὐλή and shall also account for its being *περισκέπτῳ ἐνὶ χώρῳ*, for in this position it might have a view in two or even more directions. Cp. Od. 14. 5, of the visit of Odysseus to Eumaeus—

τὸν δ' ἄρ' ἐνὶ προδόμῳ εὖρ' ἤμενον,  
 ἐνθα οἱ αὐλῇ

ὑψηλὴ δέδμητο, περισκέπτῳ ἐνὶ χώρῳ,  
 καλὴ τε μεγάλῃ τε, περίδρομος,

which last word serves as explanation of *περισκέπτῳ ἐνὶ χώρῳ*, sc. 'with a clear view round it'; not necessarily of places on an eminence. Cp. Od. 10. 211, 253, where the expression is used of Circe's house. A similar phrase for 'clear ground' is found in Od. 5. 476 *ἐν περὶ φανομένῳ*, which certainly is not used of high ground, as it is described as

being *σχεδὸν ὕδατος*. Compare *ἐν καθαρῷ* Il. 8. 491. Döderlein's interpretation (Hom. Gloss. 2353) 'well-sheltered,' as if *σκεπτὸς = σκεπαστός*, seems refuted by the passage quoted above, Od. 14. 6, although on other grounds it appears equally impossible.

428. τῷ... φέρε, 'carried for him.'

ἄμα is adverbial = 'going along with him,' like *ἄμ' ἐπομένην*.

ἰδυῖα. For this shortening of the feminine from *εἰδυῖα*, compare *τεθελῶα* Od. 6. 293, *μεμῆκυῖα* Il. 4. 435, *σισῶρυῖα* fr. *σισηρῶν* Hesiod. Scut. Herc. 268.

431. ἑικοσάβοια, perhaps we may supply *κτεῖατα*, or some such word. Twenty oxen was a high price for a slave, as (Il. 23. 705) four oxen is the set value of one who *πολλὰ ἐπίστατο ἔργα*.

433. χόλον δ' ἀλέεινε. This sentence gives the reason for his continence, and would have been introduced in later Greek with *γάρ*, or a participle. Here no further connection between the sentences is marked than their mere juxtaposition or co-ordination (*parataxis*). For some suggestive remarks on the method of transition from *parataxis* to *hypotaxis* or *subordination* of clauses see Curt. Expl. Gk. Gram. p. 213.

434. *et . . .* 4, both refer to Telemachus, who is the subject also to *ὦξεν*.

ἔζετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἐκδυνε χιτῶνα·  
καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσίν.

ἡ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα,  
πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖσι λέχεσσι,  
βῆ ῥ' ἴμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κοράνῃ

440

439. ἀσκήσασα, 'having smoothed.'

440. τρητοῖσι λέχεσσι. This epithet is applied to the bedstead, not to the bedding (ἐνθή). The framework was 'mortised' together, the supports fitting into holes in the horizontal pieces. The epithet is used with the plural λέχες, because it refers to the construction of the bedstead from many pieces. Cp. Od. 23. 195

καὶ τοτ' ἔπειτ' ἀπέκοφα κύρην τανυ-  
φύλλου ἐλαίης.

κορμὸν δ' ἐκ βίζης προταμὼν ἀμφέξεσα  
χαλεῶ

εἷδ' καὶ ἐπισταμένους, καὶ ἐπὶ στάθμῃν  
ἴδοντα.

ἐρμύν' ἀσκήσας, τέτρηνα δὲ πάντα  
τερέτρῳ.

ἐκ δὲ τοῦ ἀρχόμενος λέχος ἔξεον, ὅφρ'  
ἐτέλεσσα,

ἐν δ' ἐτάνυσσ' ἱμάντα βοδὲ φοίνικι  
φαινόν.

The last line here given might seem to favour the interpretation given by some commentators, that the word *τρητός* refers to the holes in the horizontal pieces of the bedstead, used for passing cords or straps through, on which to support the bedding. But the explanation given above seems settled by a passage in Plato (*Politic.* 279 E) τῶν συνθετῶν τὰ μὲν τρητὰ, τὰ δὲ ἀνευ τρησεως συνθετά.

441. βῆ ῥ' ἴμεν.. ἱμάντι. The explanation given by the Schol. here, and approved by Casp. Sagittarius apud Graev. Thesaur. 455, seems inaccurate from the introduction of modern complications. See especially Eustath. 1900, who attempts to simplify the interpretations offered on Od. 21. 46. The common use of the word *κλῆρις* in Homer is the bar or bolt of the door; called in Il. 24. 455 ἐπιβλήῃ, in the description of the pavilion of Achilles—

θύρην δ' ἔχε μύονος ἐπιβλήῃ  
εἰλατινίδε, τὸν τρεῖς μὲν ἐπιρρήσσεσκον  
Ἀχαιοί,

τρεῖς δ' ἀναοίγεσκον μεγάλην κληίδα  
θυράων.

This was evidently a bar of unusual size. The same thing goes by the name of *ὀχεύς*, or, where there were two, *ὀχῆες* Od. 21. 47. *ὀχῆες ἐπημοιβοί* Il. 12. 456. These were especially for folding doors, *σανίδες*. In the present passage the meaning is tolerably simple. On the inside of the door, within the room, a bar or bolt, probably of wood, was made to slide backwards and forwards, horizontally. There was a hole cut in the doorpost or jamb (*σταθμός*) to receive one end of the bar, and when the bar was pushed into this hole the door was fastened.

Any one inside the room could of course move the bolt at pleasure, and fasten or unfasten the door, as the bolt was altogether on the inside of the door. In order, however, to make it possible to work the bolt from the outside, there was a hole or slit made right through the door close to the bolt, and through this slit a strap (*ἱμάς*) passed, attached to the bolt, and hanging down on the outside of the door. The strap and its slit were near the doorpost (cp. *σταθμοῖο παρὰ κληίδα* Od. 4. 838, with *παρὰ κληίδος ἱμάντα* Od. 4. 802), and it was so arranged that, on pulling the strap after the door was closed, the bolt was shot into the hole in the jamb; *ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι*, 'she drew home (ἐπὶ) the bolt by its strap.'

On the outside of the door there was a hook, called *κοράνῃ*, which served as a handle by which to *pull the door to* (*ἐπ-έρύειν*, in later Greek *ἐπισπᾶσθαι*).

But this was not the only use of the *κοράνῃ*. It was usual, where security was an object, to tie the loose end of the strap (that hung down on the outside after shooting the bolt) round this hook or handle. The more complicated the knot, the more secure the fastening. Cp. Od. 21. 241 *θύρας.. κληῖσαι κληῖδι θοῶς δ' ἐπὶ δεσμὸν ἵηται*. So when Penelope (Od. 21. 46) goes to open the door of the *θάλαμος*, the first thing was

ἀργυρέη, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.  
 ἔνθ' ὃ γε παννύχιος, κεκαλυμμένος οἶδς ἄώτῳ,  
 βούλευε φρεσὶν ᾗσιν ὁδὸν τὴν πέφραδ' Ἀθήνη.

ἢ γ' ἱμάντα θοῶτε ἀπέλυσε κοράνῃς, for till this was done the bolt could not be moved.

So far the interpretation is tolerably clear. But a complication is introduced by the fact that *κληίς* is also used in another sense, viz. the more ordinary one of 'key.' Cp. Od. 21. 6

εἶλετο δὲ κληῖδ' εὐκαμπέα χεὶρὶ  
 παχείῃ  
 καλὴν χαλκείην, κώπῃ δ' ἐλέφαντος  
 ἐπῆσεν.

So, when she reached the door, and had untied the strap from the κοράνῃ—

ἐν δὲ κληῖδ' ἦκε, θυρέων δ' ἀνέκοπτεν  
 ὀχῆας

ἅντα τιτυσκομένη.

It is not easy to describe the shape of the earliest form of *κληίς*. The epithet *εὐκαμπής*, Od. 21. 6, is interpreted by Eustath. as *δρεπανοειδής*. This falls in exactly with the *clavis adunca trochi* Propert. 4. 14. 6, on which Paley remarks that the *clavis adunca* is 'a hooked wire,' adding that 'iron hoops

are not unfrequently to be seen at the present day, driven precisely in this manner.' Now such a hooked wire inserted at the slit through which the strap hung would easily catch at any projection, or fall into any hole in the bolt, and so could be used to pull it back from the jamb, and unlock the door. The 'Laconian key,' which must have been of an early pattern, as the Lacedaemonians were credited by the Greeks with the invention of keys, is just such a hook of flat wire with three vertical teeth rising from the hook corresponding with holes in the bolt into which the teeth fitted. Cp. Aristoph. Thesm. 421 *κλειδίᾳ κρυπτὰ κακοθέστατα Λακωνικ' ἄττα, τρεῖς ἔχοντα γομφίους*, and the next improvement on this was the more complicated system of the *βάλανος* and *βαλανάγρα*. See Thucyd. 2. 4.

443. ἄώτῳ. For *δακτον* from *δάμ*, as Lat. *floccus* from *flo*, see Buttm. Lexil. pp. 182-189.

## ΟΔΥΣΣΕΙΑΣ Β.

Ἰθακησίων ἀγορά. Τηλεμάχου ἀποδημία.

Ἦμος δ' ἠριγένεια φάνη ροδοδάκτυλος Ἥως,  
 ὥρνυτ' ἀρ' ἐξ εὐνήφιν Ὀδυσσῆος φίλος υἷος,  
 εἵματα ἑσσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὦμφ,  
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
 βῆ δ' ἵμεν ἐκ θαλάμοιο θεῶ ἑναλγικίος ἀκτῆν. 5  
 αἶψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσε  
 κηρύσσειν ἀγορὴνδε κάρη κομβώντας Ἀχαιοῦς.  
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἡγείροντο μάλ' ὦκα.  
 αὐτὰρ ἐπεὶ ῥ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο,

3. περὶ δὲ ξίφος ὀξὺ θέτ' ὦμφ] περὶ δὲ μέγα βάλλετο φῶρος v. 1. of Vind. 56, cp. Il. 2. 43.

1. *ροδοδάκτυλος*. If this epithet is anything more than an element in the description of the feminine beauty of Eos, we may perhaps see in it an allusion to the spreading rays of rosy light, like fingers of an open hand, which are often visible just before sunrise. *εἰεν δ' ἂν Ἡοῦς δάκτυλοι κατὰ ἀλλαγῶσαν αἰ τοῦ ἡλίου δακτύλιος* Eustath. ad loc.

*Ἥως*, the Aeolic form of which is *εἰως*, is the same as the Latin *Aurora* (i. e. *aus-osa*), and the Sanskrit *us-ar*, *ask-ásá*, the root running through all the forms, being *us*, meaning 'to give heat, or light.' See Curt. G. E. p. 358.

5. *ἄντην*, 'in presence;' literally, if looked at 'in the face;' cp. Od. 4. 310, etc.

7. *ἀγορῆνδε*. The council of kings and chiefs was called *βουλὴ* or *θῶκος* (cp. *infra* 26); the chiefs (*γέροντες*) being the recognised heads, whether aged or not, of the noblest families. In

the *ἀγορῇ* the people attended, expressing their assent or dissent upon the measures of the council. Cp. Il. 2. 53 *βουλὴν δὲ πρῶτον μεγαθύμου Ἰζε γερόντων*, at which *βουλῇ* Agamemnon and Nestor speak; when the council breaks up, the people come flocking in *ἱαδὸν εἰς ἀγορὴν* (93). This relative position of chiefs and people resembles the account of the constitution of Crete given by Aristotle (*Polit.* 2. 10. 16) *ἐκκλησίας δὲ μετέχουσι πάντες κυρία δ' οὐδένοιο ἐστὶν ἀλλ' ἢ συνεπαυφίσαι τὰ δόξαντα τοῖς γέρονσι καὶ τοῖς κόσμοιο*. Eustath. on Od. 3. 127 gives a similar distinction, *ἀγορὰ μὲν γὰρ . . σὺνταξις κοινὴ, βουλὴ δὲ ἡ κατὰ σύγκλητον*.

9. This line, which occurs again, Od. 8. 24; 24. 421; Il. 1. 57; 24. 790, is not a mere tautology if we regard the first clause as the gathering together of the people towards the place of meeting, and the latter as expressing the assembly fully formed, see *infra* 377.



βῆ ῥ' Ἴμεν εἰς ἀγορὴν, παλάμῃ δ' ἔχε χάλκεον ἔγχος, 10  
 οὐκ οἶος, ἀμα τῷ γε δύω κύνες ἀργοὶ ἔποντο.  
 θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη.  
 τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θεῖοντο  
 ἔξετο δ' ἐν πατρὸς θώκῃ, εἶξαν δὲ γέροντες.  
 τοῖσι δ' ἐπειθ' ἦρως Αἰγύπτιος ἦρχ' ἀγορεύειν, 15  
 ὅς δὴ γήραϊ κυφὸς ξην καὶ μυρία ᾔδη.  
 καὶ γὰρ τοῦ φίλος υἱὸς ἄμ' ἀντιθέῳ Ὀδυσσῇ  
 Ἰλίον εἰς εὐπωλον ἔβη κοίλῃς ἐνὶ νηυσὶν,  
 Ἀντιφὸς αἰχμητῆς τὸν δ' ἀγριὸς ἔκτανε Κύκλωψ  
 ἐν σπῇ γλαφυρῷ, πύματον δ' ὀπλίσσατο δόρπον. 20  
 τρεῖς δὲ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μνηστήρσιν ὀμίλει,  
 Εὐρύνομος, δύο δ' αἰὲν ἔχον πατρώια ἔργα·  
 ἀλλ' οὐδ' ὥς τοῦ λήθετ' ὀδυρόμενος καὶ ἀχέων.  
 τοῦ δ' γε δάκρυ χέων ἀγορήσατο καὶ μετέειπε·

11. *δύω κύνες*] The reading *δύω κύνες* for *κύνες πῶδας* is found in good MSS, cp. Etym. Mag. 136. 3. It is the reading found by Schol. M. Τηλέμαχος διὰ τὸ ἀσφαλέστερον καὶ τὴν ἐπὶ ἡρίαν τῶν ἐχθρῶν δύω [κύνας] ἐκείνητο. 19, 20.] ἀθε-  
 τοῦνται οἱ δύο στίχοι καὶ ὀβελίζονται Schol. Vind. 56. The ἀθέτησις may be  
 supposed to be that of Aristarch. 22. αἰὲν] Ἀριστάρχου ἀλτὲρ ἄλλοι, αἰὲρ  
 altera αἰὲν. Dind. 24. δάκρυ χέων] So we must read, against MSS. and Schol.

11. *κύνες*. The reading *δύω κύνες* is illustrated by Virg. Aen. 8. 461 'nec non et gemini custodes limine ab alto | praecedunt gressumque canes comitantur herilem.' The epithet *ἀργός* was generally by the older interpreters rendered 'white' (λευκόποδες Eustath. ad loc., cp. Il. 24. 211 ἀργιπόδες); but the reference is to swiftness and not to colour; the word *ἀργός*, expressing the same connection between 'brightness' and 'quickness' that appears in Lat. *mico*, etc. See Curtius (G. E. p. 157), who points to *μαρμαρυγαὶ ποδῶν* as giving the middle point between the two ideas. The name Πόδάρης for the 'storm-swift' Harpy (Il. 16. 150) is analogous to the phrase *πῶδας ἀργοί*, the v. l. The uses of dogs in Homer are for watching the herds and home-stead (Od. 17. 200; Il. 18. 578); and for hunting (Il. 11. 325); while Achilles keeps dogs as pets, *ἐννέα τῷ γε ἀνακτι τραπέζῃς κύνες ἦσαν* Il. 23. 173.

13. *θεῖοντο* points to a present *θηέομαι*, instead of the commoner form *θεάομαι*.

14. *πατρὸς θώκῃ*. In the place of assembly (cp. Od. 8. 6; Il. 18. 504) the *γέροντες* sit upon seats of stone, *ἱερῷ ἐνὶ κύκλῳ*. Telemachus, as son of the king, takes his father's seat, and the elders 'make way' for him (cp. Od. 17. 61-63; 20. 144-146).

17. *καὶ γάρ*. These words may be taken as giving an explanation of his great age, inasmuch as that twenty years ago he had a fullgrown son. Others regard them as giving the reason for his being the first to speak, viz. his yearning after his lost son.

20. *πύματον*. This can mean only, *πύματος ἦν ὁ Ἀντιφῶς τῶν ἐξ τοῦ Ὀδυσσεύος ἐταίρων οὗς ὁ Κύκλωψ ἐθροήσατο*, for the alternative rendering which Eustath. gives, 'last of all men,' necessitates an un-Homeric version of the story, which Eustath. thus quotes, ὁ Κύκλωψ οὐκέτι ἔφαγε, συναποβαλὼν τῷ φατὶ καὶ τὸ (ᾧ) αἶμα λέγεται. Cp. Od. 9. 369.

22. *ἔργα*, 'farms,' *opera rustica*.

24. *τοῦ*, 'for him'; so *ὀδυρόμενος* Od. 4. 104.

'Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἰπῶ' 25  
 οὔτε πω ἡμετέρη ἀγορὴ γένετ' οὔτε θόωκος  
 ἐξ οὗ Ὀδυσσεὺς δῖος ἔβη κοίλῃς ἐνὶ νηυσί.  
 νῦν δὲ τίς ᾧδ' ἤγειρε; τίνα χρεῖᾶ τόσον ἵκει  
 ἢ ἐνέων ἀνδρῶν, ἢ οἱ προγενέστεροί εἰσιν;  
 ἦέ τιν' ἀγγέλῃν στρατοῦ ἔκλυεν ἐρχομένοιο, 30  
 ἦν χ' ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιτο;  
 ἦέ τι δῆμιον ἄλλο πιφαύσκεται ἦδ' ἀγορεύει;  
 ἐσθλὸς μοι δοκεῖ εἶναι, ὀνήμενος. εἴθε οἱ αὐτῷ

on Il. 1. 357; for the rules of composition would require *δακρυχόαν*. κατὰ δάκρυ  
*χέω* is found in tmesis, Il. 1. 413; 3. 142; 6. 459; Od. 4. 556; 10. 201, 409; 11.  
 466; 22. 447. See Classen, Homer. Sprachgebrauch, p. 70, foll. 26. πω] So  
 Aristarchus. Al. ποδ'. Schol. H. M. S. 30, 32. ἦε . . . ἦε] *περισπῶνται*, *ἐρω-*  
*τηματικοὶ γάρ* Herodian.

26. θόωκος, 'session,' equivalent to  
*βουλή γερύτων*, cp. Od. 3. 127.

28. ᾧδα. See on Od. 1. 182.

τίνα . . . ἵκα = *quoniam necessitas tam*  
*vehementer invasit?*

30. στρατοῦ. The Schol. gives two  
 interpretations, *τυνὲς πολεμίων στρατοῦ*  
*ἀμεικτον δὲ τοῦ ἐπὶ Ἰλίου στρατεύσαντος*.  
 Ameis adopts the latter, because Aegyptius,  
 in his desire to see his son, would  
 naturally be thinking of the return of  
 the Greek army from Troy, which  
 ought to bring him home again.

But it would seem far more natural  
 to suppose that the motive for hastily  
 convening the assembly might be the  
 tidings of some invasion, some raid  
 upon the country, or descent of pirates,  
 calling for immediate resistance.

31. The optative εἴποι is changed in  
 the corresponding line (infra 43) to the  
 conjunctive. The shade of difference  
 may be thus explained. In the present  
 passage there is an uncertainty not only  
 whether such tidings have reached the  
 man who has summoned the assembly,  
 but also whether he would communicate  
 them.

Where Telemachus quotes the words  
 again, he implies that he should make  
 such a communication, if he was in  
 possession of the tidings; and this  
 approach to a higher degree of proba-  
 bility is marked by the change of  
 mood.

33. ὀνήμενος. A participial form  
 from the second aorist *ὠνήσῃν*, whence  
 come also *ὠνησο*, Od. 19. 68, and *ὠν-*

*ὄνητο* Od. 11. 314. The older com-  
 mentators explained the present passage  
 by the ellipse of εἴη, making *ὀνήμενος*  
 [εἴη] = *ὄναιτο*, 'may he be blessed.'  
 But such an ellipse of the optative  
 mood of εἰμί with a participle would  
 be unparalleled in Homer, though the  
 ellipse of the indicative is common  
 enough. Further, it is to be noted that  
 the word is here construed co-ordinately  
 with *ἐσθλός*, which will give a clue to  
 the interpretation. It may then be  
 rendered, 'he seems to me to be of  
 good service (*ἐσθλός*), and to have  
 earned a benefit,' this meaning coming  
 out of *ὀνήμενος*, through the so-called  
 'semi-middle' sense, which ranges  
 between 'allowing' a thing to be done  
 to oneself, and 'getting' it done to  
 oneself. An instance of the former  
 shade of meaning is *ὀνοδύμνασαι* (Od.  
 3. 214), 'allowest thyself to be en-  
 thralled; *ἐρύκασι*, 'allowest thyself to be  
 detained.' Of the latter, we may quote the  
 word before us, and the use of *στεφανώ-*  
*σασθαι* = 'win a crown,' Pind. Ol. 7. 15;  
 12. 17; Nem. 6. 21; Soph. Frag. 480.  
 So indeed, generally, and not in this in-  
 stance specially, *ὀνέσασθαι* is not 'to be  
 benefited,' but 'to get benefit by some-  
 thing one has done.' Aegyptius, ac-  
 cording to this interpretation, does not  
 imply that the benefit has been already  
 obtained, either from men or gods, but  
 only that a claim has been established  
 upon them for it.

A different, if not preferable, inter-  
 pretation is given by Classen (Homerisch.

Ζεὺς ἀγαθὸν τελέσειεν, ὃ τι φρεσὶν ᾗσι μενοινᾷ.'

\*Ως φάτο, χαίρει δὲ φήμη 'Οδυσσῆος φίλος υἱός, 35  
οὐδ' ἄρ' ἔτι δὴν ἦστο, μενούνησεν δ' ἀγορεύειν,  
στῇ δὲ μέσῃ ἀγορῇ· σκῆπτρον δέ οἱ ἔμβαλε χειρὶ  
κῆρυξ Πεισῆωρ, πεπνυμένα μήδεα εἰδώς.  
πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπεν

'Ω γέρον, οὐχ ἐκὰς οὗτος ἀνὴρ, τάχα δ' εἴσαι αὐτὸς, 41  
ὃς λαὸν ἡγεῖρα· μάλιστα δέ μ' ἄλγος ἰκάνει.  
οὔτε τιν' ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιο,  
ἦν χ' ὑμῖν σάφα εἴπω, ὅτε πρότερός γε πυθοίμην,  
οὔτε τι δῆμιον ἄλλο πιφαύσκομαι οὐδ' ἀγορεύω,  
ἀλλ' ἐμὸν αὐτοῦ χρεῖος, ὃ μοι κακὸν ἔμπεισεν οἶκῳ, 45

41. ἡγεῖρα] Zenodot. ἡγεῖρε. 42. ἔκλυον] γελοῖαι γράφει Ζηνόδοτος ἦιον (the reading seems to be censured because *ἰών* has *ἰών* (Il. 11. 463), not *ἦιον* for its imperfect) Schol. H. M. 45. κακόν] So Aristarch. κακά Aristoph. Schol. S. V.

Sprachgeb. pp. 60 foll.), who closely connects the explanation of *δῆμιος* with that of *οὐλόμενος*. The latter he regards as getting its meaning directly from the formula of imprecation, *δλοιο*, and as representing the condition of the person or thing under such a ban; equivalent, generally, to 'accursed.' *δῆμιος* on the other hand represents the condition of one for whom the good wish, 'δναιο,' cp. Soph. O. C. 1042, has been fulfilled; that is, 'blessed,' with an implication too, that such a one is a blessing to others.

35. φήμη. The particular significance of this φήμη depends on its being a casual utterance, of the full bearing of which the speaker is unaware. Here Aegyptius is unconscious that he is blessing Telemachus, who only acknowledges himself as the summoner of the assembly in verse 40. In Od. 18. 117; 20. 120, κληδών is used in a sense almost identical. Autenrieth (Nägelsb. Hom. Theol. p. 170) attempts to distinguish the two, by making φήμη mean a significant word in general, while κληδών takes rather the form of a direct personal address, but this seems doubtful.

36. δῆν. See on Od. 1. 203. 'He sate not long, but was fired to speak.'

The aorist μενούνησεν is used as bringing to a point the process expressed in the present μενοινᾷ.

37. σκῆπτρον. This staff was the badge of public office, and as such we find it carried by kings (Od. 3. 412), priests (Il. 1. 15), prophets (Od. 11. 91), heralds (Il. 7. 277), judges (Il. 1. 238). Thus, when a man spoke in the assembly, the herald, by placing the σκῆπτρον in his hand, invested him for the time being with a public office.

39. καθαπτόμενος. This expression implies a certain degree of earnestness or animation, but not necessarily of roughness. So we find it used of an urgent though submissive appeal, μαλακοῖσι καθαπτόμενος ἐπέειπε Od. 10. 70; see infra 240. It expresses also an angry retort, ἀτιβλοῖσι καθ. ἐπέειπε Od. 18. 415. Here γέροντα seems to be governed both by the participle and the verb, 'pointing his speech to the chief he addressed him.'

40. οὔτος ἀνὴρ, not equivalent to ἀνὴρ ὅδε, as a periphrasis for ἐγώ, but = 'this man (about whom you ask) is not far off, and you shall soon know that for yourself;' sc. shall know that he is not far off, when I tell you that it is I, ὃς λαὸν ἡγεῖρα. For the use of ὃς with the first person compare note on Od. 1. 359.

43. εἴπω. See on sup. v. 31.

45. χρεῖος . . δοῖά, 'but [I speak of] my own business.' The rendering of the next clause will depend upon the reading accepted. If with Aristoph.

δοιά· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα, ὅς ποτ' ἐν ὑμῖν  
τοῖσδεσσιν βασιλευε, πατήρ δ' ὥς ἥπιος ἦεν  
νῦν δ' αὖ καὶ πολὺ μείζον, δ' δὴ τάχα οἶκον ἅπαντα  
πάγχυ διαρραΐσει, βίοτον δ' ἀπὸ πάμπαν ὀλέσσει.  
μητέρι μοι μνηστῆρες ἐπέχραον οὐκ ἐθελοῦση, 50  
τῶν ἀνδρῶν φίλοι νῆες οἱ ἐνθάδε γ' εἰσὶν ἄριστοι,  
οἱ πατρὸς μὲν ἐς οἶκον ἀπερρέγασιν νέεσθαι  
'Ικαρίου, ὥς κ' αὐτὸς ἐδνώσαιο θυγάτρα,  
δοίη δ' ᾧ κ' ἐθέλοι καὶ οἱ κεχαρισμένος ἔλθοι.

adds μετὰ τοῦτο (sc. ὅσῳ) ὑποστικτόν, which implies approval of the reading of Aristarch. 51.] After this verse, 'Ἀριστοφάνης προστίθεισιν 'Ἄλλοι θ' οἱ νῆσοισιν ἐπιπατέουσιν ἄριστοι | Δουλιχίῳ τε Σάμῳ τε καὶ ἑλάντι Ζακύνθῳ,' οὐκ ὀρθῶς Schol. H. M.

we read καὶ and remove the comma from the end of the line, we get the simplest construction, 'in that' [δ=ὅτι, Lat. quod] 'two evils have fallen upon my house.' If with Aristarchus we prefer κακόν, then δοιά must have a semi-adverbial force ('Ἀρίσταρχος τὸ δοιά ἀντὶ τοῦ διχῶς Schol. H.), or it must be considered as assimilated in number to the double trouble, described as τὸ μὲν and πολὺ μείζον in vv. 46, 48. 'Inasmuch as evil hath fallen upon my house—evils twain,' etc.; others make δ κακόν equivalent to κακόν δ= 'the evil which,' etc. But the former way is preferable; cp. Il. i. 120 λεύσσετε γὰρ τὸ γέ πάντες δ μοι γέρας ἔρχεται ἄλλῃ, where δ without doubt means 'that.'

46. ὑμῖν τοῖσδεσσιν = 'you here;' the persons alluded to being described by a gesture, a sweep of the hand. This form is accounted for by supposing the Epic dative termination to have been joined to the already inflected case = τοῖσδε-σαι.

48. νῦν δ' αὖ καὶ πολὺ μείζον, sc. κακόν ἔμπροσθε. The balance of the sentence requires τὸ δέ after τὸ μὲν. (v. 46).

50. μοι. Ethical dative, nearly = 'I would have you know.'

ἐπέχραον, 'beset my mother unconsenting.' Cp. Il. 16. 352, 356 ὡς δὲ λύκοι ἄρνεσσιν ἐπέχραον.

51. τῶν ἀνδρῶν. The number of the suitors, and the places whence they came, Telemachus tells to Odysseus (Od. 16. 247) ἐκ μὲν Δουλιχίου δῶκα καὶ πενήκοντα . . | ἐκ δὲ Σάμης πέντε τε καὶ εἰκοσι φῶτες ἔασιν, | ἐκ δὲ Ζακύνθου ἔασιν

εἰκοσι κούροι Ἀχαιῶν | ἐκ δ' αὐτῆς Ἰθάκης δυοκαίδεκα πάντες ἄριστοι. The Schol. tells us it was an old difficulty why the Ithacan suitors alone [ἐνθάδε γε] are complained of here, and he gives us the explanations—Ἰδιὸν τὸ ἀδίκημα ἐποίησεν, ὡς καὶ τῶν ἄλλων τούτοις ἀκολουθήσαντων. This may be expanded into the true interpretation, namely, that the Ithacan suitors had the privilege of familiar access to the court, which they enjoyed from living so near it; and it was by their abuse of this privilege that the others were emboldened to the like licentious behaviour; and hence they specially are the objects of Telemachus' anger.

52. οἱ πατρὸς μὲν. Schol. H. Q. διαβάλλει τὴν μνηστῆραν ὡς πρόφασιν | οὖσαν τῆς ἀρπαγῆς τῶν χρημάτων. ἔξδ' γὰρ κατὰ νόμον μνηστῆνέσθαι παρανόμως ἡμῖν ἐνοχλοῦσιν. The Schol. thinks that the phrase εἰς οἶκον, instead of πρὸς ἄστυ or πρὸς γαῖαν, implies that Icarus was living in Ithaca. Aristotle (De Poet. 25. 26) quotes a form of the legend which made Icarus king of Cephalonia.

53. ἐδνώσαιο. See on Od. i. 277.

54. καὶ οἱ κεχαρισμένος ἔλθοι. We might expect καὶ δε οἱ. It is common in Homeric syntax where two relative clauses come together to omit the relative in the second clause, or to pass into a construction with the demonstrative. Compare ἀνωχθὶ δέ μιν γαμίσθαι | τῷ δτεφί τε πατήρ κέλεται καὶ ἀνδάνει αὐτῇ inf. 113, πάντας ὀρώ . . οὐς κεν δὲ γνοίην καὶ τ' ὄνομα μνησάμεν Il. 3.

οἱ δ' εἰς ἡμέτερον πωλεύμενοι ἡματα πάντα, 55  
 βοὺς ἱερεύοντες καὶ δις καὶ πῖονας αἴγας,  
 ἐλαπινάζουσιν πίνουσί τε αἶθωπα οἶνον  
 μαψιδίως· τὰ δὲ πολλὰ κατάνεται, οὐ γὰρ ἐπ' ἀνὴρ  
 οἶος Ὀδυσσεὺς ἔσκειν, ἀρὴν ἀπὸ οἴκου ἀμύναι.  
 ἡμεῖς δ' οὐ νύ τι τοιοῖο ἀμυνέμεν· ἥ καὶ ἔπειτα 60  
 λευγαλέοι τ' ἐσόμεσθα καὶ οὐ δεδαγκότες ἀλκήν.  
 ἦ τ' ἂν ἀμυναίμην, εἴ μοι δύναιμις γε παρέιη.

55. ἡμέτερον] 'ἡμετέρου Aristarchi videtur,' La Roche, ad loc. Possibly on a false analogy from such phrases as ἐς πατρός, ἐς Αἰγύπτου, or as representing such an ellipse as would be expressed in Attic by ἐς τὸ τοῦ ἡμετέρου. Cp. Hdt. i. 35, ad fin. ἐν ἡμετέρου, h. Hom. Merc. 370 ἤλθεν ἐς ἡμέτερον, where see Hermann's note. A few MSS. give ἡμετέρους.

235. Similar to this is the usage which introduces in the second clause the oblique case of a personal pronoun instead of repeating the relative pronoun that stands as subject to the first clause. Compare εἰμ' Ὀδυσσεὺς Λαερτιάδης θε πᾶσι δόλοισιν | ἀνθρώποισι μέλω, καὶ μεν κλέος οὐρανὸν ἔκει Od. 9. 19, πέμψον δ' οἰωνὸν ταχὺν ἄγγελον, θε τε σοὶ αὐτῷ | φίλτατος οἰωνὸν καὶ εὐ κράτος ἐστὶ μέγιστον Il. 24. 310, θε δὲ κε Πάτροκλον . . . Τρῶας ἐς ἱπποδάμους ἐρύσει, εἰξῇ δὲ οἱ Ἄλας Il. 17. 229, καὶ μὲν δυσμενέες καὶ ἀνάρσιοι, οἳ τ' ἐπὶ γαίης | ἀλλοτρίης βῶσιν καὶ σφί Ζεὺς λήθδα δῶν Od. 14. 85, ἦ γὰρ δίομαι ἀνδρα χολωσέμεν θε μέγα πάντων | Ἀργείων κρατεῖ καὶ οἱ πειθόνται Ἀχαιοὶ Il. i. 78. Cp. Herodot. 3. 31 ἀδελφεῇ . . . τῇ καὶ συνοίκεε, καὶ ἦν οἱ ἀπ' ἀμφοτέρων ἀδελφεῇ.

58. τὰ δὲ πολλά. 'A world of things they waste,' Chapman. Lit. 'and these things largely go to waste.' We must not join τὰ πολλά in the later sense, 'most of these things,' for τὰ is a demonstrative and not the article, cp. Od. 5. 323 ἦ οἱ πολλὰ ἀπὸ κρατὸς κελάρυσεν, Od. 22. 272 αὐτίς δὲ μνηστῆρες ἀκόντισαν δέξαι δούρα | ἔμενοι· τὰ δὲ πολλὰ ἐτάσια ὅηκεν Ἀθήνη.

60. ἡμεῖς. Cp. Ov. Heroid. i. 97 'Tres sumus imbelles numero; sine viribus uxor | Laertesque senex, Telemachusque puer.'

τοιοῖο ἀμυνέμεν. Commentators concur in taking this to mean, 'not such as to drive away;' describing τοιοῖο as = Attic οἷοι τε. But it must be remembered that while the ellipse of the antecedent is common and natural, the

ellipse of a relative is a very different thing. The infinitive must here be taken not as depending upon τοιοῖο, but as an epexegetical addition to the sentence. In fact we have here a repetition of the construction of the previous line οὐ γὰρ ἐπ' ἀνὴρ . . . ἀρὴν ἀμύναι, 'there is no man, such as he was, left — to ward off mischief.' So here, 'we are not such [as he was], that we should drive it away.' In the same way must be construed Od. 7. 309 ξείν', οὐ μοι τοιούτων ἐνὶ στήθεσσι φίλον κῆρ | μαψιδίως κεχολῶσθαι, 'my heart is not such [i. e. so prone] as thou thinkest, to be lightly angry;' and Od. 24. 254 τοιούτων δὲ ἔοικας, ἐπεὶ λούσαιτο φάγοι τε, | εἰδέμεναι μαλακῶς, 'but thou art like to such an one [not in slavish appearance, but in this] that he should have a soft bed to sleep on,' etc. So with θε τε, Od. 17. 20 οὐ γὰρ ἐπὶ σταθμοῖσι μένειν ἔτι τηλίκος εἰμί, | ὥς τ' ἐπιτεταμένον σημάντορι πάντα πῖθέσθαι. For the mere infinitive cp. Thuc. i. 50 μὴ αἰ νῆες ὀλίγαι ἀμύνειν ὄσοι, Aesch. Pers. 87 δόκιμοι δ' οὐτίς ἐργεῖν ἀμαχὸν κύμα θαλάσσης, and Od. 21. 195 ποῖός κ' εἴτ' Ὀδυσσῆι ἀμυνέμεν, εἴ ποθεν ἔλθοι;

ἦ καὶ ἔπειτα, 'verily, if we were to try, we should prove but weaklings, and little skilled in resistance.' ἔπειτα has the effect of embodying a supposed condition; see Od. i. 65, and cp. inf. 273 οὐ τοι ἔπειθ' ἄλλη ὁδὸς ἐσται, and similarly v. 280. This is nearly what the Schol. must mean by interpreting it μετὰ τὸ ἐπιχειρήσαι.

62. With ἦ τ' ἂν, i. e. ἦ τε ἂν not ἦ τοι ἂν, Nitzsch compares ἦ τέ κε Il. 3. 56.

οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχεται, οὐδ' ἔτι καλῶς  
οἶκος ἐμὸς διόλωλε νεμεσσήθητε καὶ αὐτοί,  
ἄλλους τ' αἰδέσθητε περικτίονας ἀνθρώπους, 65  
οἱ περυναϊεάουσι· θεῶν δ' ὑποδεΐσατε μῆνιν,  
μή τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.  
λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἠδὲ Θέμιτος,  
ἦ τ' ἀνδρῶν ἀγορὰς ἡμὲν λυεῖ ἠδὲ καθίζει·  
σχέσθε, φίλοι, καὶ μ' οἶον ἔασατε πένθει λυγρῇ 70  
τείρεσθ', εἰ μὴ πού τι πατήρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς

70. καὶ] So Aristarchus. Aristoph. wrote μῆ, as he seems to have rendered σχίσθε by 'defend,' i.e. ἀντίσχισθε.

63. οὐ γὰρ ἔτ' ἀν[α]σχετὰ, 'beyond patience . . . and beyond all show of excuse' (οὐδ' ἔτι καλῶς).

64. αὐτοί, ἄλλους τ'. Notice the antithesis between these two words = reproach yourselves for it in your own hearts, and be ashamed of what others will think.

66. οἱ περυναϊεάουσι is the epegesis of περικτίονας.

67. μή τι . . . ἔργα, 'lest they make some change, in wrath at evil deeds.' For the construction of ἀγασσάμενοι with ἔργα cp. Od. 23. 64 ἔβριον ἀγασσάμενοι θυμολγία καὶ κακὰ ἔργα, and for μεταστρέφειν in a quasi-intransitive sense, viz. 'change their attitude,' as here, from passive indifference to active interference, cp. Il. 15. 202 τόνδε φέρω Διὶ μῖθον ἀπηνέα τε κρύτερόν τε | ἦ τι μεταστρέψεις; στρεπταὶ μὲν τε φρένες ἐσθλῶν. Others join μεταστρέψωσιν κακὰ ἔργα in the sense of 'punish,' 'bring down on the head of the guilty,' comparing μετάτροπα ἔργα Hesiod, Theog. 89. With this rendering, ἀγασσάμενοι will mean 'in wrath.'

69. καθίζει, transitive, as in Il. 3. 68.

70. σχέσθε, φίλοι, 'let be, my friends, and suffer me to pine in sorrowful grief all by myself.' By the title φίλοι, Telemachus addresses not the suitors, but the Ithacans, and especially the γέροντες, whose sons were among the number of the suitors. After the speech of Antinous, however, he addresses them directly, (inf. 138 foll.) and it seems clear that they had considerable support among the citizens of Ithaca, as Antinous implies, at a later

period in the action, where he acknowledges λαοὶ δ' οὐκέτι πάμπαν ἐφ' ἡμῶν ἥρα φέρουσιν (Od. 16. 375). Nitzsch rightly observes that the wooing of Penelope was not their real purpose and aim, except as a means to, or a cloak for, their designs upon the power and property of the absent Odysseus (cp. Od. 22. 49-53); and this view serves to justify the signal vengeance that was taken on them.

71. εἰ μὴ πού τι = nisi forte. Telemachus argues as follows: Citizens of Ithaca, my sorrow for my father no one can cure, yet let me indulge that sorrow in peace and quiet, without the vexatious presence of these suitors (ἔασατέ μ' οἶον). I can only think that my father must have done some cruelty to the Greeks, though that would not be like him, (ἐσθλὸς Ὀδυσσεύς); and that you are making a return of this cruelty to me (δυσμενόντες). It will not do to say that you have nothing to do with my present distress, for you are verily guilty of it by your encouragement of these suitors, (τούτους δρύνοντες); indeed, you do me more harm by your acquiescence in their acts than you would by pillaging me yourselves; 'better were it for me that you [rather than they] should eat my stock and store. If you were to consume it, it would not be long ere amends should be made, for we would constantly accost you in every street of the town with our demands, asking back our possession, till the whole had been restored.' But as it is I am more or less helpless (ἀπρήκτους ὀδύνας) since I have no direct claim on you.

δυσμενέων κάκ' ἔρεξεν ἑκνήμιδας Ἀχαιοὺς,  
τῶν μ' ἀποτινύμενοι κακὰ ρέζετε δυσμενέοντες,  
τούτους ὀτρύνοντες. ἐμοὶ δέ κε κέρδιον εἶη  
ὕμεας ἐσθέμεναι κειμήλιά τε πρόβασίν τε.  
εἴ χ' ὕμεῖς γε φάγοιτε, τάχ' ἂν ποτε καὶ τίσις εἶη.  
τόφρα γὰρ ἂν κατὰ ἄστυ ποτιπτυσσοίμεθα μύθῳ  
χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη·  
νῦν δέ μοι ἀπρήκτους ὀδύνas ἐμβάλλετε θυμῷ.

75

ᾧ φάτο χῳόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίη, 80  
δάκρυ' ἀναπρήσας ὀλκτος δ' ἔλε λαὸν ἅπαντα.  
ἐνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδέ τις ἔτλη

78. [ῥω] Nauck calls [ῥω] 'vitiosum,' as this is the only passage where [ῥω] scans as an Iambus; but the MSS. give no v. l. 81. δάκρυ' ἀναπρήσας] Zenod. δάκρυα θερμὰ χέων, which Aristarchus rightly rejected, because ἐκλέλυκε τὴν μεγαλειότητα τοῦ στίχου Schol. H. M. Q. R.

73. τῶν = *genitivum*. For the genitive compare πολλῶν ἀπεινύοντο ποιητὴν Il. 16. 398.

75. καμήλια, τὰ κείμενα, δ' ἐστὶ τὰ παρ' ἡμῖν ἀκίνητα, πρόβασιν δὲ, ἅπερ ἡμεῖς φαμέν αὐτοκίνητα, τὰ διὰ ποδῶν προβαίνοντα· ἐξ οὗ ἰδίῳ κατὰ τινα ἐξοχὴν ἐκλήθησαν τὰ πρόβατα Eustath. ad loc.

80. ποτὶ .. γαίῃ. The Homeric rule appears to require that we should not regard γαίῃ as directly governed by the preposition ποτὶ, but rather consider ποτὶ as used adverbially (or, possibly, in *imesis*) with βάλε, and γαίῃ as an addition, serving to define the general direction of ποτὶ .. βάλε more closely. It seems right to say that according to Homeric usage no real separation is possible between the preposition and its noun, so that the Herodotean phrase (lib. 7. 149) πρὸ δύντος ἡλίου would be inadmissible in Homer, because δύντος expresses a direct predicate. In such collocations as περὶ κταμένην ἐλάφοιο Il. 16. 757, σὺν οὐλομένην ἀλόχῃ Od. 11. 410, ἀμ' ἀγρομένοισι συνέσει Od. 16. 3, the participles must be regarded as simply equivalent to adjectives. Particles and enclitic pronouns can stand between the preposition and its case, as πρὸς γὰρ Διὸς Od. 6. 207, μετ' ἄρα δημοῖσιν Od. 17. 493, ἐπὶ καὶ τῷ θῆκε Il. 24. 538, μετὰ γε κλυτὸν Ἰρίωνα Od.

11. 310, πὰρ δ' ἄρα μιν Ταφίαν πρίατο Od. 14. 452. So may the attributive genitive depending on the noun, as περὶ δ' ἔγχρεος αἰχμῇ Il. 16. 315. The preposition may also be separated from its noun by stronger words when a peculiar emphasis is produced by the collocation, as πρὸ δ' τοῦ Il. 10. 224, παρ' οὐκ ἐθέλων ἐθειλοῦσθ' Od. 5. 155. But in the present passage and in similar ones, as infra v. 427 ἀμφὶ δὲ κύμα στεῖρῃ .. ἴαχε, or ἀνήλυθεν ἐκ δόρυ γαίης Od. 6. 167, or δῆϊς δ' ἐν πῆματι οἴκῳ, it is better to give an adverbial force to the preposition and to take the appended noun as an epexegetis. See on the whole question Schnorr, de verb. colloc. apud Homerum.

81. δάκρυ' ἀναπρήσας. See Buttm. Lexil. s. v. πρήσας. For the scene cp. Schol. Ven. on Il. 1. 349 ἔτοιμον τὸ ἥρακλιν πρὸς δάκρυα. καὶ Ὀδυσσεύς· ὡς δὲ γυνὴ κλαίρησι (Od. 8. 538). καὶ ἡ παροιμία· δεῖ δ' ἀριδάκρυος ἄνθρωπος ἐσθλός.

82. ἀκὴν. Probably an adverb of the form of a feminine accusative, from a form ἄσας, ἀκάαν, Ionic δέκην and ἀκην, (a priv. and root χα- as in χανδάειν = *hiscere*). Curtius (Gk. Gram. Expl. p. 193) describes ἀκην ἔσαν as a true 'internal accusative' with the substantive verb, as though we might say, 'to be a quiet being,' i.e. 'to be [at] rest.' Compare in Lat. *excubias, infirmitas ire*, and the phrase

Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν·

Ἀντίνοος δέ μιν οἷος ἀμειβόμενος προσέειπε·

‘Τηλέμαχ’ ὕψαγόρη, μένος ἄσχετε, ποῖον ἔειπες 85

ἡμέας αἰσχύνων, ἐθέλοις δέ κε μῶμον ἀνάψαι.

σοὶ δ’ οὐ τι μνηστῆρες Ἀχαιῶν αἵτιοί εἰσιν,

ἀλλὰ φίλη μήτηρ, ἣ τοι περὶ κέρδεα οἶδεν.

ἦδη γὰρ τρίτον ἐστὶν ἔτος, τάχα δ’ εἰσι τέταρτον,

ἐξ οὗ ἀτέμβει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν. 90

πάντας μὲν β’ ἔλπει, καὶ ὑπίσχεται ἀνδρὶ ἐκάστω,

ἀγγελίας προῖϋσα· νόος δέ οἱ ἄλλα μενοινᾷ.

ἣ δὲ δόλον τόνδ’ ἄλλον ἐνὶ φρεσὶ μερμήριξε·

στησαμένη μέγαν ἰσθὺν ἐνὶ μεγάροισιν ὕφαινε,

λεπτὸν καὶ περίμετρον· ἄφαρ δ’ ἡμῖν μετέειπε 95

86. ἐθέλοις δέ κε] Many MSS. give ἐθέλεις, the Harl. reads ἐθέλοις δὲ καί, from which Wolf adopted the present reading. Ameis conj. ἐθέλεις δ’ ἐκ. 91. β’ ἔλπει] Bekk. omits β’ as ἔλπει naturally takes the initial *f*. 94. ἐνὶ μεγάροισι] See crit. note inf. 338.

in Plautus (Epid. 4. 1. 39) *ut alias res est impense improbus*. ἀκὴν may also be explained as the accusative from a nominative ἀκῆ, of which the dative ἀκῇ is found in Pindar (Pyth. 4. 156). Hesych. renders ἀκὴν ἤγει ἡσυχίαν ἤγει.

86. μῶμον ἀνάψαι, ‘to attach blame to us.’ So μὴ μῶμον ἀνάψης. Pseudo-Phocylid. ap. Bergk. v. 65. Ameis, (who would read ἐθέλεις δ’ ἐκ μ. δ.), compares ἐκ δ’ αὐτοῦ πείρατ’ ἀνάπτειν Od. 12. 51, ἐξανόμῃ δύσκειαν Eur. Orest. 829. Compare also θεοῖσι κῆδος ἀναψάμενος Eur. Troad. 845.

89. εἰσι τέταρτον. A comparison of infra 106 ὡς τρίτες μὲν ἔλθε.. ἄλλ’ ὅτε τέταρτον ἦλθεν ἔτος, and Od. 13. 377 οἱ δὲ τοι τρίτες μέγαρον κᾶτα κοιρανέουσι | μωμόμενοι ἀντιθέην ὄλοχον, must decide the rendering of this line. ‘Already is it the third year,’ (ἐστὶν has the sense of ‘is completed,’ as Il. 2. 295 ἡμῖν δ’ ἐνατὸς ἐστὶ περιτροπῆαν ἐνιαυτοῦ | ἐνθάδε μωμόντεσσι, compared with ibid. 134 ἐννέα δὲ βεβάσαι Διὸς μεγάλου ἐνιαυτοῖ), ‘and the fourth is fast passing.’ So ἐναὶ is used to signify ‘move away’ in Il. 9. 701 ἣ κεῖ ἔστιν ἣ κε μένη. The Schol. here renders εἰσι by διελεύσεται, πληρωθήσεται, and Nitzsch interprets

it by ‘is coming,’ ‘bald wird gehn, d.h. kommt das Vierte,’ but this rendering would seem to necessitate the reading *δῖτες* for *τρίτες* infra 106, and *δὴ τρίτον* for *τέταρτον*, a reading to which Aristonicus alludes.

93. δόλον τόνδ’ ἄλλον. To give ἄλλον its ordinary sense here, we must consider Penelope’s practice of buoying her suitors up with false hopes represents *one* piece of treachery, and the device of the loom, the second. Penelope herself describes the loom as her *first* scheme, *φᾶρος μὲν μοι πρῶτον ἐπέπνευσεν μέγα δαίμων* Od. 19. 138.

94. στησαμένη ἰσθύν, ‘having set up the warp,’ for weaving. Here ἰσθὺς stands, not for the wooden vertical frame, or loom, which we may suppose was a fixture, but for the perpendicular threads (στήμονες) which had to be suspended from the top bar of the frame (ὕγόν) as the first process; the next step being to pass the cross threads or woof, (κρόση, πῆρη) between the *στήμονες* by means of the shuttle. The addition of the epithets *λεπτὸν καὶ περίμετρον* points to the care and the time which would have to be bestowed on the work.



κοῦροι, ἐμοὶ μνηστήρες, ἐπεὶ θάνε διὸς Ὀδυσσεὺς,  
 μίμνετ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς δ' κε φᾶρος  
 ἐκτελέσω, μή μοι μεταμῶνια νήματ' ᾄηται,  
 Λαέρτη ἥρωι ταφήιον, εἰς δ' τέ κέν μιν  
 μοῖρ' ὅλοη καθέλῃσι ταηλεγέος θανάτοιο, 100  
 μή τίς μοι κατὰ δῆμον Ἀχαιῶδων νεμεσῇσῃ,  
 αἶ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.  
 ὧς ἔφαθ', ἡμῖν δ' αὐτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.  
 ἔνθα καὶ ἡματίη μὲν ὑφαίνεσκεν μέγαν ἱστὸν,  
 νύκτας δ' ἀλλύεσκεν, ἐπὴν δαΐδας παραθεῖτο. 105

97. εἰς δ' κε] Most MSS. give εἰσοκε. But cp. Schol. B. L. on II. 3. 409 ἀπο-  
 ροῦσι δέ τινες εἰ τὸ εἰσοκεν ἐν συνθέσει (sc. as one word) ἔστιν ἢ ἐν παραθέσει· καὶ  
 λέγεται ὅτι ἐν παραθέσει. See La Roche, Hom. Textk. 243. 98. μεταμῶνια]  
 Al. μεταμῶνια, described by Eustath. ad loc. as ἀπικαλ. 99. εἰς δ' τέ κεν] So  
 La Roche for εἰς ὅτε κεν or εἰσὶν κεν. 102. κῆται] Wolf's conj. for κείται,  
 which Buttm. defends (Larger Gk. Gr. § 109) on the ground that this verb has no  
 distinct conjunctive form. He quotes Plat. Phaed. 84 E, where, however, διακείμαι  
 may be and doubtless is indicative. In II. 24. 554 κείται is altered to κῆται by  
 Hermann. 105. ἐπὴν] So nearly all MSS. Bekk. reads ἐπεὶ with Eustath.  
 See note on Od. 4. 221.

97. ἐπειγόμενοι τὸν ἐμὸν γάμον,  
 'though eager for this marriage with  
 me.' μίμνετε is to be taken closely  
 with εἰς δ' κε.

98. μεταμῶνια. Apion ap. Apoll.  
 Lex. μάταια, ἀπὸ τοῦ μετὰ τὸν ἀνέμω  
 λέναι. This seems very doubtful.

99. εἰς δ' τέ κεν, as we say, 'against  
 the time when.'

100. ταηλεγής is generally described  
 as a graphic epithet of Death, viz. the  
 'outstretcher'; the allusion being to  
 the body 'streaked' for burial. The  
 ordinary derivation (ταναός.. λέγω, 'to  
 lay') has however this difficulty, that  
 the root of λέγειν being λεχ, the form  
 should be ταηλεχής. Düntzer, ad loc.  
 refers this word, and δυσηλεγής Od. 22.  
 325, to ἀλγεῖν, comparing ἀλεγυῖος  
 with ἀλγευῖος. The change from the  
 α to η he illustrates by ἀν-ῆκεστος from  
 ἀείομαι. To the same word he also  
 refers ἀπηλεγέως, as if its literal mean-  
 ing were—'without distress'—frankly.  
 Ameis suggests ἀλέγω as the etymology  
 of δυσηλεγής.

101. μή τίς μοι. In this clause μή  
 does not (like μή μοι v. 98), follow upon  
 ἐκτελέσω, but upon the idea contained  
 in ταφήιον. 'A robe for his burial..

that no one may have cause to blame  
 me.'

102. κτεατίσσας, 'after having won  
 great possessions.' The word applies  
 to γέρα, guerdons given as marks of  
 honour, either for good service or for  
 athletic prowess. In Laertes' case, one  
 such possession was a τέμενος, see Od.  
 24. 205 ἀγρὸν ἵκοντο | καλὸν Λαέρταο  
 τετυγμένον, ὃν βά ποτ' αὐτὸς | Λαέρτης  
 κτεάτισσεν ἐπεὶ μάλα πόλλ' ἐμύγησεν.  
 To the same usage we may refer Od. 7.  
 150 γέρας ὃ δ' τι δῆμος ἔδωκεν, II. 9. 406  
 ληιστοὶ μὲν γάρ τε βόες... κτητοὶ δὲ  
 τριπόδες τε καὶ ἵππων ξανθὰ κάρηνα,  
 II. 16. 56 κούρην ἣν ἄρα μοι γέρας ἔξελον  
 νῆες Ἀχαιῶν, | δοῦρ δ' ἐμὸν κτεάτισσα.

104. ἔνθα καί, 'so there all day  
 long she wove,' the word καί serving to  
 express the connection of this sentence  
 with the foregoing. She made up her  
 mind to weave, and so she did weave.

105. ἐπὴν δαΐδας παραθεῖτο, 'when  
 she had had lights set at her side.' παρα-  
 θεῖτο is the optative of recurring action.  
 Although the use of ἐπὴν with the  
 optative is not found in Attic Greek,  
 yet it is supported here by a large  
 preponderance of MSS. We may com-  
 pare too II. 24. 227 ἐπὴν γόου ἐξ ἔρον

ὥς τρίετες μὲν ἔλθθε δόλφ καὶ ἔπειθεν Ἀχαιοὺς  
 ἀλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπῆλυθον ὄραι,  
 καὶ τότε δὴ τις ἔειπε γυναικῶν, ἡ σάφα ἦδη.  
 καὶ τὴν γ' ἀλλύουσαν ἐφεύρομεν ἀγλαὸν ἰσθόν.  
 ὥς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ' ὑπ' ἀνάγκης· 110  
 σοὶ δ' ὦδε μνηστῆρες ὑποκρίνονται, ἔν' εἰδῆς  
 αὐτὸς σὺ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί.  
 μητέρα σὴν ἀπόπεμψον, ἀνωχθὶ δέ μιν γαμέεσθαι  
 τῷ ὅτεφ' τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ.  
 εἰ δ' ἔτ' ἀνιήσει γε πολὺν χρόνον νῆας Ἀχαιῶν, 115  
 τὰ φρονέουσ' ἀνὰ θυμὸν ἃ οἱ περὶ δῶκεν Ἀθήνη,  
 ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς  
 κέρδεά θ', οἷ' οὐ πῶ τιν' ἀκούομεν οὐδὲ παλαιῶν,

106, 107. *τρίετες . . τέτρατον*] According to Aristonicus, some editions gave *δῖετες* and *δὴ τρίτον*. See notes on v. 89. 116. *ἃ οἱ*] Harl. Schol. gives *τινὲς δ' οἱ*, *ὅτι αὐτῇ*, which Ameis adopts.

*εἰην*, Hesiod, Opp. et D. 133 *ἀλλ' ὅτ' ἂν ἡβήσῃς*, where however editors have altered the MS. reading to *ἀλλ' ὅπότ' ὁ ἀλλ' ὅτ' ἄρ'*.

107. καὶ ἐπῆλυθον ὄραι, equivalent to *ἐπελθουσῶν ὥρων* in later Greek. Cp. Od. 11. 295; 14. 294; 19. 152; 24. 142.

108. καὶ τότε δὴ. Here begins the apodosis. A similar usage is frequent with *καὶ τότε* *ἔπειτα*, *δὴ τότε*, and (Od. 11. 112) *τότε* by itself.

110. τὸ μὲν, sc. τὸ φάρσι, or, possibly, the neuter is used with a vague reference to the work generally, cp. Od. 12. 73 *οἱ δὲ δῶκεν ἀκούεσθαι, ὃ μὲν οὐρανὸν εὐρὺν ἴσανε | ὅζειν κορυφῇ, νεφέλῃ δέ μιν ἀμφιβέβηκε | κνανή, τὸ μὲν οὐ ποτ' ἔρωει*. See also on Od. 9. 359.

114. τῷ ὅτεφ' . . αὐτῇ. The sentence would run in full, *ὅτινι (= ὅτεφ') πατὴρ γαμέεσθαι κέλεται, καὶ οὐκ ἀνδάνει αὐτῇ*. See on sup. 54. and cp. inf. 128.

115. εἰ δ' ἔτ' ἀνιήσῃ. No grammatical apodosis follows this. The virtual apodosis is at inf. 123, but after the parenthesis the sentence is cast in a different form.

116. τὰ φρονέουσα. If the reading of the Harl. be adopted, viz. *δ' οἱ*, we may compare Il. 9. 493 *τὰ φρονέων, ὃ μοι οὐ*

*τι θεοὶ γόνον ἐξετέλειον | ἐξ ἐμεῦ*, where the force of the word *δ* is equivalent to that of *ὅπως* in the line *τὰ φρονέων κατὰ θυμὸν ὅπως καλλίτριχες ἴπποι | βεῖα διέλθοιεν* Il. 10. 491, *ὅς το ὅτι τὰ φρονέων ὅτι οἱ βλάβεν ἄρματα* Il. 23. 545. With the reading *δ* we must remove the comma after *Ἀθήνη*. If we read *ἃ*, the translation will run, 'pondering in her heart of those gifts which Athena has richly (*περὶ*) given her, both skill in exquisite work, and shrewd wit, and cunning, the like of which we have never yet heard that anyone even of the dames of old knew, (repeat *ἐπίστασθαι*), of those who lived long since,' etc.

117. Here *φρένας ἐσθλὰς* has no moral significance, but refers only to intellectual qualities, cp. Od. 11. 367; Il. 17. 470. The word is used in a similar connection, Il. 13. 431 *πᾶσαν γὰρ δημολκίην ἐκέκαστο | κάλλιε καὶ ἔργοισιν ἰδὲ φρεσί*, where, as here, *ἔργα* specially refers to the work of spinning or weaving.

118. κέρδεα is broad enough to express any way of carrying out one's own interests, whether honest or the reverse. See note on *κερδοσίνην* Od. 4. 251. The three words *ἐπίστασθαι . . φρένας . . κέρδεα* stand as the object of *δῶκεν*, or at any rate in apposition to *ἃ*.

τάων αἰ πάρος ἦσαν ἐυπλοκάμιδες Ἀχαιαί,  
 Τυρώ τ' Ἀλκμήνη τε ἐυστέφανός τε Μυκῆνη 120  
 τάων οὖ τις ὁμοῖα νοήματα Πηνελοπείρῃ  
 ᾗδῃ· ἀτὰρ μὲν τοῦτό γ' ἐναΐσιμον οὐκ ἐνόησε.  
 τόφρα γὰρ οὖν βίότον τε τεὸν καὶ κτήματ' ἔδονται,  
 ὄφρα κε κείνη τοῦτον ἔχῃ νόον, ὃν τινά οἱ νῦν  
 ἐν στήθεσσι τιθεῖσι θεοί. μέγα μὲν κλέος αὐτῇ 125  
 ποιεῖτ', αὐτὰρ σοί γε ποθὴν πολέος βιότοιο·  
 ἡμεῖς δ' οὔτ' ἐπὶ ἔργα πάρος γ' ἔμεν οὔτε πῃ ἄλλῃ,  
 πρὶν γ' αὐτὴν γήμασθαι Ἀχαιῶν φ' κ' ἐθέλῃσι.  
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤδα·  
 'Ἀντίνό', οὗ πως ἔστι δόμων ἀέκουσαν ἀπῶσαι 130  
 ἧ μ' ἔτεχ', ἧ μ' ἔθρεψε· πατὴρ δ' ἐμὸς ἄλλοθι γαίης,

123. βίοντι] βιοτός τε τοός Aristoph. He must have taken ἔδονται in a passive sense.

126. ποθῇ] La Roche quotes from Apollon. de Pronom. 101 C δέον ποιεῖν ποθῇν σὺν τῷ ν. Aristarch. read ποθή.

119. τάων αἰ. For this use of the demonstrative as the preparation for a relative sentence cp. Il. 5. 320, συνθεσίδων τάων αἰ, ibid. 331 θεῶων τάων αἰ. Here the whole sentence is only a periphrasis for τάων ἐυπλοκαμίδων Ἀχαιῶν.

120. Τυρώ, daughter of Salmooneus, king of Elis, was the mother of famous heroes, Neleus, Pelias, and Aeson Od. 11. 235. Ἀλκμήνη. Od. 11. 266 foll.; Μυκῆνη is represented in the Ἠοῖαι μεγάλας as daughter of Inachus, and as having given the name to the town Μυκῆναι.

121. ὁμοῖα .. Πηνελοπείρῃ, equivalent to ὁμοῖα νοήμασι Πηνελοπείρῃς. With this brachylogical form of comparison cp. Od. 4. 279 φωνῇν ἴσκουσ' ἀλόχοισιν, Il. 17. 51 κόμαι χαρίτεσσιν ὁμοῖαι. A similar expression is οὐ μὲν σοί ποτε ἴσον ἔχω γέρας (Il. 1. 163), where σοὶ ἴσον means τῷ σὺ ἴσον. Cp. also Cic. Tusc. Quaest. 1. 1 'quae tam excellens in omni genere virtus in ullis fuit ut sit cum maioribus nostris comparanda?' Tibull. 3. 4. 70 'nec similes chordis reddere voce sonos.'

122. ἐνόησε takes up the word νοήματα from the preceding line; 'however, this (device for putting us off) she hath not devised righteously.' See Od. 7. 299 and cp. 5. 190.

126. ποιεῖτ', sc. ποιεῖται, 'she is making fame for herself; but for thee the loss of much substance.' If we read ποθή we must supply ἐστί, as in Od. 15. 514 οὐ γὰρ τι ξενίων ποθή.

127. πάρος γε serves merely as the preparation for πρὶν γε, like in Latin prius .. quam. We find in similar combination in Homer, πρὶν .. πρὶν, πρὶν .. πρὶν γε.

128. Ἀχαιῶν φ' κ' ἐθέλῃσι. Here the genitive that precedes depends on the relative φ', as in Od. 5. 448 ἀνδρῶν δε τις, 4. 613 δάρων δ' ὅσσα, 8. 204 τῶν ἄλλων ὅτινα, 9. 94 τῶν δ' δε τις, etc.

130. οὐ πως ἔστι, 'it is by no means possible;' whether spoken of physical or moral impossibility. So οὐ πως ἔστι διδο νόον παρελθεῖν Od. 5. 103, οὐ πως ἦεν ἐπ' ὅμον .. φέρειν Od. 10. 170. The use is less frequent in the Il., cp. 13. 114 ἡμέας γ' οὐ πως ἔστι μεθιέμεναι πολέμοιο, also 12. 65, 337.

131. πατὴρ .. τέθνηκε. With the strongly resumptive pronoun δ γε in the second clause, it seems wrong to translate merely, 'My father, elsewhere in the world (see Od. 1. 425) is haply alive or dead.' But rather, 'As to my father, he is away elsewhere in the world—whether he be alive or dead.'

ζώει δ' γ' ἢ τέθνηκε· κακὸν δέ με πόλλ' ἀποτίνειν  
 'Ικαρίῳ, αἶ κ' αὐτὸς ἐκὼν ἀπὸ μητέρα πέμψω.  
 ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων  
 δώσει, ἐπεὶ μήτηρ στυγερὰς ἀρήσεται ἑρινύς

135

133. ἐκὼν] The MSS. are divided between ἐκὼν and ἐγὼν; there is a preponderance in favour of the former; Bekk. adopts ἐγὼν on the ground that ἐκὼν takes the F. Schol. B. M. V. implies the l. ἐκὼν by the words φασὶ γὰρ ἔθου ἦν εἰ τις ἐκὼν ἐξ οἴκου κ.τ.λ.

[we know not]. In this way ζώει δ' γ' ἢ τέθνηκε is an expression of doubt thrown into the form of an indirect question, so that (by rule given Od. i. 175) ἢ in the second clause takes the circumflex. Cp. οὐδέ τι ἴδμεν ζώει δ' γ' ἢ τέθνηκε Od. 4. 109, οὐ μὲν κείνον .. ἀγορεύσω ζώει δ' γ' ἢ τέθνηκε ibid. 837; cp. Od. ii. 464.

132. πόλλ' ἀποτίνειν. The 'heavy restitution' which Telemachus would have to make to Icarus, would be paying back the ἔθνα which came with Penelope, when she married Odysseus, ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεισθαι. See note on Od. i. 277. Eustath. says that this way of rendering the sentence σμικρολογίας αἰτίαμα προσάπτει τῷ Τηλεμάχῳ, in the judgment of οἱ παλαιοί, διό καὶ θέλουσιν οἱ τοιοῦτοι στίξαιν τελευτάν (to put a full stop) ἐν τῷ πόλλ' ἀποτίνειν, so as to join 'Ικαρίῳ ἀποπέμψω.

134. ἐκ γὰρ τοῦ πατρὸς, 'for from him, her father.' So τοῦ πατρὸς Od. 16. 149. See infra 206 εἵνεκα τῆς ἀρετῆς, and Il. 9. 133 τῆς ἐνῆης—where the meaning is, 'that excellence' which we see; 'that bed' of which we speak. The demonstrative serves to give additional emphasis; as here, to contrast πατήρ with δαίμων, and in 206, to contrast the ἀρετὴ of Penelope with that of other women (οὐδὲ μετ' ἄλλας ἐρχόμεθα). The evils which Telemachus would suffer from the πατήρ he has already described as πόλλ' ἀποτίνειν, the necessity of restitution.

δαίμων. Nitzsch distinguishes between the meaning of δαίμων and θεός in their Homeric use, as if the former represented the darker and more dangerous side of superhuman powers. Nägelsbach (Hom. Theol. p. 72) sums up the uses of both words as follows: δαίμων stands indifferently for θεός five times in the Il. (i. 222; 3. 420; 6.

115; 19. 188; 23. 595), and once in the Od. (15. 261); while the two words are used as interchangeable synonyms in Od. 21. 196, 201; 6. 172-174. Compare with these Il. 17. 98, 99; Od. 5. 396, 397; Od. 3. 27; which seem to show that δαίμων stands to θεός as *numen* to *persona divina*; and that originally there is nothing in δαίμων which tends in *malam partem*. In this general sense of *numen divinum* or *voluntas divina*, δαίμων occurs six times in the Il. and eleven times in the Od. With the additional notion of kindness or goodness it is found in two instances (Il. 11. 792; 15. 403) in the Iliad; but nowhere in the Odyssey. The phrases ἐπέσσοντο δαίμονι ἴσος, occurring ten times in the Il., carries with it the idea of a violent and evil power; and two instances (Il. 9. 600; 15. 468) assign to δαίμων a distinctly malignant action, while in one passage in the Il. (8. 166) δαίμων is used to mean fate or death. In the Odyssey there are at least twenty instances of δαίμων used in this sinister sense, sometimes with such epithets as στυγερός, κακός, χαλεπός, etc., sometimes standing alone. The tendency in this direction is especially noticeable, as Nitzsch here remarks, in the significance of the adjective δαιμόνιος as opposed to θεῖος.

135. ἑρινύς. This word Lobbeck connects with ἑρινός, or ἑρευνάω; others find in the Ἐρινύς the representatives of the Indian *Saranyās* (speeding—see Curt. Gk. Et. p. 309); comparing the Sophoclean (Aj. 837) τανύποδες Ἐρινύες. They appear in Homer as the agents of the gods below, of Ζεὺς καταχθόνιος and Περσεφόνηα Il. 9. 454, etc. They are especially the avengers of perjury (Il. 19. 260); and the executors of the parental curse (as here, and Od. 11. 280, etc.); so that Ἐρινύς may even stand as synonymous with the curse itself (Il. 21. 412).

οἴκου ἀπερχομένη· νέμεσις δέ μοι ἐξ ἀνθρώπων  
 ἔσσεται· ὥς οὐ τοῦτον ἐγὼ ποτε μῦθον ἐνΐψω.  
 ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,  
 ἔξιτέ μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαίτας  
 ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 140  
 εἰ δ' ὑμῖν δοκεῖ τόδε λωίτερον καὶ ἄμεινον  
 ἔμμεναι, ἀνδρὸς ἐνδὸς βίοντον νήποινον ὀλέσθαι,  
 κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἔοντας,  
 αἳ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι.  
 νήποινοί κεν ἔπειτα δόμων ἔντοσθεν δλοισθε.' 145  
 Ὡς φάτο Τηλέμαχος, τῷ δ' αἰετὼ εὐρύσπα Ζεὺς  
 ὑψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.  
 τῷ δ' ἔως μὲν ῥ' ἐπέοντο μετὰ πνοιῆς ἀνέμοιο,  
 πλησίω ἀλλήλοισι τιταινομένω πτερύγεσσιν·

[137.] Nicanor says of this line, ἀθετεῖται μὲν ὑπὸ Ἀριστάρχου στικτίον δὲ ὁμοῦ μετὰ τὸ ἔσσεται, ἵνα τὸ ἀπὸ κήται ἀντὶ τοῦ οὕτως. Nitzsch prefers ὥς. 146. τῷ] ΑΙ. τῷ.

Cp. Ἀραὶ δ' ἐν οἴκοις γῆς ὑπαὶ κεκλή-  
 μεθα Aesch. Eum. 417. They accom-  
 pany aged (Il. 15. 204) and poor (Od.  
 17. 475) persons, and are ever ready to  
 defend their rights. In a word, their  
 office is the punishment of crimes  
 against the family, and against society  
 generally.

136. νέμεσις. The ills rehearsed here,  
 namely, impoverishment, the curse of  
 heaven, and the reproach of men, may  
 have suggested to Aeschylus the form of  
 the passage in which Orestes describes  
 what he had to expect if he had left his  
 father unavenged, Choeph. 275-296;  
 though additional judgments are inter-  
 woven with these. We have there (275)  
 ἀποχρημάτοισι ζημία, (283) ἄλλας τ'  
 ἐφάνει προσβολὰς Ἐρινύων, and (291) καὶ  
 τοῖς τοιούτοις οὐδὲ κρατήρος μέρος.

137. μῦθον, 'this bidding,' sc. that  
 my mother should depart.

146. εὐρύσπα Ζεὺς. Interpretations are  
 divided between 'far-seeing' and 'far-  
 sounding.' Eustath. and Hesych. give  
 both renderings. Curtius (G. E. 414)  
 accepts the latter, but the difficulty  
 involved is, that in Homer ὥς is used  
 mostly of articulate sounds, or of the

voice of living things, as lambs (Il. 4  
 435), or cicadas (Il. 3. 152), but  
 not of what we call *noises* properly.  
 Still it is a simple poetical notion to  
 regard the thunder as the voice (ὥς) of  
 Zeus and not merely as a loud sound.  
 Cp. h. Hom. Cerer. 441 τῆς δὲ μετ'  
 ἀγγελον ἤκε βαρύκεντος εὐρύσπα Ζεὺς.  
 This form of the nom. of 1st declension  
 is a characteristic of the Aeolic dialect.  
 Compare νεφέληγχετά, etc.

148. ἔως μὲν, 'for a while.' So in Il. 12.  
 141; 13. 143; 15. 277; 17. 727, 730; Od.  
 3. 126, with which we may compare the  
 use of ὥς in the sense of οὕτως, and,  
 generally, the forms of the relative with  
 the force of the demonstrative. Others  
 explain ἔως μὲν as a protasis with an  
 unexpressed apodosis, which seems un-  
 likely. Cp. Hdt. 8. 74 ἔως μὲν δὴ ἀνὴρ  
 ἀνδρὶ παραστάς σιγῇ λόγον ἐποίετο, τέ-  
 λος δὲ κ. τ. λ., where Bekk. reads τέως  
 μὲν.

μετὰ πνοιῆς. The preposition from  
 its meaning 'among,' passes easily to  
 that of 'accompanying.' In Od. 1. 98  
 the phrase is ἅμα πνοιῆς. Compare  
 Virgil's 'pariter rapido cum flamine'  
 Aen. 4. 241.

ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἰκέσθην, 150  
 ἐνθ' ἐπιδυνθέντε τιναξάσθην πτερὰ πυκνὰ,  
 ἐς δ' ἰδέτην πάντων κεφαλὰς, ὅσσοντο δ' ὄλεθρον,  
 δρυφαμένω δ' ὀνύχεσσι παρειὰς ἀμφί τε δειράς  
 δεξιῷ ἦξαν διὰ τ' οἰκία καὶ πόλιν αὐτῶν.  
 θάμβησαν δ' ὄρνιθας, ἐπεὶ ἴδον ὀφθαλμοῖσιν 155  
 ὄρμηναν δ' ἀνὰ θυμὸν ἅ περ τελέεσθαι ἐμελλον.  
 τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἀλιθέρης

151. *πυκνά*] So La Roche, with eleven MSS. for the common reading *πολλά*. Cp. Schol. S. τὰ *συνεχῆ* αὐτῶν *πτερὰ*. 154. αὐτῶν] αὐτῆς or αὐτῶν Aristoph. See Dind. on Schol. ad loc. This change of reading may have been suggested by a mistaken idea that αὐτῶν would refer to the eagles. Cp. Schol. B. πόλιν *πλάττει ἰδιὰν τοῖς αἰετοῖς* δ' Ὅμηρος. 156. ἐμελλον] not ἐμελλε. Schol. Harl. διὰ τὸ ὅ. τοῦτο γὰρ Ὅμηρος *σύνθεε*. 157. Ἀλιθέρης] *ψιλωτέον*, *εἰ καὶ παρὰ τὸ ἄλσος ἐγένετο εἰς ἰδιότητα τοῦ ὀνόματος* Schol. E. M. This seems to have been a rule in compounded proper names.

150. *πολύφημον*, elsewhere (Od. 22. 376) used as the epithet of Phemius the bard. With a reference to this passage, the answer of the Pythia (Herod. 5. 79) directs her inquirers ἐς *πολύφημον ἐξελίκαι*, meaning thereby ἐς *ἄημον* or ἐς *κοῦρον*, and so they evidently understood it, ἐξέφερον τὸ *χρηστήριον* ἄλλην *ποιησάμενοι*. Transl. 'straining forwards on the wing, abreast of each other, they kept flying for a while along with the moving wind, but when they reached the midst of the voiceful assembly, there wheeling round they shook out of each other a shower of feathers.' This seems to give the reciprocal force of *τιναξάσθην*, as expressed below by *δρυφαμένω* and in Od. 4. 179 by *τερπομένω*. For *τῶνάσσειν* in this sense cp. Il. 13. 242 *δοστεροῦ ἐναλγικὸς ἦν τε Κρονίων | χαλεπὸν ἐτίναξεν ἀπ' αἰγλήεντος Ὀλύμπου*. The change from their quiet flight alongside each other is marked by *ἐπιδυνθέντε*, which the Schol. S. interprets *ἐκείσε δὲ ἐνταῦθα συστραφόντες ἐν τῇ καταράσσειν τὰ συνεχῆ αὐτῶν πτερὰ*.

152. *ὅσσοντο*, 'their look boded.'

153. ἀμφί τε *δειράς*. It is better to take the accus. *παρειάς* and *δειράς* in direct government of *δρυφαμένω* and to make ἀμφί an adverbial addition, = 'having torn each other's cheeks and throats all about;' cp. Il. 10. 572 αὐτοὶ δ' ἰσπῶ πολλὰν ἀπενίζοντο θαλάσσην | ἐσβάντες, κτήμας τε ἰδὲ λόφον ἀμφί τε *μη-*

*ρούς*. Others retract ἀμφί to the first clause, and, understanding it as a preposition, take it to govern both *παρειάς* and *δειράς*, comparing Od. 12. 27 ἢ ἄλλος ἢ ἐπὶ γῆς, where see note.

154. *δεξιῷ*, i. e. eastward. Cp. Il. 12. 239 εἴτ' ἐπὶ δεξιῇ ἰσπῶς πρὸς ἡῶν ἡελίου τε. διὰ = 'across' the city and men, although high above them; just as (150) ἀγορὴν ἰκέσθην only implies that the assembly was just below them.

πόλιν αὐτῶν. By αὐτῶν are indicated the living inhabitants as opposed to the buildings, οἰκία. Cp. Od. 7. 43 *λιμένας καὶ νῆας εἰσας | αὐτῶν θ' ἡρώων ἀγοράς*, 9. 40 *ἐνθα δ' ἐγὼ πόλιν ἐπαβον ὠλεσα δ' αὐτοῖς*. Nitzsch understands it, less naturally, to mean 'these same persons,' sc. on whose heads they had just threatened vengeance.

The import of the whole omen is sufficiently set forth presently by *Ἀλιθέρες*. The eagles represent no particular persons, not (as Eustath.) *Odysseus* and *Telemachus*; but, tearing each other, they prefigure *φόνον καὶ πῆρα* (165). Similar is the omen observed by *Teiresias* (Soph. Antig. 1001) *ἀρνῶν ἀκούω φθόγγον ὄρνιθων . . . καὶ σπάντας ἐν χηλαῖσιν ἀλλήλους φοναῖς | ἔγνων πτέρων γὰρ βοῖβδος οὐκ ὀσσημοῦ ἦν*.

156. ἐμελλον. A few MSS. give ἐμελλεν, but the plural verb with the neut. plur. is common in Homer; cp. Il. 2. 36; 11. 310; Od. 8. 233, etc.

Μαστορίδης· ὁ γὰρ οἶος ὁμηλικὴν ἐκέκαστο  
δρῖνθας γνῶναι καὶ ἐναίσιμα μυθήσασθαι·

ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπε·

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‘Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἶπω·  
μνηστῆρσιν δὲ μάλιστα πιφασκόμενος τάδε εἶρω.  
τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὀδυσσεὺς  
δὴν ἀπάνευθε φίλων ὦν ἔσσεται, ἀλλὰ πού ἤδη  
ἐγγυὺς ἐὼν τοῖσδεσσι φόνον καὶ κῆρα φυτεύει  
πάντεσσιν· πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται,  
οἳ νερόμεσθ’ Ἰθάκην εὐδείελον. ἀλλὰ πολὺ πρὶν  
φραζώμεσθ’ ὥς κεν καταπαύσομεν· οἳ δὲ καὶ αὐτοὶ  
παυέσθων· καὶ γὰρ σφιν ἄφαρ τόδε λωῖόν ἐστιν.  
οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ’ εὖ εἰδώς·

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158. *ὁμηλικὴν ἐκέκαστο*, ‘surpassed his peers in his knowledge of birds and his utterance of words of fate.’ This is a good instance of the original locative force of the infinitive, denoting ‘sphere of action.’ Cp. *καίνυσθαι ἀρετῇσι* Od. 4. 725.

160. *ὁ σφιν εὐφρονέων*. Join *σφιν* with the finite verbs. The common interpretation of *εὐφρονέων* in this formula, which occurs sixteen times, is ‘intending well.’ But Nitzsch on Od. 7. 73 *οἷσιν τ’ εὖ φρονέρι*, quotes the Schol. Venet. on Il. 1. 105 *ὅταν δὲ τό, ὁ σφιν εὐφρονέων, φρονίμους προσδεκτέον λόγους· φρόνιμον γὰρ τὸ τὰς αἰτίας τῶν ἐνεστώτων εἰπεῖν καὶ μετὰ ταῦτα ἐπάγειν τὰ ποιητέα*, and also compares Soph. Ant. 1031 *εὖ σοὶ φρονήσας εὖ λέγω*. But this latter passage would rather suggest the construing of *σφιν* with *εὐφρονέων*, and the context in Od. 7. 73 certainly adds weight to the rendering ‘intending well;’ rather than to that of Nitzsch, ‘understanding well.’

162. *εἶρω*, ‘I say,’ used as a present only here and in Od. 11. 137; 13. 7.

163. *πῆμα κυλίνδεται*. So in Il. 11. 347; cp. Il. 17. 688; the metaphor seems to be from a wave, as Il. 11. 307.

166. *πολέσιν δέ*, ‘and then he will be the ruin of many more of us,’ of the abettors of the suitors, those chiefs with whom Telemachus had remonstrated. The nominative to *ἔσσεται* is

‘Ὀδυσσεύς, as in Od. 16. 103 *κακὸν πάντεσσι γενοίμην*, cp. Od. 4. 667.

167. *εὐδείελον*. The Scholia give various interpretations of this word, *εὖ πρὸς τὴν δέλην κειμένην, δέλην γὰρ ἡ θύσις... καὶ γὰρ ἐπιφέρει ‘πρὸς (δόφον)’... ἔλη γὰρ ἐστὶν ἡ τοῦ ἡλίου αὐγὴ, ὅθεν καὶ τὸ εὐλθερεῖν τὸ ἡλίῳ χρῆσθαι*. This represents generally the view taken by Butt. Lexil. p. 220 foll., and so Düntzer, who translates the word ‘abendschön.’ The other interpretations given in the Scholia are *εὐπερίριστοι, πᾶσαι γὰρ αἱ νῆσοι εὐκατάληπτον ἔχουσι τὸν περιορισμὸν ὡς πρὸς τὴν ἡπειρον*, or again *ἐπφανῆς*, and this indeed seems to be the right rendering, if with Curt. (Gk. Etym. 213) we take *εὐδείελος* as only another form for *εὐδέελος*, i.e. *εὐδήλος* from the root *diF*.

168. *καταπαύσομεν*, (conjunctive mood), sc. *μνηστῆρας*, ‘how we may best stop these men; nay, of their own selves let them stop.’ The addition of *ἄφαρ*, ‘forthwith,’ seems to show that the advantage comes immediately upon the performance of the act.

170. *ἀπείρητος*. The interpretations vary between ‘unskilled,’ and ‘unproved.’ He can hardly mean that his prophecies about the ultimate fate of Odysseus had proved his prophetic powers, as the fulfilment had not yet appeared, though the prophet confidently expects it: so it seems better

καὶ γὰρ κείνῳ φημὶ τελευτηθῆναι ἅπαντα  
 ὥς οἱ ἐμυθέμην, ὅτε Ἴλιον εἰσανέβαινον  
 Ἀργεῖοι, μετὰ δέ σφιν ἔβη πολύμητις Ὀδυσσεύς.  
 φῆν κακὰ πολλὰ παθόντ', ὀλέσαντ' ἀπο πάντας ἐταίρους  
 ἀγνωστον πάντεσσιν ἐείκοστῳ ἐνιαυτῷ 175  
 οἴκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται.'

Τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ἦδα·  
 'ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύεο σοῖσι τέκεσσιν  
 οἴκαδ' ἰὼν, μή πού τι κακὸν πάσχωσιν ὀπίσσω·  
 ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνων μαντεύεσθαι. 180

to accept the interpretation of the Schol. sc. ἀπειρος καὶ ἀμαθής. In Il. 12. 304 ἀπειρῆτος is used actively, 'without making an effort'; cp. Il. 17. 41. In both these passages however we seem to see that *πειράσθαι* implies 'awaiting an alternative of possibilities,' so that ἀπειρῆτος here would mean, 'without abiding the ordeal of the [still future] event,' i.e. without challenging the event to prove me false or true, or, more literally still (assigning a semi-middle sense to the verbal as well as to the verb), 'without allowing myself to be tested.'

171. τελευτηθῆναι. The aorist infinitive in Greek retains, as far as possible, the force of the aorist indicative, but is of course less closely connected with the conception of past time, as the augment, which alone carries with it that force, is not continued into the infinitive. There is therefore nothing strange in finding the aorist infinitive simply denoting the fact of the verb—as here 'fulfilment;' so that the finite verb with which the infinitive is construed, or the context in which it is used, is able to transfer its own point of time to the aorist. Thus with such verbs as *φημί*, *εἶπον*, *δοκῶ*, *ἐλπίζω*, etc., expressing promise or expectation, the aorist infinitive seems to take the force of a future, as in Od. 3. 125; Il. 13. 666 *πολλὰ δὲ γὰρ οἱ εἴπει γέρον.. νοῦσφι ὑπ' ἀργαλέῃ φθίσθαι*, sc. *peritulum esse*; Aesch. S. c. T. 427 *ἐκπέρσειν.. φησὶν*, οὐδὲ τὴν Διὸς βολὴν σχεθεῖν, non fore ut eum inhibeat. Compare also *ἀσμενοι ἐκπέει ἰοῖεν οἱ ἀφικόμενοι ἐλπίς ἐστιν οὐδ' αὖ βίον ἦσαν τυχεῖν* Plato, Phaed. 67, *μῦρος, εἰ δοκεῖς με τλῆναι σὴν καθαί-*

*μάξαι δέρην* Eur. Orest. 1527, οὐκ εἰκόσ ἐς νῆσον τοῖς Λακεδαιμονίοις περαιωθῆναι Thuc. 5. 109. See Madvig (Gk. Synt. § 172 R), who however remarks that such a combination as *νομίζω κρατῆσαι* is impossible and must be accounted for on the ground of faulty reading; but we may compare Soph. Aj. 1082 *ταύτην νόμζει τὴν πόλιν χρόνῳ ποτὲ | ἐξ οὐρίαν δραμοῦσαν ἐς βυθὸν πεσεῖν*. That *πεσεῖν* here stands with the same force as *πεσεῖν ἄν we gather from ibid. 1077 ἄλλ' ἀνδρα χρὴ κἄν σῶμα γεννήσῃ μέγα | δοκεῖν πεσεῖν ἄν κἄν ἀπὸ σμικροῦ κακοῦ*. It is of course possible in the present passage to retain the preterite force in *τελευτηθῆναι*, and to make the seer say 'that everything has been accomplished;' which, indeed, was all but true; the last act of the drama was even now opening, as he describes it with closer accuracy, infra 176, 'all these things are now being accomplished.'

172. Ἴλιον εἰσανέβαινον, equivalent to the similar phrase, Od. 1. 210 *ἐς Τροίην ἀναβήμεναι*.

174-176. See Eustath. καὶ δὲ σύνοφιν τῆς Ὀδυσσεύς ἐνταῦθα ἐν οὐδὲ δλοια τρισὶ στίχοις. συνελόντα γὰρ φάσαι, ἡ τῆς Ὀδυσσεύς περιοχὴ οὐδὲν ἄλλο ἐν καιρῷ ἱστορεῖ ἄλλ' ἢ τὰ ἐπελευστικῶς ἐνταῦθα βηθέντα.

178. μαντεύεο σοῖσι τέκεσσιν. See, for a similar tone of contempt, Virg. Aen. 11. 399 'capiti cane talia demens | Dardanio rebusque tuis.' Trans. 'interpret omens for thy children.' Compare αὐτὰρ ὁ μάντις ὁ Τηλεμος ἐχθρὸν ἀγορεύων | ἐχθρὰ φέροισι πρὸς οἶκον, ὅπως τεκέσσι φυλάξῃ Theocr. 6. 24.

180. ταῦτα κ.τ.λ. join ἐγὼ δὲ πολλὸν ἀμείνων σέο μαντεύεσθαι ταῦτα.



δριβες δέ τε πολλοὶ ὑπ' αὐγὰς ἡελίοιο  
 φοιτῶσ', οὐδέ τε πάντες ἐναΐσιμοι· αὐτὰρ Ὀδυσσεὺς  
 ὤλετο τῇλ', ὥς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ  
 ὄφελες. οὐκ ἂν τόσσα θεοπροπέων ἀγόρευες,  
 οὐδέ κε Τηλέμαχον κεχολωμένον ᾧδ' ἀνιείης 185  
 σῶ οἴκῳ δῶρον ποτιδέγμενος, αἶ κε πόρρησιν.  
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 αἶ κε νεώτερον ἄνδρα παλαιὰ τε πολλά τε εἰδὼς  
 παρφάμενος ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν,  
 αὐτῷ μὲν οἱ πρῶτον ἀνιηρέστερον ἔσται, 190  
 [πῆρξαι δ' ἔμπης οὐ τι δυνήσεται εἵνεκα τῶνδε·]  
 σοὶ δέ, γέρον, θωγὴν ἐπιθήσομεν ἦν κ' ἐνὶ θυμῷ  
 τίνων ἀσχάλλῃς· χαλεπὸν δέ τοι ἔσσεται ἄλγος.

182. οὐδέ τε] ὁ δὲ τὴ συνδεσμος περισσός. ἐν δὲ ταῖς εἰκαισιταῖς γράφεται 'οὐδέ  
 τι' Schol. H. M. S. 190. ἀνιηρέστερον] Ameis with Bekk. fr. Vindob. 56 reads  
 ἀνιηρότερον, but needlessly. The Alexandrines called this form Ἀττικόν. Schol.  
 S.; cp. also Etym. Magn. πῶς οὐκ ἀνιηρότερον, which implies the reading in  
 -εστερον. 191.] This verse, wanting in two Venet. MSS. among others, was  
 rejected by Wolf, as made up from Il. 1. 562, with a variable latter half; for which  
 some read εἵνεκα τῶνδε, others οἷος ἀπ' ἄλλων. Neither Eustath. nor Scholl.  
 notice it.

181. ὑπ' αὐγὰς... φοιτῶσι, 'move about  
 in the sunlight.' So Διὸς αὐγαί Il. 13.  
 837. φοιτᾶν ὑπὸ with accusative is a  
 natural construction; but in Od. 11.  
 498, 619 ὑπ' αὐγὰς is also used with a  
 verb of rest. Cp. Eur. Hec. 1154 ὑπ'  
 αὐγὰς τάσδε λεύσσουναι πέπλους, sc.  
 holding them up to the light to  
 examine.

182. ἐναΐσιμοι, 'fateful,' 'teaching  
 fate,' 'significant'; so Schol. μαντικοί,  
 τὸ εἰμαρμένον σημαίνοντες. The first  
 business of the seer is to discriminate  
 the ἐναΐσιμοι, which Prometheus implies  
 in his description of his revelations to  
 men (P. V. 484 foll.) τρόποι δὲ πολλοὺς  
 μαντικῆς ἐστοίχισα, | κλέρινα πρῶτος ἐξ  
 οὐραίων ἀ χρῆ | ὑπάρ' γενέσθαι, κλη-  
 δόντας τε δυσκρίτους | ἐγνώρις αὐτοῖς.  
 Compare the words of Theoclymenus,  
 Od. 15. 531 οὐ τοι ἀνευ θεοῦ ἔπατο  
 δεξιὰς ὄρνις | ἔγνω γάρ μιν ἔσαντα ἰδὼν  
 οἰανὸν ἔντα.

185. ἀνιείης, 'nor wouldest thou thus  
 be urging on Telemachus, already roused  
 to wrath.' So in Lat. 'eone tu servos  
 ad spoliandum fanum inmittere ausus

es?' Cic. in Verr. 4. 101.

186. δῶρον. The reproach of seers.  
 So Oedipus calls Teiresias (Soph. O. T.  
 388) δόλιον ἀγύρτην ὅστις ἐν τοῖς κέρδεσι  
 | μόνον δέδορκε, τὴν τέχνην δ' ἔφν  
 τυφλός.

189. Join παρφάμενος ἐπέεσσιν, as  
 Il. 12. 248 ἢ τίς ἄλλον | παρφάμενος  
 ἐπέεσσιν ἀποτρέψει πολέμοιο. The  
 'varied lore' in which Halitherses was  
 versed (παλαιὰ τε... εἰδὼς) would the  
 better enable him to impose on Tele-  
 machus.

190. αὐτῷ οἱ, i.e. αὐτῷ.

ἀνιηρότερον. With this meta-  
 plastic form from ἀνιηρός compare  
 αἰδοίστατος Pind. O. 3. 42, ἀμορφέ-  
 στατος Hdt. 1. 196. 2.

191. εἵνεκα τῶνδε. If we have to  
 attempt an interpretation of a spurious  
 line, this phrase may mean 'by help of  
 all these omens' of thine. Not only  
 is the verse deficient in authority, but  
 it spoils the antithesis between αὐτῷ  
 μὲν οἱ and σοὶ δέ.

192. Join ἦν τίνων and ἐνὶ θυμῷ  
 ἀσχάλλῃς.

Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός·  
 μητέρ' ἔην ἐς πατρός ἀνωγέτω ἀπονέεσθαι· 195  
 οἱ δὲ γάμον τεύξουσιν καὶ ἀρτυνέουσιν ἔεδνα  
 πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.  
 οὐ γὰρ πρὶν παύσεσθαι ὀλομαι ὕλας Ἀχαιῶν  
 μνηστῆρας ἀργαλέης, ἐπεὶ οὐ τίνα δεῖδιμεν ἔμπης,  
 οὐτ' οὖν Τηλέμαχον, μάλα περ πολύμυθον ἔδοντα· 200  
 οὔτε θεοπροπίης ἐμπαζόμεθ', ἣν σὺ, γεραιέ,  
 μυθεῖαι ἀκράαντον, ἀπεχθάνεαι δ' ἔτι μᾶλλον.  
 χρήματα δ' αὐτε κακῶς βεβρώσεται, οὐδέ ποτ' ἴσα

198. παύσεσθαι] Wolf's conjecture for παύσασθαι or παύεσθαι. But παύσασθαι might stand; see note on sup. 171.

194. ἐν πᾶσιν = *coram omnibus*. Cp. Il. 9. 121 ὅμῳ δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω, *ibid.* 528 ἐν δ' ὑμῖν ἐρίω πάτερσσι φίλοισι.

195. ἀπονέεσθαι. As parallel instances of the lengthening of an initial long syllable in words where many short vowels come together, Ameis quotes *θάνατος*, *δάματος*, *ἀποσίεσθιν* Od. 24. 7, *ἐπίτονος* Od. 12. 423, *ζῆφυρή* Od. 7. 119, *ἀγοράσθε* Il. 2. 337.

199. ἐπεὶ οὐ τίνα δεῖδιμεν ἔμπης. The same expression occurs in Il. 7. 196. It is difficult to settle the question whether the meaning of *ἔμπης* (i.e. *ἐν πᾶσι*) be really 'altogether' or 'for all that.' Most commentators lean to the latter as being the only true rendering in Homer. Baumlein however (*Griech. Partik.* 115 foll.) insists on its primary meaning being 'wholly,' 'quite,' quoting the present passage, and comparing Il. 5. 190 foll.; 7. 196; 14. 98 foll., 173; 17. 632; 19. 308; 24. 522. He would even assign this force to the word in Od. 5. 205; 3. 209; 15. 214; especially claiming it for Od. 19. 37 foll. He also compares Aesch. P. V. 48; Eum. 229; Soph. Aj. 122. Granting this then as the original and rightful meaning he allows that where the word stands as pointing a distinctly adversative relation to some previous statement, this primary sense easily passes into the secondary one of 'notwithstanding,' compare French *toutefois*. As instances of this he gives Il. 1. 561; 8. 32; 17. 229; Od. 11. 350; 14. 214; 20. 311; 23.

83; Pind. Pyth. 4. 86 foll.; 5. 55; Aesch. P. V. 186 foll.; Eur. Alc. 906; Cycl. 535; Theocr. 10. 29; 22. 17. This adversative force is even more strongly exhibited in the combination of *περ ἔμπης* with the participle, Il. 9. 517 foll.; 14. 1; 15. 399; Od. 15. 361; 18. 165; 19. 356.

200. οὔτε .. οὔτε. These two separate clauses are subdivisions of οὐ τίνα δεῖδιμεν ἔμπης.

202. μυθεῖαι ἀκράαντον, 'which thou pratest to no purpose,' i.e. because nothing will come of thy predictions. *μυθεῖαι*, is a shorter form for *μυθεῖται*, the ε being dropped, as in *παιλεῖαι* Od. 4. 811, q. v. Compare also *ἀποαίρεο* Il. 1. 275, *ἐκλεο* Il. 24. 202. Krüger (*Dial.* § 30. 3) compares also from Herodot. *ποιέαι*, *ποιέο*, *ἐποιέο*, though elsewhere in the same writer we find *δέεαι* (7. 161), *διαίρεται* (7. 47). Compare also *ὑπάγεο* Theocr. 2. 101. In Od. 8. 180 we find the form *μυθεῖαι*.

203. οὐδέ ποτ' ἴσα ἔσεται. Eustath. misunderstands this, rendering it *ὁστεῖται* (i.e. euphemistically) *εἰρηται ἀπὸ τοῦ δεῖ ἐλαττωθῆσεν* 'ei γὰρ μὴ ἴσα, πολλὰ μᾶλλον οὐ μείζονα' ἔσται ἄρα ἐλάττωα. But *ἴσα* does not agree with *χρήματα*, being a neuter adjective used substantively; 'never will recompense be made.' With this usage cp. Il. 14. 98 *Τρωσὶ μὲν εὐκτὰ γίνηται*, Il. 16. 128 *καὶ οὐκέτι φρεσὶ πέλασται* (cp. Od. 8. 299), Il. 21. 533 *οἷω λογι' ἔσεσθαι*, Od. 8. 384 *ἢ δ' ἄρ' ἐτόιμα τέτυκτο*, etc.

ἔσσεται, ὅφρα κεν ἡ γε διατρίβῃσιν Ἀχαιοὺς  
 δν γάμον· ἡμεῖς δ' αὖ ποτιδέγμενοι ἡματα πάντα 205  
 εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ' ἄλλας  
 ἐρχόμεθ', ἃς ἐπικεκῆς ὀπυιέμεν ἐστὶν ἐκάστω·

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' αὖ  
 'Εὐρύμαχ' ἠδὲ καὶ ἄλλοι, ὅσοι μνηστῆρες ἀγαυοί,  
 ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι οὐδ' ἀγορεύω 210  
 ἥδη γὰρ τὰ ἴσασι θεοὶ καὶ πάντες Ἀχαιοί.  
 ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἵκοσ' ἐταίρους,  
 οἳ κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.  
 εἴμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,  
 νόστον πευσόμενος πατρὸς δὴν οἰχομένοιο, 215  
 ἣν τίς μοι εἴπησι βροτῶν, ἣ ὅσσαν ἀκούσω  
 ἐκ Διὸς, ἣ τε μάλιστα φέρεי κλέος ἀνθρώποισιν.  
 εἰ μὲν κεν πατρὸς βίον καὶ νόστον ἀκούσω,

206.] See note below. 209. ἀγαυοί] γρ. ἀγαυοί [?], οἳ δὲ Ἀχαιοί Schol. H.  
 214. Σπάρτην] Zenodot. Κρήτην. See on Od. i. 285.

204. διατρίβῃσιν Ἀχαιοὺς δν γάμον. We have διατρίβειν γάμον in Od. 20. 341, but no instance of διατρίβειν with a personal object. The simplest explanation of the double accusative is that the verb follows the analogy of ἀφαιρεῖν, which is commonly so used; or we may describe δν γάμον as an accusative of nearer definition, sc. 'in the matter of my marriage.'

206. εἵνεκα τῆς ἀρετῆς. Cp. Schol. H. M. Q. R. δ' Ἀρίσταρχος λέειν φησὶ τὸ ἄρθρον, ἐν ᾧ εἵνεκα τῆς ταύτης ἀρετῆς Ἰακόν δὲ τὸ ἔθος εἶναι. Ἀριστοφάνης δὲ ἐπάπτει τὸν στίχον, νεωτερικὸν λόγον ὄνομα τὸ τῆς ἀρετῆς. πιθανὸν δὲ συναθετεῖν αὐτῷ καὶ τὸν πρὸ αὐτοῦ καὶ τὸν μετ' αὐτόν. Accordingly commentators are divided; some explain τῆς as = Πηνελοπείης, comparing Il. 9. 133 τῆς εὐνῆς (sc. Βρισηίδος), ibid. 275; Il. 19. 176; others take it to mean 'this,' i.e. 'such' excellence; cp. Il. 11. 762 Ἀχιλλεὺς οἷος τῆς ἀρετῆς ἀπ-ονήσεται. Penelope describes or alludes to her ἀρετή (which is not used here with a moral significance) in Od. 18. 251 ἥ τοι ἐμὴν ἀρετὴν εἶδός τε δέμας τε | ἄλυσαν Ἀθῆναί. Here ἐριδαίνομεν

takes almost a future sense, as Od. 24. 475 ἡ φύλοπιν αἰνὴν | τεύξεις, ἣ φιλότῃτα μετ' ἀμφοτέρωσι τίθησθα; The general sense is, 'we will vie with each other—the prize, her pre-eminent excellence.'

209. ἄλλοι.. ἀγαυοί. The word μνηστῆρες, which belongs properly to ἄλλοι, is drawn into the relational clause, as Il. 1. 566 μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ, Il. 5. 877 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ, and 8. 341. Here the sentence would run in full, ἄλλοι μνηστῆρες ἀγαυοὶ ὅσοι ἐστέ. The form of expression is analogous to ἄλλον ὄντινόν in later Greek; for though in our phrase there is no patent attraction, the step which makes attraction possible has been taken, viz. the ellipse of the verb.

211. τὰ ἴσασι. This word, which always has the initial F, is, according to Ameis, used eight times with the first syllable short, and ten times with it long; the latter would seem to be the original quantity, pointing to an earlier form ἴδ-σασι.

213. ἔνθα καὶ ἔνθα = 'there and back.'

ἦ τ' ἂν, τρυχόμενός περ, ἔτι τλαίην ἐνιαυτόν·  
 εἰ δέ κε τεθνηῶτος ἀκούσω μῆδ' ἔτ' ἔντος, 220  
 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαίαν  
 σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεα κτερεῖξω  
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μῆτέρα δώσω.'

Ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔξετο, τοῖσι δ' ἀνέστη  
 Μέντωρ, ὃς ῥ' Ὀδυσῆος ἀμύμονος ἦεν ἑταῖρος, 225  
 καὶ οἱ ἰὼν ἐν νηυσὶν ἐπέτρεπεν οἶκον ἅπαντα,  
 πείθεσθαι τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν  
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπε·

Ῥέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω·

222. χεύω] Πτολεμαῖος δ' Ὀροάνδου χέω γράφει, καὶ Ἀρίσταρχος Ἡρωδιανὸς δὲ χέω, ὡς ἢ ἐνιστῶς ἀντὶ τοῦ μέλλοντος Schol. H. M. See Dind. on Schol. ad loc.

222. χεύω. The form of the word does not decide whether it is the future indicative or the potential used for the future, and Buttm. gives both suppositions equal claims. In Il. 7. 86 χεύωσι occurs as the conjunctive of the aorist, and in Eurip. El. 181 δάκρυσι χεύω must be taken as a syncopated future, as Euripides would not have admitted the potential mood here. Hesych. seems to regard it as a form of the present indicative (χέω, μέ), as it certainly is in later Greek writers. Porson and Dindorf, however, read δάκρυσι χορεύω in the passage of Euripides. In Il. 7. 336 we have this form co-ordinated with an unambiguous aorist conjunctive, τύμβον δ' ἀμφὶ πυρὴν ἕνα χεύομεν ἐφαγασότες | ἀριτον ἐκ πεδίου ποτὶ δ' αὐτὸν δεικνόμεν κ.τ.λ. Here on the contrary χεύω appears along with an equally unmistakable future indicative, sc. δώσω (223). This fact, and the greater simplicity gained by it, gives some weight on the side of its being a future. See generally Veitch (Irreg. Gk. Verbs) on χέω, who remarks (p. 603), 'In the late recensions of the Iliad and Odyssey, the future and aorist with σ have disappeared.'

225. Μέντωρ. This is the only passage in which Mentor appears in *propria persona*; elsewhere it is Pallas personating him. Pallas does, however, in the assembly of the gods (Od. 5. 8-12),

use, as though they were her own, the very words of Mentor in vv. 230-234. Fäsi notices the similarity of the name of the Taphian Mentēs, whose appearance is likewise assumed by Athena, Od. 1. 105. Odysseus, in addressing the simulated Mentor (Od. 22. 208), thus accosts him, Μέντορ, ἀμνησθ' ἄρην, μῆσαι δ' ἐτάροιο φίλοι, | ὃς σ' ἀγαθὰ βέβηκεν, ἀμνησθή δ' ἐμοὶ εἴσι.

227. πείθεσθαι τε γέροντι. Eustath. τὸ δὲ πείθεσθαι γέροντι ὃ ἐστὶ τῷ Λαέρτῃ, φιλοπατορίαν διδάσκει· ὡς γὰρ οἱ κατ' οἶκον τῷ Μέντορι, οὕτως αὐτὸς τῷ τοῦ Ὀδυσσεύος πατρὶ πείσεται. Compare for the expression Λαέρτης ὁ γέρον Od. 4. 111, 754; 16. 153. The meaning according to this interpretation is, 'Odysseus entrusted all his house to Mentor, to obey his aged father, and keep all secure.' Nitzsch and others find fault with the reference to Laertes, and understand by γέροντι Mentor himself; but this hardly tallies with the description given above of Mentor's age. If we take the sentence so, οἶκον must be supplied as subject of πείθεσθαι and Μέντορα as subject of φυλάσσειν, sc. 'he entrusted all his house to him, that it should obey the old man, and that he,' etc. For the change from the relational sentence *ὃς ῥ' Ὀδυσῆος* κ.τ.λ. to the demonstrative καὶ οἱ see on 54 supra.

μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω 230  
 σκηπτούχος βασιλεὺς, μηδὲ φρεσὶν αἴσιμα εἰδὼς,  
 ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἴσυλα βέξοι,  
 ὥς οὗ τις μέμνηται Ὀδυσσῆος θείοιο  
 λαῶν, οἷσιν ἀνασσε, πατὴρ δ' ὥς ἥπιος ἦεν.  
 ἀλλ' ἦ τοι μνηστῆρας ἀγήνορας οὗ τι μεγάλῳ 235  
 ἔρδειν ἔργα βίαια κακορραφίησι νόοιο·  
 σφὰς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βιαίως  
 οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.  
 νῦν δ' ἄλλφ δῆμφ νεμεσίζομαι, οἶον ἅπαντες

232, 233.] For the punctuation of these lines and the accentuation of *ὡς* cp. Schol. Q. *Βραχὺ διασπαλτίον ἐπὶ τὸ βέξοι, τὸ γὰρ ὡς ἀντὶ τοῦ ὅτι ἐστίν.* 236. *κακορραφίησι*] *κακοφραφίησι* Schol. H. M. S.

230. *πρόφρων*, 'in earnest,' 'with full purpose of heart.' Not co-ordinated with *ἀγανὸς καὶ ἥπιος*, but taken adverbially with *ἔστω*. It is nearly always used in Homer as an adverbial adjunct to a verb, except in the phrases *πρόφρων κραδίη* Il. 10. 244, and *πρόφρωνι θυμῷ* Il. 22. 184. In Hesiod, *Opp. et D.* 612, it is found expressing a malicious purpose, *εἰ μὴ δὴ πρόφρων ἐθέλῃσιν ὀλέσσαι*. It is better in this sentence not to join closely *τις σκηπτούχος βασιλεὺς*, but rather to render, 'Let no one be kind, etc., as a sceptred monarch.'

232. *αἴσυλα*. If *αἴσιμα* (supra) means what is 'fair,' 'right,' from *αἴσα*, i. e. *ἡ ἴση, ἕσις*, it is possible that *αἴσυλος* may be the exact contrary, viz. *ἀ-ίς-υλος*, 'unfair,' 'unrighteous.' Cp. *ἀήσυλος* Il. 5. 876.

234. *πατὴρ δ' ὥς*. This clause, though introduced by *δέ*, is equivalent in meaning to 'though he was mild as a father.'

236. *κακορραφίησι*. Compare the phrase *κακὰ μάπτειν* Od. 3. 118; 16. 423. For this use of the plural with the force of an abstract substantive in Homer compare *ἀφραδίας* Od. 19. 523, *βίαις* Il. 5. 521, *δίκῃσι* Il. 16. 542, *ἐνποσυνάων* Il. 16. 776, *ὑπεροπλήσι* Il. 1. 205, *πολυιδρείησι* inf. 346; etc. Translate here, 'base scheming.'

237. *παρθέμενοι*, 'staking.' Schol. *παραβάλλοντες*, cp. Il. 9. 322 *αἰὲν ἐμὴν ψυχὴν παραβάλλοντες πολεμίζειν*. See also Od. 3. 74. The emphasis lies in

the participle; 'it is at the hazard of their own lives that they violently consume.'

239. *οἷον ἄνεω*, 'to see 'how you all sit silent.' There is great uncertainty about *ἄνεω*. La Roche, H. T. p. 191, quotes from Apollon. de Adverb. p. 554 *καὶ περὶ τοῦ ἌΝΕΩΙ δὲ διαφορά τις κατὰ τὸν μερισμὸν εἰσήγето πρὸς ἐνίων, ὡς εἴη μάλλον ὄνομα πληθυντικόν, Ἀττικῶς κεκαλιμένον. ὃ λόγῳ καὶ τὸ ἰ προσκείμενον.* P. 555 *ὅτι μὲν οὖν δόναται ὄνομα πληθυντικόν εἶναι σαφὲς ἐντεῦθεν. ἀλλὰ δῆλον ὡς καὶ Ἀριστάρχῳ καὶ τοῖς ἀπὸ τῆς Ἀριστάρχου σχολῆς συνηρέσκετο μὴ μάλλον ὄνομα ἐκδέχεσθαι, ὡς ἐπίρρημα δὲ ἐκ τοῦ καθ' ἕνα σχηματισμὸν ἐκφέρεισθαι καὶ ἐπὶ ἐνικῆς σχήσεως καὶ ἐπὶ πληθυντικῆς παρελαμβάνετο, ὅπερ οὐ παρίεπετο ὀνόμασι. καὶ γένους μὴ εἶναι διακριτικόν, ἐστὶ δὲ πον καὶ ἐπὶ ἐνικῆς ἐκφορᾶς τὸ τοιοῦτον, ἡ δ' ἄνεω (sic) δὴν ἦστο' (ψ. 93), καὶ σαφὲς ὅτι εἰ δοθείη ἡ γραφὴ οὕτω τῷ ἰ, δοθείη ἂν καὶ τὸ ὄνομα εἶναι τὸ ἄνεως. Eustath. too regards it as a nominative from *ἄνεως*, and we may doubt whether Aristarchus, with whom Buttm. agrees, would have decided in calling *ἄνεως* or *ἄνεω* (cp. *οὕτως, οὕτω*) an adverb, but for the solitary passage in Od. 23. 93; which it must be remembered belongs to a portion of the poem which is impugned. *ἄνεως* is equivalent to *ἀν-αφ-ος*, i. e. *ἀν-αν-ος*, the root *af* or *av* having the sense of crying or speaking, cp. *αἰδᾶν, ἀντή*.*

ἦσθ' ἄνεφ, ἀτὰρ οὐ τι καθαπτόμενοι ἐπέεσσι  
παύρους μνηστῆρας καταπαύετε πολλοὶ ἐόντες.'

240

Τὸν δ' Εὐννοριδῆς Λειώκριτος ἀντίον ἤδα·  
'Μέντορ ἀταρτηρὲ, φρένας ἤλεε, ποῖον ξειπες  
ἡμέας ὀτρύνων καταπανέμεν. ἀργαλέον δὲ

240. ἄνεφ] So Herodian. ἄνεφ Aristarch., see note below. 241. καταπαύετε] 'Ῥιῶδες γράφει καταπαύετε, καὶ λόγον ἔχει Schol. H. M. Q. S. Vulg. κατερύκετε.

240. καθαπτόμενοι ἐπέεσσι, see on sup. 39.

241. Eustath. sums up the characteristics of the three speakers thus, ὁ ποιητὴς .. τὸν μὲν Ἀντίνοον ἀπλούστερον δημηγοροῦντα πεποιήκε καὶ ἀφελέστερον, τὸν δὲ Εὐρύμαχον ἐμβριθέστερον ἐκείνου καὶ ἀδρότερον, ἐνταῦθα δὲ Λειώκριτόν τινα μνηστῆρα βραχύλογον μὲν πλάττει, θρασύτερον δὲ ἐκείνου.

243. ἀταρτηρὲ may represent a reduplication of the stem ταρ, as in τάρσσω, to be referred to root τερ (τεῖρω, ἱερῶ) meaning to 'wear out' or 'rub away': ἀ-ταρ-τηρ-ός according to this derivation would mean something like what we call 'irrepressible.' The older commentators regarded it as a lengthened form of an adjective ἀτηρός from ἀτη.

ἡλεός must be referred to a root δλ, seen in δλη, δλᾶσθαι, δλύειν, δλιταίνεω. In Il. 15. 128 the form ἡλέ occurs.

244. ἀργαλέον δέ. This is a passage greatly vexed by commentators. Eustath. and the Schol. make πλεόνεσσι follow ἀργαλέον, in the sense that even numerical odds do not ensure victory over men whose courage is heightened by good cheer. But the construction of πλεόνεσσι is doubtless after μαχήσασθαι, if we compare (251) εἰ πλεόνεσσι μάχοιτο, and the similar sentiment in Od. 16. 88 πρῆξαι δ' ἀργαλέον τι μετὰ πλεόνεσσιν ἔσστα | ἄνδρα καὶ ἰφθίμῳ. What then is the subject of μαχήσασθαι? Fäsi takes it to be the Suitors, as if Leicritus, for himself and his fellows, was bewailing the hardship or unfairness of having to sustain the attack of the whole of the Ithacan people summoned to the rescue by Mentor (241); and this appears also to be the interpretation of Nitzsch. According to this the passage will be a bantering remonstrance against carry-

ing a point by the might of superior numbers. ποῖον ξειπες would then, prosaically, be equivalent to 'See what is implied in your appeal to the people of Ithaca!' ἀργαλέον, Nitzsch remarks, is not simply 'hard' in the sense of 'difficult,' but in the sense of 'oppressive.' Your appeal to numbers is a barbarity, there is no fairness in it. 'It is ill fighting against odds,' especially when the stakes are not equal, when one may lose his life, and can only win a dinner. The case is then pressed home with an illustration, εἰ περ γὰρ κε .. μενούησειε (cp. εἰ περ γὰρ κ' ἐθέλοιμεν, etc. Il. 1. 580). Suppose Odysseus to appear on the scene and try to force us out single-handed (αὐτός); why then, the results would be all the other way; the odds would be on our side and he would fall, and this parallelism is further suggested by the use of 'Ἰθακήσιος as an epithet here to Odysseus. 'You are summoning a vast number of Ithacans against the Suitors; how if it were the resistance of one Ithacan to an overwhelming number of Suitors!' Such violent and contrary results argue the wrongness of the method, σὺ δ' οὐ κατὰ μοῖραν ξειπες.

The alternative rendering is to regard the words as a counter threat to Mentor. 'You will find it a hard matter to fight against a meal, with men who moreover (καί) outnumber you. You call us the παῖροι μνηστῆρες, but, inasmuch as I do not think the people of Ithaca will mix themselves up in the quarrel, we nevertheless outnumber you, who are but one. Why, even Odysseus himself could not stand before us, and shalt thou stand?' With περὶ δαίτι compare περὶ παιδὶ μάχη Il. 16. 568, περὶ ὅσι μαχεῖόμενοι κτεάτεσσι Od. 17. 471.

ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτί. 245  
 εἴ περ γάρ κ' Ὀδυσσεὺς Ἰθακήσιος αὐτὸς ἐπελθὼν  
 δαινυμένους κατὰ δῶμα ἐδν μνηστῆρας ἀγαυοὺς  
 ἐξελάσαι μεγάραιο μνησινῆσει ἐνὶ θυμῷ,  
 οὐ κέν οἱ κεχάροίτο γυνή, μάλα περ χατέουσα,  
 ἐλθόντ', ἀλλὰ κεν αὐτοῦ ἀεικέα πτότμον ἐπίσποι, 250  
 εἰ πλεόνεσσι μάχοιτο· σὺ δ' οὐ κατὰ μοῖραν ξειπες.  
 ἀλλ' ἄγε, λαοὶ μὲν σκίδνασθ' ἐπὶ ἔργα ἕκαστος,  
 τοῦτφ δ' ὀτρυνέει Μέντωρ ὁδὸν ἥδ' Ἀλὶθέρης,  
 οἳ τέ οἱ ἐξ ἀρχῆς πατρώοι εἰσιν ἐταῖροι.  
 ἀλλ', οἶω, καὶ δηθὰ καθήμενος ἀγγελιάων 255  
 πεύσεται εἰν Ἰθάκῃ, τελέει δ' ὁδὸν οὐ ποτε ταύτην.  
 ὦς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψηρήν.

245. καὶ πλεόνεσσι] τινὲς γράφουσιν 'ἀνδράσι καὶ παῖροις,' ἀμεινον δὲ 'καὶ πλεόνεσσι·' γράφειν, ἢ ὅτι ἐπὶ τῶν καλούντων Schol. H. M. Q. 251. εἰ πλεόνεσσι μάχοιτο]. Schol. H. M. Q. calls this reading γελοῖον, giving instead εἰ πλεόνεσσι αἰψοῖτο. 257. αἰψηρήν] La Roche quotes from Apollon. Soph. 17. 20 αἰψηρὸς = τὰς δὲ λέγει 'λύσαν (sic) δ' ἀγορὴν αἰψηρήν' ὁ Ἀριστάρχος ἀντὶ τοῦ αἰψηρὸς ἀκούει. This therefore was the Aristarchean reading. Schol. P. λαίψηρήν.

249. κεχάροίτο .. ἐλθόντι. Compare Od. 19. 462 τῷ χαίρον νοστήσαντι, Il. 14. 504 οὐδὲ .. ἀνδρὶ φίλῳ ἐλθόντι γανύσσεσθαι. Translate, 'would have joy in his coming.'

250. αὐτοῦ, 'on the spot'—'no sooner home than killed.'

251. εἰ πλεόνεσσι μάχοιτο. For this exegetical re-statement of the protasis compare Thuc. 5. 97 καὶ τὸ ἀσφαλὲς ἡμῖν διὰ τὸ καταστροφῆναι ἂν παράσχοιτε .. εἰ μὴ περιγένοισθε (where the last three words contain a re-statement of διὰ τὸ καταστ.); Plato, Apol. 20 C οὐ γὰρ δῆπου σοῦ γε, οὐδὲν τῶν ἄλλων περικτότερον πραγματευόμενον, ἔπειτα τοσαύτη φήμη τε καὶ λόγος γέγονεν, εἰ μὴ τι ἔπαρτες ἄλλοιόν ἢ οἱ πολλοί.

252. ἔργα = your estates, your homes. Notice ἄγε used with the plural number, as Od. 1. 76. ἕκαστος is in apposition with ὑμεῖς implied in the imperative σκίδνασθε. For a similar use cp. Il. 5. 878 δευμήμεσθα ἕκαστος, Il. 2. 775 ἔγωγε παρ' ἄρμασιν οἷσιν ἕκαστος .. ἔστασαν, cp. also Od. 8. 393 τῶν ἕκαστος .. ἐνέικατε.

253. ὀτρυνέει, 'shall speed his setting

out,' sc. by aiding the preparations and procuring supplies.

255. καὶ δηθά. That is, instead of going after news of his father, as he thinks to do, he will not find the means. This is put bitterly, 'He will have to wait a long time first in Ithaca, and be content with such news as is brought to him.' πεύσεται could be used of information whether brought to Telemachus or obtained by his enquiries; but ἀγγελλῆαι must be restricted to news brought to him.

256. τελέει is the future, cp. Od. 4. 485; 18. 389; 19. 557; the forms τελέσω and τελέσσω are conjunctives of aor. 1, cp. Il. 1. 523; 23. 559; Od. 11. 352.

257. αἰψηρήν, proleptic epithet = 'quick to disperse at his word,' just like ὁρὴν ἀλεγύνετε δαῖτα Od. 8. 38, ταχέως δ' ἱππῆες ἐγερθεν Il. 23. 287. The use of the adjective here instead of the adverb is most common in Homer with adjectives of time, as ἐνδίοις Od. 4. 450, ἡματίῃ Od. 2. 104, ὑπὸ τοῖς Il. 8. 530, ἡρίοις, see Buttm. Lexil. p. 41; cp. also the use of χθιζός, πάννυχος, ἐσπέριος. Here the expression is not exactly

οἱ μὲν ἄρ' ἐσκίδναντο ἐὰ πρὸς δώμαθ' ἕκαστος,  
μνηστῆρες δ' ἐς δώματ' ἴσαν θείου Ὀδυσῆος.

Τηλέμαχος δ' ἀπάνευθε κίων ἐπὶ θίνα θαλάσσης, 260  
χείρας νιψάμενος πολιῆς ἄλδος, εὔχετ' Ἀθήνη·

῾Κλυθὶ μευ, ὃ χθιζὸς θεὸς ἤλυθες ἡμέτερον δῶ  
καὶ μ' ἐν νηὶ κέλευσας ἐπ' ἡρωιδέα πόντον,  
νόστον πευσόμενον πατρὸς δὴν οἰχομένοιο,  
ἔρχεσθαι τὰ δὲ πάντα διατρίβουσιν Ἀχαιοί, 265  
μνηστῆρες δὲ μάλιστα, κακῶς ὑπερνηορέοντες.'

᾽Ως ἔφατ' εὐχόμενος, σχεδόνθεν δέ οἱ ἦλθεν Ἀθήνη,  
Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδὴν,  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

῾Τηλέμαχ', οὐδ' ὀπιθεν κακὸς ἔσσεαι οὐδ' ἀνοήμων, 270  
εἰ δὴ τοι σοῦ πατρὸς ἐνέστακται μένος ἦδ,  
οἶος κείνος ἔην τελέσαι ἔργον τε ἔπος τε.

260. ἀπάνευθε κίων] Al. ἀπάνευθεν ἰών. Nicanor says εἰ κατὰ δοτικὴν γράφεται τὸ θῆνι, βραχὺ διαστελούμεν ἐπὶ τὸ ἰών, καὶ τὰ ἐξῆς συνάψομεν· εἰ δὲ διὰ τὸ ᾧ, ὡς Δίδυμος φησι γράφειν Ἀρίσταρχον, μετὰ τὸ θαλάσση διαστελούμεν. 262. κλυθὶ μευ] Vulg. κλυθὶ μοί.

equivalent to αἶψα δ' ἔλυσ' ἀγορὴν Il. 2. 808, but points also to the fact that the quality, 'readiness to disperse,' is more or less inherent in the subject. Cp. αἰψήρδ' δὲ κόρος κρυεροῦ γόοιο Od. 4. 103. αἰψήρδ' δὲ γούνατ' ἐνάμα Il. 10. 358 with v. l. λαψήρά. The expression before us occurs also in Il. 19. 276. Cp. Virg. Aen. 12. 860 'alitis in parvae subitum collecta figuram.' Düntzer, with Voss, renders αἰψήρην, 'excited.'

261. χείρας νιψάμενος. For this as a necessary preliminary to a sacrifice compare Il. 1. 313 οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματα ἔβαλλον, | ἔρδον δ' Ἀπόλλωνι τελέεσσαι ἐκατόμβας. So Priam washes his hands before a libation, Il. 24. 302 foll.

πολιῆς ἄλδος. Grammarians seem uncertain whether to describe this as a local, material, or partitive genitive. Perhaps the latter suits the passage best. As analogous constructions compare λούεσθαι ποταμοῖο Il. 6. 508, πρήσαι ποταμῷ Il. 2. 415. Cp. λούειν ἐκ ποταμοῦ Od. 6. 224.

262. ὃ .. ἤλυθες, 'thou that camest

yesterday in thy goddess-ship.' θεός is drawn from its natural case of appeal, the vocative, into the nominative construction with the relative clause. For the adverbial use of χθιζός see above 257.

263. ἡρωιδέα. See Buttm. Lexil. s.v. ἀήρ.

265. τὰ δέ, sc. my voyage.

270. οὐδ' ὀπιθεν. As thou hast not been spiritless nor witless to day, in the assembly, so 'neither hereafter wilt thou be, etc. It might be a mere accident that thou hast acquitted thyself so well to-day; to-day's is but one essay: but (Athena continues) if thou art thy father's son, to-day is an augury of many such displays.

272. οἶος κείνος ἔην, 'considering what a man he was.'

τελέσαι ἔργον τε ἔπος τε may be explained in more than one way. It may be taken as a sort of proverbial expression, meaning, to 'say all that has to be said, and to do all that has to be done.' In short not to fall short of a hero's duties, μέθων τε ρητῆρ' ἔμεναι



οὐ τοι ἔπειθ' ἀλήϊ ὁδὸς ἔσσεται οὐδ' ἀτέλεστος.  
 εἰ δ' οὐ κείνου γ' ἔσσι γόνος καὶ Πηνελοπείης,  
 οὐ σέ γ' ἔπειτα ἔολπα τελευτήσῃν ἃ μενοινᾷς. 275  
 παῦροι γάρ τοι παῖδες ὅμοιοι πατρὶ πέλονται,  
 οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.  
 ἀλλ' ἐπεὶ οὐδ' ὅπιθεν κακὸς ἔσσει οὐδ' ἀνοήμων,  
 οὐδέ σε πάγχυ γε μήτις Ὀδυσσῆος προλέλοιπεν,  
 ἔλπωρή τοι ἔπειτα τελευτήσαι τάδε ἔργα. 280  
 τῷ νῦν μνηστῆρων μὲν ἕα βουλὴν τε νόον τε  
 ἀφραδέων, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι·  
 οὐδέ τι ἴσασι θάνατον καὶ κῆρα μέλαιναν,  
 δε δὴ σφι σχεδὸν ἔστιν, ἐπ' ἡματι πάντας ὀλέσθαι.  
 σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται ἣν σύ μενοινᾷς 285  
 τοῖος γάρ τοι ἑταῖρος ἐγὼ πατρώϊός εἰμι,

276, 277.] Bekker brackets these two lines. See Friedländer, *Analect. Hom. Neue Jahrb.* 3. 468. They can only be objected to on the ground of being commonplace or tautological.

πρηκτῆρά τε ἔργων Il. 9. 443, translated by Cicero (*de Orator.* 3. 15) *oratoreum verborum actoremque rerum*. Or again, the phrase may be considered as a true *ἐν διὰ δυοῖν* = 'to make good the word-foreshadowed act,' *ἔργων τε ἔπος τε* thus signifying both the act-determining word, and the word-expressing act. The phrase in *Hdt.* 3. 135 *ἅμα ἔπος τε καὶ ἔργον ἐποίησε* is a paraphrase rather than a reproduction of the present passage. Cp. Il. 15. 234 *κείθεν δ' αὐτὸς ἐγὼ φράσσομαι ἔργον τε ἔπος τε*, also *Inf.* 304. For the disjunctive form *ἢ ἔπος ἢ ἔργον* see *Od.* 3. 99 *note*.

274. Join closely οὐ κείνου — 'not his,' i. e. ἄλλου. Cp. *Od.* 12. 382 *εἰ δέ μοι οὐ τίσιονσι*, 19. 85 *εἰ .. οὐκέτι νόστιμός ἐστι*. Ameis further quotes Il. 3. 289; 4. 55, 160; 15. 162, 178, 492; 20. 129, 139; 24. 256.

275. *ἔπειτα* = 'in that case.'

*ἔολπα*. This form of the perf. and the double ε of the aor. *ἔελπετο* (Il. 12. 407, etc.) confirm the fact of the original form of the root being *felw*, thus showing its connection with the Lat. *volurp*, *voluptas*.

280. *ἔλπωρή* .. *τελευτήσαι*, see on 171 *sup.*

284. *δε* .. *ὀλέσθαι*. Nitzsch joins

*σχεδὸν ἔστιν ἐπ' ἡματι*, 'is near them every day;' so *ἐπ' ἡματι* *Od.* 14. 105. It is better to join *ἐπ' ἡμ. ὀλέσθαι*, 'to perish in one day,' as Il. 10. 48 *οὐ γάρ πω ἰδόμεν .. ἀνδρ' ἔνα τοσσάδε μέμρε'* *ἐπ' ἡματι μητίσασθαι*, Il. 19. 228 *ἀλλὰ χρὴ τὸν μὲν καταθάπτειν δε κε θάνησι*, | *νηλέα θυμὸν ἔχοντας. ἐπ' ἡματι δακρύσαντας*, i. e. to limit one's weeping to a single day, *luctum lacrimis finire diurnis* *Cic. Tusc.* 3. 27, 65. In the sentence above, the gender of *δε* shows that it follows only the main word *θάνατον*, upon which *κῆρα μέλαιναν* is a poetic refinement. Cp. Il. 13. 622 *ἄλλης μὲν λάβη τε καὶ αἰσχος οὐκ ἐπιδενεῖς*, | *ἣν ἐμὲ λωβήσασθε*. With the general expression compare Il. 17. 201 *οὐδέ τί τοι θάνατος καταθύμιός ἐστιν* | *δε δὴ τοι σχεδὸν ἐστι*.

286. *τοῖος*. This adjective prepares us for *δε στελέω* in the next line; the quality or value of his friendship is shown by his exertions for Telemachus. *δε* = 'as that I.' So Il. 7. 231 *ἡμεῖς δ' εἰμὲν τοιοῖοι οἳ δὲ σθένος ἀντίασαιμεν*, 24. 183 *τοῖος γάρ τοι κομπῆς ἄμ' ἔσται ἀργειφόντης*, | *ὅς σ' ἄξει κ.τ.λ.*, compare also *Od.* 11. 135.

*πατρώϊος ἑταῖρος* means only 'a comrade of thy father.'

ὅς τοι νῆα θοὴν στελέω καὶ ἄμ' ἔψομαι αὐτός.  
 ἀλλὰ σὺ μὲν πρὸς δώματ' ἰὼν μνηστῆρσιν ὀμίλει,  
 δπλισσόν τ' ἦια καὶ ἄγγεσιν ἄρσον ἅπαντα,  
 οἶνον ἐν ἀμφιφορεῦσι, καὶ ἀλφίτα, μυελὸν ἀνδρῶν, 290  
 δέρμασιν ἐν πυκνιοῖσιν· ἐγὼ δ' ἀνὰ δῆμον ἑταίρους  
 αἰψ' ἐθελοντῆρας συλλέξομαι. εἰσὶ δὲ νῆες  
 πολλαὶ ἐν ἀμφιάλφ' Ἰθάκῃ, νέαι ἡδὲ παλαιαί·  
 τάων μὲν τοι ἐγὼν ἐπιόψομαι ἢ τις ἀρίστη,  
 ὧκα δ' ἐφοπλίσσαντες ἐνήσομεν εὐρέι πόντῳ. 295  
 ὦς φάτ' Ἀθηναίη, κούρῃ Διὸς· οὐδ' ἄρ' ἔτι δὴν  
 Τηλέμαχος παρέμεινεν, ἐπεὶ θεοῦ ἔκλυεν αὐδὴν.  
 βῆ δ' ἵμεναι πρὸς δῶμα, φίλον τετιημένος ἦτορ,  
 εὔρε δ' ἄρα μνηστῆρας ἀγήνορας ἐν μεγάροισιν,  
 αἴγας ἀνιεμένους σιάλους θ' εὖοντας ἐν αὐλῇ. 300  
 Ἀντίνοος δ' ἰθὺς γελάσας κίε Τηλεμάχοιο·  
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

289. ἦια. Schol. παρὰ δὲ Ὅμηρον ἦια τὰ ἐφόδια οἰκεία ἀπὸ τοῦ ἵεναι εἰρηται. Another Schol. quoting Od. 5. 368 ἦιαν θημῶνα τινάξῃ suggests that its meaning of 'chaff' comes ἀπὸ τοῦ κινεῖσθαι τῷ ἀνέμῳ, and another ridiculous derivation is suggested ἀπὸ τοῦ δίσσειν δύναμαι. οἱ γὰρ ἐσθίοντες καὶ πορεύεσθαι δύνανται. We seem to get a clue to its meaning here, inasmuch as it stands parallel to ἀλφίτα in the next line, and so may = 'provision of bread;' flesh would be ὄφα, which word is accordingly conjoined with σίτον καὶ οἶνον Od. 3. 480. Hesych. and Suid. give a word εἰαί, εἰοὶ δοσπρίων καθάρματα, which may possibly be referable to ζεαί. See Lobeck, El. 1. 100. The quantity of the word varies; generally as here ἦϊα, the ι is long; in Od. 4. 363; 12. 329 it stands as ἦια, and at the close of a verse it becomes a dissyllable, Od. 5. 266; 9. 212, see also Od. 5. 368.

294. ἐπιόψομαι here and in Il. 9. 167 is used in the sense of 'looking after,' i. e. 'selecting;' the shorter form ἐπόψομαι in the sense of 'visiting,' 'beholding,' Od. 7. 324; 19. 260, 597; 23. 19.

295. ἐνήσομεν. With this word νῆα may be supplied from the previous

clause; but in Od. 12. 401 it is used more decidedly without such an addition. Compare ἀναβήμεναι without νῆα, Od. 1. 210. Similar to this is the idiomatic use of ἀσπellers. Compare δῖονκω used without an object, Il. 23. 344.

300. ἀνιεμένους. Schol. ἐκδόντας κάτωθεν ἀρπάζεμεν. The exactly literal meaning being, 'sending them into view upwards,' the preposition marking the direction taken by the knife, or the slit. Compare κόλπῳ ἀνιέμεν Il. 22. 80 and Eur. Electr. 826 κἀνείτο λαγόνας.

εὖοντας, 'singing.' From root us, connected with αὔω, αὔος, Lat. urō, Skt. root usb. See under εὖστραι (Polux, 6. 91) οἱ βύθροι ἐν οἷς εὐεται τὰ χοιρίδια.

301. ἰθὺς Τηλεμάχοιο. See Od. 1. 119.

302. ἐν τ' ἄρα .. χειρὶ, 'he grasped his hand;' lit. 'fastened on his hand for him.' Eustath. joins rightly ἐμφος τῇ χειρὶ, which is more correct than Bekker's way of making χειρὶ the instrumental dative. So Virgil understood the words, Aen. 8. 124 dextramque amplectens inhaesit, and so we have Od. 3. 374 Τηλεμάχου ἔλε χεῖρα, where ἔλε χεῖρα is but another way of saying ἐν ἔφῳ χειρὶ. Compare also Od. 18. 258

‘Τηλέμαχ’ ὑψαγόρη, μένος ἄσχετε, μή τί τοι ἄλλο  
 ἐν στήθεσσι κακὸν μελέτω ἔργον τε ἔπος τε,  
 ἀλλὰ μοι ἐσθίμεν καὶ πινέμεν, ὥς τὸ πάρος περ. 305  
 ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοί,  
 νῆα καὶ ἐξαίτους ἐρέτας, ἵνα θᾶσσον ἵκηαι  
 ἐς Πύλον ἡγαθέην μετ’ ἀγανοῦ πατρὸς ἀκουήν.  
 Τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ’ αὖ  
 ‘Ἀντίν’ οὐ πῶς ἔστιν ὑπερφιάλοισι μεθ’ ὑμῖν 310  
 δαίνυσθαι τ’ ἀέοντα καὶ εὐφραίνεσθαι ἔκηλον.  
 ἦ οὐχ ἄλις ὥς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ

305. μοι] So Wolf from Eustath. with good MS. authority. Vulg. ἀλλὰ μάλ’.  
 311. ἀέοντα] οὕτως γράφει Ῥιανός· γράφεται δὲ καὶ ἀέοντα Schol. M. See Dind.  
 on the text of this Schol.

δεξιτέρην ἐπὶ καρπῷ ἔλδον ἐμὲ χεῖρα προσ-  
 ἦδα. See Od. I. 381.

ἐκ τ’ ὀνόμαζε. Ameis remarks that the whole verse, viz. ἐν τ’ ἄρα . . ὀνόμαζε, occurs eleven times in Homer (here and in Od. 8. 291; 10. 280; 11. 247; 15. 530; 11. 6. 253, 406; 14. 232; 18. 384, 423; 19. 7), and the hemistich ἐκ τ’ ὀνόμαζε thirty-two times. The phrase always introduces a direct personal address, and either the name or its equivalent is used, except in the following passages, Od. 5. 181; 6. 254; 10. 319; 17. 215; 21. 248; 11. 14. 218; 24. 286.

303. μή τί τοι . . μελέτω . . ἄλλο. With the form of the sentence compare Od. 5. 179 μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο, only that here we have ἔργον τε ἔπος τε added in apposition to κακόν. The force of ἄλλο here is almost = ‘instead,’ in antithesis, that is, to the following words, which speak of eating and drinking.

305. μοι = ‘pri’ thee.’

306. Ἀχαιοί, sc. the Ithacans. πάντα has for exegesis the accusatives in next line.

307. ἐξαίτους. According to some, a syncopated form of ἐξαίρετος (Od. 4. 643) or derived directly from ἐξαινύμαι. But there seems no difficulty in supposing a verbal αἰτός or αἶτος from which comes αἰτέω and αἰτία, the latter noun properly signifying a ‘demand.’ Then ἐξαίτος will mean ‘carefully demanded,’ ‘choice;’ cp. Il. 12. 320.

308. ἡγαθέην. According to Buttm.

from ἄγαν, θεῖος, formed like ἀγακλυτός. For change of a to η compare ἡμαθβεῖς, ἡμερόβει. Others regard the word as a derivative from ἀγαμαι or a lengthened form of ἀγαθός.

311. ἀέοντα. Probably ἀέων was originally an adjective, compare ἀήν sup. 82 note, from which it passed into an adverb. Buttm. Lexil. on the other hand regards it as always an adverb, (ἀκασον neut. from ἀκας. Ionic ἀέων) but sometimes declined. ἀέων is found representing the feminine gender, Il. 4. 22; 8. 459, and as plural, in Od. 21. 89; h. Hom. Ap. 404. The feminine form ἀέουσα occurs in Od. 11. 142; Il. 1. 565, and Nauck would read ἀέουσα for ἀέκουσα Il. 1. 348. The dual ἀέοντε is found Od. 14. 195.

ἐκηλον, root *ἔκ*, Skt. *var-mi* = volo, Lat. *in-vit-us* quasi *invictus*. The parallel form *εὐκηλος* stands for *ἔκηλος*. ἔκηλον then denotes here the quiet mind, and thus makes no tautology with ἀέοντα.

312. ἦ οὐχ ἄλις. For the form of sentence compare Il. 17. 450 ἦ οὐχ ἄλις ὥς καὶ τεύχε’ ἔχει καὶ ἐπύχεται αὐτῶς;

In the phrase τὸ πάροιθεν the article retains something yet of its deictic, or demonstrative force. This usage belongs to what is called the contrasting force of the article, the past (πάροιθεν) forming a sort of opposition to the present or future. See generally Förstemann, *Bemerk. über den Gebrauch des Artikels bei H. pp. 30, foll.*

κτῆματ' ἐμὰ, μνηστῆρες, ἐγὼ δ' ἔτι νῆπιος ἦα ;  
 νῦν δ' ὅτε δὴ μέγας εἰμὶ καὶ ἄλλων μῦθον ἀκούων  
 πυνθάνομαι, καὶ δὴ μοι ἀέξεται ἔνδοθι θυμὸς,  
 πειρήσω ὥς κ' ὕμμι κακὰς ἐπὶ κῆρας ἰήλω,  
 ἥε Πύλονδ' ἐλθὼν, ἡ αὐτοῦ τῷδ' ἐνὶ δῆμῳ.  
 εἰμι μὲν, οὐδ' ἀλίη ὁδὸς ἔσσεται ἦν ἀγορεύω,  
 ἔμπορος· οὐ γὰρ νηὶς ἐπήβολος οὐδ' ἑρετῶν

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313. ἦα. Nitzsch quotes Herm. Praef. ad Soph. Oed. R. p. xvi. sqq., as saying that ἦα is a true aorist form. See further Curtius (Gk. Gram. Expl. 120), who explains the formation of the weak aorist from the root *ἔσ* of the substantive verb, with the addition of the immovable vowel *α*. Thus we have the Sanskrit aorist *ās-a-m*, Lat. *er-a-m* for *es-a-m*, and Greek ἦα for ἦσ-α-μ. Notice the paratactic form of sentence ἐγὼ δ' ἔτι νῆπιος ἦα in the sense of ἐμὸς ἔτι νηπίου ὄντος, or ὁθούνεκα ἐγὼ κ.τ.λ.

314. ἄλλων μῦθον. This is general, —'in the converse which others hold with me.'

315. πυνθάνομαι = 'I learn the story,' sc. of my wrongs and your misdoings. θυμός. The Scholl. are wrong in interpreting θυμός here by χόλος or ἀγανάκτησις. It means rather 'spirit' or perhaps 'understanding,' as Eustath., quoting Herod. 3. 134 αἰθανομένη τῷ σώματι συναυξάνονται καὶ αἱ φρένες.

316. πειρήσω ὥς κε, i.e. 'I will try how I may.' Cp. πειρᾶν ὥς κε... ἀρξώσι Il. 4. 66, πείρα ὅπως κεν ἴσῃαι Od. 4. 545. ἐπὶ... ἰήλω. Curtius refers ἰάλλω to root *σ*, Sanskrit *ij-ar-mi*, 'to hasten.' The same root appears in ἔρ-χ-ο-μαι, ἥλ-υ-θον, the initial Iota being the residuum of a reduplication, as in *λαύνω*, etc. Göbel regards it as equivalent to *σισάλλω*, i. e. *σι-σάλλ-ω*, and so a reduplicated form from ἄλλω, *salio*.

κῆρας Curtius connects with root *κερ*, seen in *κείρω* *κεραίω*, etc. Nägelsbach (Hom. Theol. 147) remarks that *κῆρ* represents the special form of death in contrast to *ὁμοίῃ μοῖρα*, or *θάνατος ὁμοίους* Od. 3. 236. So Sarpedon, Il. 12. 322 foll., complains that he is threatened by *κῆρες θανάτῳ* | *μυρίαι*, *ἃ οὐκ ἴσσι φεργεῖν βροτὸν οὐδ' ὑπάλκιαι*. Cp. Od. 11. 171, where Odysseus asks his mother τίς νύ σε *κῆρ* ἐδάμασσε

ταηλεγέος θανάτῳ; | ἡ δολιχὴ νοῦσος ἥ' ἄρτεμυι λοχέαιρα | οἷς ἀγανοῖς βελέεσσιν ἐποχομένη κατέπεφνε; When *κῆρες* are personified, their action is to carry off their victims as a wild beast takes its prey; cp. *κῆρες ἄγον* Il. 2. 834, *φύρουσι* Il. 8. 528, *φέρουσαι* Od. 14. 207. At the birth of each mortal, his special *κῆρ* is assigned him; cp. Il. 23. 78 ἄλλ' ἐμὲ μὲν *κῆρ* | ἀμφέχανε στυγερῇ, ἡ περ λάχε γεινόμενον περ. And thus it is the *μοῖρα* of a man, that his particular *κῆρ* should find him at last, Il. 18. 117, 119 οὐδὲ γὰρ οὐδὲ βίη | Ἡρακλῆος φύγε *κῆρα*.. ἀλλὰ ἡ *μοῖρα* δάμασσε. The personality of the *κῆρες* appears only in one passage, Il. 18. 535 foll., where *ὅλοη κῆρ* appears on the shield of Achilles. The Hesiodic conception of the *κῆρες* is quite different; they are described (Theog. 220) αἱ τ' ἀνδρῶν τε θῶν τε παραβάστας ἐφένουσαι, | οὐδέποτε λήγουσι θεαὶ δεινοῖο χόλου | πρὶν γ' ἀπὸ τῷ δώσῳ κακῇν δεινὸν ἔστιν ἀμάρτυρ.

317. ἐλθὼν implies 'and fetching aid from thence,' contrasted with αὐτοῦ = 'without going elsewhere.'

318. οὐδ' ἀλίη... ἀγορεύω, 'nor shall the voyage I speak of be balked.' This is merely a restatement of the meaning of *εἰμι*, not introducing, as Hayman remarks, any thought about the result of the journey.

319. ἔμπορος, 'a passenger.' This meaning is brought out in Od. 24. 300 ἡ ἔμπορος ἐλλήουδας νηὶς ἐπ' ἀλλοτρίῃς. Nitzsch remarks that though in later Greek *ἔμπορος* stands generally for a 'merchant,' yet the idea of *travel* connected with it sufficiently marks it off from *κάπηλος*. Cp. Plato, de R. P. 371 B καὶ δὴ καὶ τῶν ἄλλων διακόνων που τῶν τε εἰσαφόντων καὶ ἐξαφόντων ἕκαστα [δεῖ ἡμῖν]. οὗτοι δὲ εἰσιν ἔμποροι. ἡ γὰρ; Ναί. Καὶ ἔμπόρων ἅμα δεησόμεθα. Πάννυε. Καὶ ἐὰν μὲν γε κατὰ θάλατταν ἡ ἐμπορία

γίγνομαι· ὥς νύ που ὅμμιν εἴσατο κέρδιον εἶναι.' 320

Ἡ ῥα, καὶ ἐκ χειρὸς χεῖρα σπάσας' Ἀντινόοιο  
[ῥεῖα· μνηστῆρες δὲ δόμον κάτα δαῖτα πένοντο].

οἱ δ' ἐπελώβευον καὶ ἐκερτόμεον ἐπέεσσιν  
ὦδε δέ τις εἶπεσκε νέων ὑπερηνορέοντων

Ἡ μάλα Τηλέμαχος φόνον ἡμῖν μερμηρίζει. 325

ἢ τινος ἐκ Πύλου ἄξει ἀμύντορας ἡμαθόεντος,  
ἢ δ γε καὶ Σπάρτηθεν, ἐπεὶ νύ περ ἵεται αἰνῶς·  
ἦ καὶ εἰς Ἐφύρην ἐθέλει, πείραν ἄρουραν,  
ἐλθεῖν, ὅφρ' ἔνθεν θυμοφθόρα φάρμακ' ἐνείκη,  
ἐν δὲ βάλλῃ κρητῆρι καὶ ἡμέας πάντας ὀλέσσει. 330

Ἄλλος δ' αὐτ' εἶπεσκε νέων ὑπερηνορέοντων  
' τίς δ' οἶδ' εἴ κε καὶ αὐτὸς ἰὼν κοίλῃς ἐπὶ νηὶς

321. σπάσας] The reading of Aristarch. Al. σπάσεν. 322.] ὁ στίχος οὗτος ἀθετεῖται ὡς περιττός (sc. by Aristarch.) προηέται δὲ καὶ Ἀριστοφάνης Schol. M. Q. R. The line also anticipates and so spoils the antithesis in οἱ δ' ἐπελώβευον.

γίγνεται, συχρῶν καὶ ἄλλων προσδεήσεται τῶν ἐπιστημόνων τῆς περὶ τὴν θάλατταν ἐργασίας.

οὐ γὰρ νηὶς ἐπὶ βόλος . . γίγνομαι, 'for I am not to obtain:' 'I am not to become possessed of.' This is the force of γίγνομαι. ἐπὶ βόλος may be taken directly from ἐπιβάλλομαι, with lengthening of vowel *metr. grat.* or, according to Düntzer, compounded of ἐπί and an adjective ἄβολος, from which we find a verb ἄβολέω = ἀντιβολέω Ap. Rhod. and which is interpreted by ἀναντῶν in Hesych., who also quotes ἀβολήτις = ἐντευξίς. The adjective ἄβολος may be a compound of an euphonic α and βάλλω, or the α may be a residuum of ἀμφί, as in ἀ-τραπτός. Compare ἄβολος in its meaning of 'cloak,' with Latin *abolla*. An emphasis is thrown on ὅμμιν, as Telemachus implies ironically that 'of course the decision rests with you,' though you are, some of you, strangers, and I the king's son.

321. Ἡ ῥα, 'he spake.' See note on Od. 3. 327.

322. ῥεῖα. See critical note. The interpolator of the line must have meant by ῥεῖα, 'without more ado.'

323. ἐκερτόμεον. κέρτομος (h. Hom. Merc. 338) is generally derived from κήρ-

τέμναι, which is probably to be referred to κέρ (κείρω) only, as this root is often strengthened with an appended τ or its equivalent. So that with κέρτομος we may compare *cori-ec, cult-er*, Sanskrit *kari-arti* = hunting-knife.

324. εἶπεσκε. See Curtius (Gk. Gram. Ex. p. 141 foll.), 'The σκ of the Iteratives in -σκον is not different in nature and origin from the additional element (σκ) in the present; and consequently the Iterative was only an isolated preterite of this formation of the present (sc. the Inchoative class in σκω). The gradual realization and the repetition of an action are regarded by language as nearly akin . . . The origin however of this σκ is unknown to us.'

327. δ γε. Here δ γε exhibits most strikingly its peculiar use, to resume the original subject of the sentence. We sometimes find *ille* so employed in Latin, as Virg. Georg. 2. 434 'salices humilesque genestae, | aut *illae* pecori frondem aut pastoribus umbras | sufficiunt,' Aen. 5. 457 'nunc dextra ingeminans ictus, nunc *ille* sinistra.'

ἵεται, sc. φονεύειν, 'so desperately bent on slaying us.'

328. Ἐφύρην. See on Od. 1. 259.

332. τίς δ' οἶδ', 'nay, who knows?'

τῆλε φίλων ἀπόληται ἀλώμενος ὥς περ Ὀδυσσεύς ;  
 οὕτω κεν καὶ μᾶλλον ὀφέλλειεν πόνον ἄμμιν  
 κτήματα γάρ κεν πάντα δασαίμεθα, οἰκία δ' αὐτε 335  
 τούτου μητέρι δοῖμεν ἔχειν ἢ δ' ὅς τις ὀπυίοι.'

ἌΩς φάν' ὁ δ' ὑψόροφον θάλαμον κατεβήσεται πατρὸς,  
 εὐρὺν, ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο  
 ἐσθῆς τ' ἐν χηλοῖσιν ἄλις τ' εὐῶδες ἔλαιον·  
 ἐν δὲ πίθοι οἴνοιο παλαιοῦ ἡδυπότοιο 340  
 ἔστασαν, ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες,  
 ἐξείης ποτὶ τοῖχον ἀρηρότες, εἴ ποτ' Ὀδυσσεὺς  
 οἴκαδε νοστήσειε καὶ ἄλγεα πολλὰ μογήσας.

338. ὅθι νητὸς] Ἀριστοφάνης ὀδυνητὸς γράφει διὰ δύο νν, ὡς τὸ ἐνιμμεγάρουσι (sup. 94): Ἀρίσταρχος δὲ δι' ἐνός. 'Hinc liquet iam olim in duas sectas divisos fuisse grammaticos, quorum alteri in heroici versus caesura liquidas duplicaverint, alteri non.' Porson, ad loc.

i. e. so far from bringing destruction on us, it may fall on himself.

334. ὀφέλλειεν. He would double our trouble, because, as it is, we have some ado to waste the wealth of Odysseus fast enough; but then we should have to appropriate it all among us! This is the form of mockery called *δοτεισμός*.

337. θάλαμον κατεβήσεται. This store-room was at the back of the house; but we must not suppose that ὑψόροφος means 'vaulted,' and that the room was underground; rather, as Eustath. ὑψόροφον μὲν ὄντος διὰ τὸ ἴσασιν ὑπερῶν καὶ οὕτω ἀνεπιβούλευτον. It might indeed be said that the so-called Treasury of Atreus at Mycenae is an instance of a subterranean storehouse, as also the treasury of Minyas at Orchomenos (Paus. 9. 38); but, apart from the question that the ordinary store-room in charge of a housekeeper bears no analogy to such structures, there is strong presumption that these 'Treasures' were places of royal sepulture. We have then to explain away the difficulty suggested by the preposition in κατεβήσεται. Some commentators understand the meaning of a step down from the threshold; cp. οὐδὲν θρύνον προσεβήσεται Od. 21. 43; but even this explanation is needless, for κατὰ can signify merely 'advance,' 'further' into

the room is conceived of as 'lower.' Compare κατὰ στείους τέτατο Od. 9. 330; so of fluid introduced into the nostrils, στάζει κατὰ μνῶν Il. 19. 39. See also Od. 24. 115 ἥ οὐ μέμνησθε κείσε κατῆλυθον ἡμέτερον δῶ. Sometimes καταβαίνειν is used, not with the simple accusative but with the addition of a preposition, as καταβαίνειν ἐς θάλαμον Od. 15. 99; Il. 6. 288.

338. Join νητὸς . . ἔκειτο.

339. χηλοῖσιν, 'coffers.' Etym. χανδάνω. The χηλοὶ were for the ἐσθῆς alone. Cp. Il. 16. 221 foll.

340. πίθοι = dolia: from these the ἀμφιφορεῖα (amphorae) were filled. Both kinds of vessels were of earthenware. As to the construction of the next two lines—ποτὶ τοῖχον is closely connected with ἔστασαν, and ἐξείης with ἀρηρότες. The πίθοι stood along the wall, not being like the amphorae sharp at the bottom, and they were close to one another; so that no room was lost: ἀρηρότες then means, 'in contact with each other,' as we say 'touching.' Cp. Il. 13. 800 Τρώες πρὸ μὲν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ' ἄλλοι, Il. 15. 618 ἴσχον γὰρ πυργηδὸν ἀρηρότες.

341. ἔστασαν. This is the common syncopated form of the pluperfect as Il. 12. 55; Soph. El. 723; Thuc. 4. 56.

343. καὶ in the same sense as the later καίτερ.

κληισται δ' ἔπασαν σανίδες πυκινῶς ἀραρυῖαι,  
 δικλίδες· ἐν δὲ γυνὴ ταμὴν νύκτας τε καὶ ἡμαρ 345  
 ἔσχ', ἣ πάντ' ἐφύλασσε νόου πολυῖδρείησιν,  
 Εὐρύκλει', ὦπος θυγάτηρ Πεισηνορίδαο.  
 τὴν τότε Τηλέμαχος προσέφη θάλαμόνδε καλέσσας·  
 'Μαῖ', ἀγε δὴ μοι οἶνον ἐν ἀμφιφορεῦσιν ἀφυσσον 350  
 ἡδὺν, ὅτις μετὰ τὸν λαρώτατος δν σὺ φυλάσσεις,  
 κείνον διομένη τὸν κάμμορον, εἴ ποθεν ἔλθοι  
 διογενὴς Ὀδυσσεὺς θάνατον καὶ κῆρας ἀλύξας.  
 δώδεκα δ' ἔμπλησον καὶ πώμασιν ἄρσον ἅπαντας.  
 ἐν δέ μοι ἀλφίτα χεῦον ἐυραφέεσσι δοροῖσιν·  
 εἵκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς. 355

350. δν] ΑΙ. δν. A v. l. arising probably from the confusion between O and Ω.

344. σανίδες. The room closed with folding-doors (δικλίδες); probably the door-frame was of large size to admit the *χρῆλοι* and other heavy things. Compare *καλληταὶ θύραι* Od. 23. 194.

345. ἐν δέ. We are not to suppose that she lived and slept in the room; rather ἐν δέ ἔσχ' [i.e. ἔσκε=ἦν] means she was 'about' the chamber; in the neighbourhood of it, or, as we say, always 'on the spot.'

νύκτας τε καὶ ἡμαρ is hyperbolic, as in Il. 24. 72 ἥ γὰρ οἱ αἰεὶ | μήτηρ παρ-μέβλακεν ὁμοῖς νύκτας τε καὶ ἡμαρ. The meaning of ἐφύλασσε is not 'watched,' but 'kept safe.' For the force of the plural in πολυῖδρείησιν see on sup. 236. The title ταμὴν is applied to Eurycleia nowhere but here; though she superintends the preparations for entertaining and lodging guests, her title is τροφὸς or μαῖα, as having been Odysseus' nurse. Elsewhere, the title ταμὴν, where it is joined with the name of a definite person, is given only to Eurynoma, a younger woman. Cp. 17. 495; 18. 169; 19. 96; 23. 154. Spohn, in his treatise *de extrem. Od. parte* p. 6. foll., takes occasion by this to cast suspicion on the present passage; to which Nitzsch answers that Eurycleia, the oldest servant in the household, and general superintendent of all the others, was naturally found in connection with the duties of the various departments.

348. θάλαμόνδε καλέσσας. The difficulties which some interpreters find in this, disappear with the rendering of ἐν δέ ἔσκε given above.

349. Μαῖα. Probably a diminutive from root μα, as in μήτηρ. Μα-ία is thus analogous to παιδ-ία.

ἀφυσσον. Cp. Od. 23. 305 πίθων ἡφύσσετο.

350. λαρώτατος μετὰ τὸν δν, 'nicest, next to that which.' Another instance of an adjective with long penult, forming its comparative and superlative with ω instead of ο, is οἰζυρός Il. 17. 446; Od. 5. 105.

351. κάμμορον, i.e. 'fate-ridden.' For the assimilation compare *καμμονή* for *καταμονή* Il. 22. 257. Similar combinations are *κατάκορος*, *κατάπονος*. διομένη according to the Schol. = ἐν οἴῳ ἔχουσα καὶ δοξάζουσα ἐλεύσεσθαι τὸν δυστυχῆ. Cp. Od. 10. 248 γόνυ δ' αἰέτο θυμός.

355. μυληφάτου, 'mill-crushed' (φένω). ἀκτὴ is generally rendered, proleptically, 'meal,' i.e. the coarsely-broken grain, from ἀγνυμ. But in Hesiod, Opp. et D. 466 ἀκτὴ is used for standing crops, εὐχεσθαι δὲ Διὶ χθονίῳ Δημήτερι θ' ἀγρῇ | ἐκτελέα βριθεῖν Δημήτερος ἱερὸν ἀκτῆν. It may then be better to refer ἀκτὴ to the root ἀκ, as in ἀκῆ, with general allusion to the *spiky* ears of wheat. μυληφάτου ἀλφίτου is genitive after ἀκτῆς.

αὐτῇ δ' οἷη ἴσθι· τὰ δ' ἄθροα πάντα τετύχθω·  
 ἐσπέριος γὰρ ἐγὼν αἰρήσομαι, ὅππότε κεν δὴ  
 μήτηρ εἰς ὑπερῷ' ἀναβῇ κοίτου τε μέδεται.  
 εἴμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθδεντα,  
 νόστον πευσόμενος πατρὸς φίλου, ἣν που ἀκούσω.' 360

Ὡς φάτο, κώκυσεν δὲ φίλῃ τροφὸς Εὐρύκλεια,  
 καὶ β' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·  
 'Τίπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νῆμα  
 ἔπλετο; πῇ δ' ἐθέλεις ἰέναι πολλὴν ἐπὶ γαίαν  
 μούνος ἔων ἀγαπητός; ὁ δ' ὤλετο τηλόθι πάτρης 365  
 διογενὴς Ὀδυσσεὺς ἀλλογνώτῳ ἐνὶ δῆμῳ.

οἱ δέ τοι αὐτίκ' ἰόντι κακὰ φράσσονται ὀπίσσω,  
 ὥς κε δόλῳ φθίῃς, τάδε δ' αὐτοὶ πάντα δάσονται.  
 ἀλλὰ μὲν' αὖθ' ἐπὶ σοῖσι καθήμενος οὐδέ τί σε χρὴ  
 πόντον ἐπ' ἀτρίγεται κακὰ πάσχειν οὐδ' ἀλάλησθαι.' 370

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤδα·  
 'θάρσει, μαί', ἐπεὶ οὗ τοι ἀνευ θεοῦ ἤδε γε βουλή.

370. ἀλάλησθαι] So Herodian (as against ἀλαῆσθαι, the reading of Ptolem. Ascal.) remarking, οἱ δὲ προπαράνουν ὡς Αἰολικὸν ἐν παρατατικῇ σημασίᾳ. Cp. ἀνάχρησθαι Od. 4. 806; Il. 19. 335, where the same variation of accent is found.

356. ἄθροα τετύχθω, 'let them all be put together.'

363. φίλε τέκνον. This *constructio ad sensum* occurs again, Od. 15. 125; the grammatically correct φίλον τέκνον, Od. 23. 26.

364. ἔπλετο, 'How came it into thine heart?' Compare the same use of the aorist, Od. 1. 225. πολλὴν ἐπὶ γαίαν 'over the wide world.' πῇ = 'how?'

365. μούνος may signify here 'all by thyself,' as Od. 3. 217; but, strictly speaking, Telemachus did not go all by himself, and, in connection with ἀγαπητός, it seems natural to render it, 'the only one, the darling;' especially as this dependence of the family of Odysseus upon a single heir was evidently a familiar idea, cp. Od. 16. 117, foll. ἡμετέρην γενεὴν μόνῳσε Κρονίῳ, | μόνῳ Λαέρτῃν Ἀρκείσιος υἱὸν ἔτιε, | μόνον δ' αὖτ' Ὀδυσῆα πατὴρ τέκεν· αὐτὰρ Ὀδυσσεὺς | μόνον ἐμ' ἐν μεγάροισι τεκὼν λίπεν.

367. οἱ δέ τοι, 'and these men will devise against you, directly you start, mischief to be presently accomplished.'

368. δάσονται. Notice the change of construction. The force of ὥς κε is not carried through the sentence, but an indicative future is introduced in the second clause, stating what the definite result of the success of the suitors will be. Cp. Od. 5. 415 μὴ πάς με.. κύμα βάλλῃ.. μελέῃ δέ μοι ἔσται δρμή.

369. ἀλλὰ μὲν' αὖθις.. καθήμενος. 'Come, rest where thou art, settled where thine own heritage is.' The last three words of the clause form the epexegetis to αὖθις. Cp. Od. 20. 220 αὖθις μένοντα | βουσὶν ἐπ' ἀλλοτρήσι καθήμενος.

370. πόντον ἐπ'. The important verb in the sentence being ἀλάλησθαι accounts for this use of ἐπὶ and the accusative, as if the sentence ran κακοπαθοῦντα ἀλάλησθαι ἐπὶ πόντον.

372. ἀνευ θεοῦ. Cp. Virg. Aen. 2.



ἀλλ' ὁμοσον μὴ μητρὶ φίλῃ τὰδε μυθήσασθαι,  
 πρὶν γ' ὅτ' ἂν ἐνδεκάτῃ τε δωδεκάτῃ τε γένηται,  
 ἢ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκούσαι, 375  
 ὥς ἂν μὴ κλαίονσα κατὰ χροῖα καλὸν ἰάπτῃ.

Ὡς ἄρ' ἔφη, γρηὺς δὲ θεῶν μέγαν ὄρκον ἀπώμνυ,  
 αὐτὰρ ἐπεὶ ῥ' ὁμοσέν τε τελεῦτησέν τε τὸν ὄρκον,  
 αὐτίκ' ἔπειτ' αἱ οἶνον ἐν ἀμφιφορεῦσιν ἀφυσεν,  
 ἐν δὲ οἱ ἀλφίτα χεύεν ἑρραφέεσσι δοροῖσι· 380

373. μυθήσασθαι | γρ. διὰ τοῦ ε μυθήσεσθαι Schol. H. See note on sup. 171.  
 374. ὅτ' ἂν instead of ὅταν. So Herodian on Il. i. 519, and Etym. Mag. 636. 29.  
 See La Roche, H. T. 327.

777 'non haec sine numine divum |  
 eveniunt.'

374. πρὶν γ' ὅτ' ἂν .. γένηται .. ποθέσαι. For the change of construction from aorist conjunctive to infinitive cp. Il. 17. 502 foll. οὐ γὰρ ἐγὼ γε | ἔκτορα Πραμίδην μῖνεος σχίσσεσθαι δῖον | πρὶν γ' ἔσ' Ἀχιλλῆος καλλίτρυχε βήμεναι ἴπποι, | νῶϊ κατακτείναντα, φοβησάι τε στίχας ἀνδρῶν | Ἀργείων, ἢ κ' αὐτὸς ἐνὶ πρῶτοισιν ἀλόῃῃ.

In the combination ἐνδεκάτῃ τε δωδεκάτῃ τε, the copulative τε has in our idiom a disjunctive force: it seems to put the two dates on exactly the same footing and to leave the choice wholly indifferent between them. For a similar use of τε .. τε introducing a similar alternative cp. Eurip. Heracl. 153 φέρ', (ἀντίθεος γὰρ) τοῦδε τ' εἰς γαῖαν παρῆς, | ἡμῶς τ' ἑάσαι ἐξάγειν, τί κερδαίνει; The eleventh or twelfth day is the natural expression for anything in excess of the normal number ten, cp. Od. 4. 588, 747; 20, Od. 19. 192 τῷ δ' ἦδη δεκάτῃ ἢ ἐνδεκάτῃ πέλεν ἡδὺς, Od. 3. 391 ὄνον .. τὸν ἐνδεκάτην ἐναντὶ | ὤξεν ταμῇ, Il. 21. 156 ἥδε δὲ μοι νῦν | ἡδὺς ἐνδεκάτῃ, Il. 1. 425 δωδεκάτῃ δὲ τοι αὖτις ἔλθῃσεται. For δεκάτῃ used with the force of a sort of round number, like our dozen, cp. Od. 9. 83, and notice that ten years is the time given for carrying on the siege of Troy. As Ameis remarks, the possibility of keeping Penelope uninformed of her son's departure for so long a time shows that their intercourse together was not regular.

375. ποθέσαι, transitive, 'she miss me.'

376. ἰάπτῃ. The etymological connections of this word are very uncertain.

Perhaps the stem *ἰαπ* (i.e. *ἰακ*) may be seen in Lat. *jacio*, and may be only another form of root *ἰω* occurring in *ἰω-τομαι*, *ἰωσθαι*. κατὰ is the adverbial adjunct to ἰάπτῃ, giving it the sense of καταβάλλω, properly 'to upset'; then, generally, 'to harm.' Cp. Od. 19. 263 μηκέτι νῦν χροῖα καλὸν ἐναιρεο.

377. θεῶν μέγαν ὄρκον, 'a mighty oath by the Gods'; ὄρκον is the cognate accusative with ἀπώμνυ. The context here settles the translation, but θεῶν ὄρκος can, by itself, equally well mean that by which the Gods themselves swear; as h. Hom. Cer. 260 ἴστω γὰρ θεῶν ὄρκος, ἀμείλικτον Στυγὸς ὕδωρ, cp. Od. 10. 299. See also Hesiod, Theog. 784 Ἴμεν ἔπειμ' εἰς θεῶν μέγαν ὄρκον ἐνέικαι .. πολύνυμνον ὕδωρ. Ameis prefers to render ἀπώμνυ in the sense of 'sware unreservedly,' as ἀποσιεῖν Il. 9. 431, ἀποθανύμεσαι Od. 6. 49; but it seems simpler to take it in the ordinary sense which it bore in later Greek, viz. 'sware that she would not,' as ἀπώμνυ Soph. Ant. 388. But cp. Thuc. 5. 51 ἀπομόσαι ἐναντίον τῶν Ἑλλήνων ἢ μὴ ἀποδώσειν ὑστερον τὴν καταδίκην, a usage which Arnold (ad loc.) considers to have come from the fact that the oath of an accused party is generally exculpatory, as disclaiming a charge. Nitzsch renders ἀπώμνυ, 'took the oath in due form,' explained in the next line by the words τελεῦτησέν τε τὸν ὄρκον. So ὁμοσεν will refer to the substance of the oath and τελεῦτησεν to the form in which it was couched. Fäsi compares supra 9 αὐτὰρ ἐπεὶ τ' ἤγγρεν ὁμηγερέες τ' ἐγένοντο, for another seeming tautology that may thus be explained.

378. τὸν ὄρκον, 'that oath of hers.'

Τηλέμαχος δ' ἐς δόματ' ἰὼν μνηστῆρσιν ὀμίλει.

Ἔνθ' αὐτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,

Τηλεμάχῳ εἰκυῖα κατὰ πτόλιν ἔρχετο πάντη,

καὶ ῥα ἐκάστω φασὶ παρισταμένη φάτο μῦθον,

ἐσπερίους δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνώγει.

385

ἢ δ' αὖτε Φρονόιο Νοήμονα φαίδιμον νῖδον

ἦτεε νῆα θοήν· ὁ δέ οἱ πρόβρων ὑπέδεκτο.

Δύσετό τ' ἥελιος σκίβωντό τε πᾶσαι ἀγυαί·

καὶ τότε νῆα θοὴν ἄλαδ' εἶρσε, πάντα δ' ἐν αὐτῇ,

ὅπλ' ἐτίθει, τὰ τε νῆες ἐύσσελμοι φορέουσι.

390

στήσε δ' ἐπ' ἐσχατιῇ λιμένος, περὶ δ' ἐσθλοὶ ἐταῖροι

383. Τηλεμάχῳ εἰκυῖα] So Bekk. with good MSS. for δ' εἰκυῖα. See note below.  
385. ἀγέρεσθαι] Irregular accentuation of aor. which has the authority of the Grammarians to support it. They regarded it as a present form, ἐνδεία τοῦ ἀγείρεσθαι Schol. H., Bekk. writes ἀγέρεσθαι. Cp. ἔγρεσθαι Od. 13. 124

383. Τηλεμάχῳ εἰκυῖα. So Bekk. for εἰκυῖα, thus making the word quadrisyllabic, as εἰδυῖα Il. 17. 5. The δ' commonly found before εἰκυῖα is omitted with good MSS. by Bekk. and Ameis, as the initial *f* is very constant with this word (*f*-εἰκυῖα). Another reason for omitting δέ is that, according to Homeric usage, the action which the mind has conceived, follows at once in the next line, either in asyndeton or with only a connecting particle, and least of all with an adversative particle as δέ. Cp. Od. 4. 219, 795; 5. 382; 6. 112, 251; 16. 409; 23. 344; Il. 23. 140, 193. For the same reason the ordinary reading v. 394 βῆ δ' ἰέναι is changed to βῆ δ' ἰέναι.

384. ἐκάστω, sc. of the twenty men whom she had selected, supra 212.

386. Φρονόιο Νοήμονα, notice the significance of the names, as they might stand in Latin, *Cato* (from *catus*) *Prudentii filius*. Compare Φρόντις Ὀνητορίδης Od. 3. 282.

388. δύσετο . . σκίβωντο. With sunset darkness begins at once, with little or no interval of twilight. This picturesquely describes the natural phenomena of the southern part of Europe. The night which comes speedily down is called in the Odyssey *θαλὴ νύξ*. This line occurs again, in Od. 3. 487; 11.

12; 15. 185, 296, 471. The simultaneous effect is brought out by the double τε.

389. εἶρσε. When a ship was in constant use, she was kept at her moorings, but when not immediately wanted she was hauled up on the beach, and steadied with blocks at each side of the keel. Compare νῆα μὲν ὅ γε μέλαιναν ἐπ' ἡπείρου ἐρυσσαν | ὑφ' ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάμυσσαν Il. 1. 485. A trench was dug to facilitate the moving; compare οὐρούς τ' ἐξεκάθειρον, used of the departing Greeks, Il. 2. 153.

390. ὅπλα, from root *ἔω* as in *ἔωμαι*, *ἔφ-ἔω*. Thus ὅπλα signifies all appliances in the widest sense, and gains its ordinary meaning of 'arms' only, in so far as they are the ordinary appliances of a fighting man. Thus ὅπλα includes mast, sails, rigging and oars. Cp. Od. 4. 781-783; 6. 268; 12. 410. *τεύχεα*, 'arms,' were not included, although we have them mentioned in connection with ὅπλα, in Od. 4. 784; and they are spoken of as being on board, Od. 9. 156; 10. 145; 15. 218 *ἐγχοσμήτε τὰ τεύχε'*, *ἐταῖροι, νηὶ μέλαινῃ*, and Od. 16. 326, 474 *βεβρίθει δὲ [νῆες] σάκεσσι καὶ ἔγχεσιν ἀμφιγύουσιν*.

391. στήσε, 'moored,' doubtless with her stern hawser (*πρυμνήσια*) made fast ashore.

ἄθροοι ἡγερέθοντο· θεὰ δ' ὤτρυνεν ἕκαστον.

Ἔνθ' αὐτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,

βῆ ρ' ἵμεναι πρὸς δῶματ' Ὀδυσσῆος θείοιο·

ἔνθα μνηστῆρεςσιν ἐπὶ γλυκὺν ὕπνον ἔχευε,

395

πλάζε δὲ πίνοντας, χειρῶν δ' ἔκβαλλε κύπελλα.

οἱ δ' εὐδειν ὄρνυντο κατὰ πτόλιν, οὐδ' ἄρ' ἔτι δὴν

εἶατ', ἐπεὶ σφισιν ὕπνος ἐπὶ βλεφάροισιν ἐπιπτεν.

αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη

ἐκπροκαλεσσαμένη μεγάρων εὖ ναιεταόντων,

400

Μέντορι εἰδομένη· ἤμην δέμας ἡδὲ καὶ αὐδὴν·

Ἐπὶ Τηλέμαχ', ἦδη μὲν τοι ἑκνήμιδες ἑταῖροι

εἶατ' ἐπήρετμοι, τὴν σὴν ποτιδέγμενοι ὀρμήν·

ἄλλ' ἵομεν, μὴ δηθὰ διατρίβωμεν ὁδοῖο·

394. βῆ ρ'] instead of βῆ δ'. See note on sup. 383. 400. εὖ ναιεταόντων] See note below.

392. ἡγερέθοντο (compare ἡγερέθοντα Il. 3. 231; ἡγερέθεσθα Il. 10. 127) is related to ἀγείροντο as ἡγερέθοντα to αἰείροντα. The addition of θ to the termination seems to give continuance to the action of the verb, compare φθίνω and φθινύθω, φλέγω and φλεγύθω, νέμω and νεμέθω. The same element appears in the -αθ of διακ-αθ-εῖν, εκ-αθ-εῖν. The steps of formation are these, ἀγερ-έ-θω, in which compound ἀγερ is the stem (for ἀγείρω is equivalent to ἀγερ-ε-ω), ε is the connecting vowel, and θω the new termination. The lengthening of the initial α to η appears in such words as ἡμεμέεα.

396. πλάζε, 'dazed them as they drank.'

397. εὐδειν ὄρνυτο, *ensurgébant ut cubitum irent per urbem*. Compare ὄρσο ἵμεν Od. 6. 255, ὄρτο πόλινδ' ἵμεν 7. 14.

400. εὖ ναιεταόντων. See on, the whole question of the right way of writing this and analogous phrases, Classen, Hom. Sprachgebr. p. 65 foll. The decision whether it is correct to write εἰναυόμενοι, εἰναεταόντων or εὖ ναιόμενοι, εὖ ναιεταόντων, and similarly εὐκτιόμενοι, εὐκτιεταόντων, εὐρυκτεταόντων, καρηκομέων, πασιμέλουσα, etc., etc., turns upon the applicability to each case of Scaliger's *regium praeceptum*, as Lobeck, Phryn.

226 calls it, 'Nemo hellenismi paullo peritior concedet εὐαγγέλλω Graecum esse. Nam τὸ εὖ καὶ τὰ στερητικὰ μόρια [and indeed all adverbial particles] non componuntur cum verbis, sed cum nominibus. Itaque εὐάγγελος recte dicitur, unde verbum εὐαγγέλιον, non εὐαγγέλλω quod est absurdissimum.' The best way seems to be in all cases to write the words separate. With εὖ ναιεταόντα there is no uncertainty, as we have εὖ μάλα ναιεταόντα Od. 4. 96; with εὐφρονέων the doubt does not arise, as we have the adjective εὐφρων from which to form εὐφρονέω. In the case of the other combinations they must, if written as one word, be justified either on the ground of Epic licence, which is a dangerous theory to introduce, or, with much greater propriety, on the ground that many of the participles have lost all real connection with their verb and exist only with an adjectival force.

403. ἐπήρετμοι, local predicate = 'at the oar.' Elsewhere, viz. Od. 4. 559; 5. 16, 141; 14. 224; 17. 145 it is an epithet of ships.

τὴν σὴν. Notice the emphasis given to this by its position in the sentence.

ὀρμήν = 'thy despatch.' Cp. Il. 10. 123.

ἌΩς ἄρα φωνήσας ἡγήσατο Παλλὰς Ἀθήνη  
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἰχνια βαίνει θεοίο.  
αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,  
εὗρον ἔπειτ' ἐπὶ θινὶ κάρη κομβώντας ἐταίρους.  
τοῖσι δὲ καὶ μετέειψ' ἱερὴ ἰς Τηλεμάχιο·

Ἄεϋτε, φίλοι, ἦια φερόμεθα· πάντα γὰρ ἤδη  
ἄθρο' ἐνὶ μεγάρῳ μήτηρ δ' ἐμὴ οὐ τι πέπυσται,  
οὐδ' ἄλλαι δμῳαί, μία δ' οἴη μῦθον ἄκουσεν.

ἌΩς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἀμ' ἔποντο.  
οἱ δ' ἄρα πάντα φέροντες ἐυσσέλμῳ ἐπὶ νηὶ  
κάτθεσαν, ὥς ἐκέλευσεν Ὀδυσσῆος φίλος υἱός.  
ἂν δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη,  
νηὶ δ' ἐνὶ πρύμνῃ κατ' ἄρ' ἔξετο. ἄγχι δ' ἄρ' αὐτῆς  
ἔξετο Τηλέμαχος· τοὶ δὲ πρυμνήσιν ἔλυσαν,  
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον.

410. ἦια φερόμεθα] Callistratus wrote ὄφρ' ἦα φερόμεθα Schol. H. M. Q.  
411. ἐμῇ] Vulg. ἐμοί, an error of iotacism. 419. ἐπὶ] Some MSS. and Etym.  
Mag. give ἐν, which cannot stand with κληῖσι.

409. ἱερή. Some philologists connected this word with ἱεσθαι, giving it the sense of 'active' or 'eager,' for its original signification. Curtius refers it, with greater reason, to Skt. root *ish*; *ish-ira-s*, meaning 'powerful.' The transition from this sense to the secondary one 'holy,' will then be analogous to *μέγαρ*, which originally signifies 'great,' from the same root as *μακρός*.

410. δεῦτε, followed by conjunctive, as in Od. 8. 133.

412. ἄλλαι δμῳαί, see on Od. 1. 133.

416. ἂν .. νηὸς βαῖνε. This phrase occurs also in Od. 9. 177; 15. 284. Nitzsch joins ἀνά with νηός, and makes it mean (as distinguished from ἐπὶ νηός) the *ascent* necessary in stepping on board. Rost joins the preposition with the verb, leaving νηός to stand as a genitive-partitive of locality. And since elsewhere ἀναβαίνειν is construed with an accusative (Il. 1. 497; Od. 3. 481; 15. 145, etc.), this may be the better way.

ἦρχε = 'led the way.'

417. πρύμνῃ appears here with its original force of an adjective, though we

find it already as a substantive in Il. 16. 124. That *πρυμνός* is connected with *πρέμων* is easy to see, but whether it may ultimately be referred to *πρό* with the Aeolic change to *υ*, and thus signify a 'prominent,' though not necessarily 'forward' part of the ship, is open to more doubt. Perhaps the apparently contradictory meanings attaching to *supremus*, *υπατος*, *υειότατος*, etc., may suggest a way of connecting *πρυμνός* with *πρό*.

419. κληῖσι. The rendering 'thwarts' or 'rowing-benches' seems the best for this word. We may take the name from the analogy of the bar on a door. The bar crosses it and holds it firm, as the thwarts stiffen and fix the framework of the ship. Or we may remember that *κληῖς* is also the 'collar-bone,' and the position which the bone occupies with regard to the ribs reminds us at once of the relation of the thwart to the ship's ribs. Others prefer to render ἐπὶ not 'on,' but 'at,' and to understand by *κληῖδες* the thole pins to which the oars were attached by leathern loops; cp. Od. 4. 782.

τοῖσιν δ' ἔκμενον οὖρον ἱεὶ γλαυκῶπις Ἀθήνη, 420  
 ἀκραῇ Ζέφυρον, κελάδοντ' ἐπὶ οἴνοπα πόντον.  
 Τηλέμαχος δ' ἐτάροισιν ἐποτρύννας ἐκέλευσεν  
 ὀπλων ἀπτεσθαι· τοῖ δ' ὀτρύνοντος ἄκουσαν.  
 ἰστὸν δ' εἰλάτινον κρήλης ἔντοσθε μεσόδμης  
 στήσαν ἀείραντες, κατὰ δὲ προτόνοισιν ἔδησαν, 425  
 ἔλκον δ' ἰστίᾳ λευκᾷ ἐνστρέπτουσι βοεῦσιν.  
 ἔπρησεν δ' ἄνεμος μέσον ἰστίῳ, ἀμφὶ δὲ κύμα  
 στεῖρην πορφύρεον μεγάλ' ἱαχε νηὸς ἰούσης·

421. ἀκραῇ] A few MSS. read εὐκραῇ.

420. *ἐκμενον*, always used in connection with *οὖρος*. It was originally a participle, related to *ἵκμαι* as *ἄλμενος* to *ἄλλομαι*. The meaning then will be equivalent to '*secundus*,' a '*favouring*,' that is, an '*accompanying*' or '*following*' wind. Compare the common phrase at sea, 'we took the wind with us.' This suits with one of the interpretations of the Schol. *τὸν ἐπιτήθειον εἰς τὸ λέναι*. The adjective *λενός* has got its meaning in a similar way. Nitzsch approves the alternative interpretation of the Schol. *τὸν δέφυρον καὶ ἀπάλον, ἀπὸ τῆς λεμῆδος*, but he rejects the quotation *ἀνέμων μένος ὑγρὸν δέντων* (Od. 5. 478) as illustrative of the meaning, which, according to him, has rather the notion of a smooth-gliding wind.

421. *ἀκραῇ*. Various interpretations were given of this word. Eustath. renders it *ἀκρος δέντα*, with the appended explanation, *τὸν μὲν κεκαμμένον ἀλλ' ἀκριβῆ ζέφυρον*. Hesych. gives it as *τὸν ἀκρος πνέοντα* (al. *προΐοντα*) *ὅντε σφοδρῶς ὅντε ἑλλειπτικῶς*, which is like another rendering of the Schol.—*αὐτάρκας πρὸς τὴν χρῆσαν οὐ πλέον οὐκ ἔλαττον*. Perhaps it would be, more precisely, 'a wind that sets exactly in the right quarter.' This sense both corresponds better with the meaning of *ἀκρος*, and also adds more point to the places in which the epithet occurs, viz. Od. 14. 253 *ἐπ' ἄλκομεν βορέην ἀνέμω ἀκραίᾳ καλῇ* | *βηδῶσι ὥσπερ τε κατὰ βόον*, and so ib. 299.

*κελάδοντα*, 'piping.' Cp. Il. 23. 208 *Ζέφυρον κελαδιδόν*.

422. *ἐτάροισιν* stands in closest connection with *ἐκέλευσε*, as *ἐποτρύνειν* is

generally construed with an accusative, though in Od. 10. 531; Il. 15. 258, it is used with the dative.

424. *κοίλης μεσόδμης*, 'the hollow mast-box.' For the description of *μεσόδμη* see Appendix on Homeric ship. That this is the proper rendering of *μεσόδμη* is corroborated by the Homeric use of *κοῖλος*, which does not mean 'with a hole through it' (as generally interpreted here), the word for which is *τρητός*, cp. *διὰ τρητοῦ λίθοιο* Od. 13. 77; whereas *κοῖλος* is the regular epithet of things which enclose a space, and so is used of *νῆες* (passim), *χαράβη*, *δόδε*, *αἰγαλός*, *λιμὴν*, *πέτρη*, *στέος*, *δός*, *λόχος*.

425. *ἀείραντες*, 'raising it;' for when not in use the mast lay horizontally, resting in the *ιστοδόκη*, with its head over the vessel's stern: as soon as it is hauled up, it is naturally made fast by the forestays (*πρότνοι*).

426. *ἔλκον ἰστίᾳ*, 'hoisted sail.' The plural is used not because there was more than one sail, but because the word includes the whole apparatus of the sail and its appliances, in their relation to the mast, *ιστός*.

*βοεῦσιν* from *βοεῖς* = 'ropes of hide.'

428. *στεῖρην* is not the keel proper (the name for which is *τρόςπις*), but rather the 'stem,' and especially the lower part of it where it makes an angle with the horizontal keel. So Hesych. *τρόςπις*· *τὸ κατώτατον τῆς νῆος*. *στεῖρα*· *τὸ ἐξέχον τῆς πρῶτας γύλων*. For the collocation *ἀμφὶ δὲ κύμα στεῖρην* see on supra 80.

*πορφύρεον* is regarded by Curtius as a reduplicated adjective from root *φρν*,

ἢ δ' ἔθειεν κατὰ κῦμα διαπρήσσουσα κέλευθον.  
 δησάμενοι δ' ἄρα δπλα θοὴν ἀνὰ νῆα μέλαιναν  
 στήσαντο κρητῆρας ἐπιστεφέας οἴνοιο,  
 λείβον δ' ἀθανάτοισι θεοῖς αἰειγενέτησιν,  
 ἐκ πάντων δὲ μάλιστα Διὸς γλαυκῶπιδι κούρῃ.  
 παννυχίη μὲν ῥ' ἦ γε καὶ ἡὼ πείρε κέλευθον.

430

and connected with *φρέαρ*, and perhaps Latin *feru-ere*. According to this etymology the word is equally applicable to agitated water, flickering flames, and flashing colour. Others connect it closely with *φύρω*, 'to darken,' and compare its usage here with the Virgilian 'inhorrui unda tenebris.'

430. *δησάμενοι... μέλαιναν*, 'having made fast all the tackling throughout the dark ship.' That is, having finished what is described at length, 424-426. The wind being perfectly fair, they were able to set the sail at its proper angle,

and keep it there by fastening the braces (*ὑπέραι*), and also to fix the sheets (*πύδες*), as no tacking would be required.

431. *στήσαντο*, 'set' before themselves. Virgil interprets this rightly in his 'crateras magnos statuunt,' but it is doubtful whether the latter half of the line, 'et vina coronant' (Aen. 1. 724) truly represents *ἐπιστεφέας οἴνοιο*. He writes elsewhere (Aen. 3. 525) 'magnum cratera corona | induit implevitque mero divosque vocavit | stans celsa in puppi.' See note on Od. 1. 148.

# ΟΔΥΣΣΕΙΑΣ Γ.

## Τὰ ἐν Πύλῳ.

Ἡέλιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην,  
οὐρανὸν ἐς πολύχαλκον, ἔν' ἀθανάτοισι φαείνῳ  
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν  
οἱ δὲ Πύλον, Νηληῖος ἐκτίμενον πτολίεθρον,

2. φαείνῳ] So Bekk. with one MS, the other MSS. give φαείνῳ. Wolf, φαείνῳ, but cp. Od. 12. 383, 385; 18. 308.

1. λίμνην, 'the mere,' used of the sea (here, of the ocean stream) near its shore. Besides the meanings of 'a lake,' and of 'an overflow of water' (Il. 21. 317, where the word is further described by τὸ δὲ πᾶν πληθ' ὕδατος ἐκχυμένῳ ibid. 300), λίμνη has also in Homer the meaning of 'bay' or 'strait'; Il. 13. 32 ἐστὶ δὲ τι σπέος εὐρὸς βαθείης βένθεσι λίμνης | μεσσηγῆς Τενέδοιο καὶ Ἰμβρου παιπαλοέσσης, Il. 24. 78 μεσσηγῆς δὲ Σάμου τε καὶ Ἰμβρου παιπαλοέσσης | ἔνθορε μείλανι πόντῳ· ἐπεστονάχησε δὲ λίμνη .. εὐρε δ' ἐνὶ στήϊ γλαφυρῇ θέτιν. Eurip. Hec. 446 has οἶδμα λίμνης as a synonym for the sea; and similarly Simonides, Frag. 44. 2. In Aesch. Prom. Sol. Frag., 178 Dind., we read χαλκοκέραυνόν τε παρ' Ὀκεανῷ | λίμναν παντοτρόφον Αἰθιόπων, | ἔν' ὁ παντόπτας Ἡλῖος δαί | χρωτ' ἀθάνατον κάματόν θ' ἔκταν | θερμαῖς ὕδατος | μαλακοῦ προχοαῖς ἀναπαίνει, which may well be compared with the present passage. The general meaning of the word, which is more or less appropriate to all passages in which it occurs, is that of 'water which washes a shore.' Etymologically it is connected with λείβω, λείμων. The farther margin of the ocean-stream is here meant, beyond which the sun sets (cp. Od. 24. 11 παρ' ὅ ἴσαν Ὀκεανοῖο βόας καὶ λευκάδα πέτρην | ἥδε παρ' Ἡελ-

ίοιο πύλας καὶ δῆμον δνείραν | ἦσαν), and beside which he rises, cp. Od. 23. 243 Ἡῷ δ' αὖτε | ῥύσατ' ἐπ' Ὀκεανῷ χρυσόθρονον οὐδ' ἔα ἱπποῦς | ζεύγνυσθ' ἀκύνποδας. See also Il. 7. 422 ἐξ ἀκαλαρρεῖταιο βαθυρρόου Ὀκεανοῖο | οὐρανὸν εἰσανιάν. Nitzsch refutes the supposition of Voss, that the Caspian is meant, observing that not only is that sea never mentioned by Homer, but that even the eastern part of the Euxine is unknown to him.

2. πολύχαλκον. The older commentators and Eustath. interpret this epithet as signifying 'solid' or 'firm,' comparing with it χάλκεος (Il. 17. 425) and σιδήρεος (Od. 15. 329) οὐρανός. So in Pind. Nem. 6. 3 we have ὁ δὲ χάλκεος ἀσφαλὲς αἰὲν ἔδος μένει οὐρανός, which may remind us of our use of 'firmament,' the Latin equivalent of the LXX. στερέωμα. Others render the word 'bright-flashing,' and refer the idea to the decorated palaces of the Gods, e.g. Διὸς χαλκοβατὲς δῶ Il. 1. 426. The most picturesque notion seems to be that which regards the sky as a vault of burnished metal. Compare Job 37. 18 'Hast thou with Him spread out the sky which is strong and as a molten looking glass?'

4. Πύλον. The position of the Neleian Pylos is an ancient subject of

ἴξον' τοὶ δ' ἐπὶ θινὶ θαλάσσης ἱερὰ βέζον,  
ταύρους παμμέλανας, ἐνοσίχθονι κυανοχαίτη.

5

controversy. The Schol. on Arist. Eqq. 1059 fills up Cleon's oracle ἔστι Πύλος πρὸ Πύλοιο, with the hemistich Πύλος γὰρ μὲν ἔστι καὶ ἄλλῃ. Compare Cellarius, notit. orbis ant. 1. 1188 'tres in Peloponneso Pyli, Eliacus, Triphyliacus, et Messeniacus: omnes alumno Nestore gloriabantur. Quod vero Nestoris possessiones Homerus (Il. 2. 591; 5. 545; 11. 711) ad utramque ripam Alpei disposuit, Strabo inde, libro 8. p. 341, verisimillimum censet Pylum Nestoris fuisse Triphyliacum, qui solus fuit circa fluvium Alpheum.' There is little or nothing to be said in favour of the Eleian Pylos, so that the claim lies between the Triphylian and Messenian. Strabo, as quoted above, argues strongly on behalf of the former. His first argument is based on Il. 5. 545 Ἀλφειοῦ δε τ' ἐνρὸ βέει Πυλίων διὰ γαίης, but to this it may be answered that Pylos is loosely used in Homer to describe the whole Neleid Kingdom, as Strabo himself acknowledges, Ὅμηρος δὲ ταύτην ἔκασαν τὴν χώραν μέχρι Μεσσήνης καλεῖ Πύλον ὀνομαζόμενον. His second argument is more elaborate, from an examination of Nestor's description of the raids and reprisals between himself and the Epeians, Il. 11. 670 foll. He decides that the circumstances there recorded follow each other too quickly to be compatible with the longer distances which the Messenian Pylos would necessitate. And here he decidedly makes a strong point. Again, he contends that the Neleian Pylos could not have been on the coast, as the Messenian is supposed to have been, because after Telemachus had embarked and had proceeded to Nestor's house he was obliged to send back a messenger to summon his companions from the ship (Od. 3. 423); and, in another passage (Od. 15. 199 foll.), the ship is again represented as being at some distance from the town. But we are still left in the dark as to the actual distance, and as to the position of the harbour with respect to the town. The testimony of the ancients preponderates decidedly in favour of the Messenian Pylos; Pausanias does not even allude to the existence of the Triphylian, while Pindar distinctly calls Nestor (Pyth. 6. 35) Μεσσηνίου γέρον,

and the Scholl. on the present passage, as well as Eustath., declare for the same. The epithet ἡμαθόεις suits well with the Messenian Pylos, situated on the promontory of Coryphasium, at the north of the bay of Navarino. It may be uncertain whether the town of Pylos was somewhat further inland than Coryphasium, and the port alone was on the promontory; a view which would solve the difficulties stated by Strabo respecting the distance of the town from the sea. The coast line has no doubt materially changed in historical times (see Arnold, Thucyd. vol. 2, append.), but still it fully merits the Homeric epithet ἡμαθόεις, which epithet Strabo seems to have thought so strong that he attempts to neutralise it by interpreting it, contrary to all usage, as equivalent to 'situated on the river Amathus' (see Damm, Lex. Hom. s. v. ἡμαθος). The strongest argument however in favour of the Messenian Pylos is the fact that Telemachus performs the journey from Pylos to Sparta in two days, without change of horses, passing the first night at Pherae; λιπὲρτην δὲ Πύλον αἰὲν πολίεθρον, | οἱ δὲ πανημέριοι σείον ζυγὸν .. δόσετό τ' ἥλιος .. ἐς Φηράς δ' ἔκοιτο (Od. 3. 485 foll.); and the next evening ἴξον κοίλῃν Λακεδαιμόνα κητάεσσιν (Od. 4. 1). Now the Messenian Pylos, Pherae (at the head of the Sinus Messeniacus), and Sparta lie nearly in a line at intervals of about 30 miles. The Triphylian Pylos lies quite out of the way, and a traveller leaving that city for Lacedaemon would come down the valley of the Eurotas without approaching Pherae.

6. ταύρους παμμέλανας. A title or epithet of Poseidon in Boeotia was ταύρεος (Hes. Scut. 104), which probably refers to this practice. *Black* victims were generally offered to the powers of the nether world (Od. 11. 33), or to Gaia (Il. 3. 103). In Pindar Ol. 13. 69, and Virg. Aen. 5. 237, a white bull is the sacrifice made to Poseidon. Here the colour must have been chosen as emblematical of the dark sea, or, as Nitzsch suggests, because of the terrible power of the God which seemed to put him on the same footing as the χθόνιοι θεοί. For the relationship between



έννέα δ' ἔδραι ἔσαν, πεντακόσιοι δ' ἐν ἑκάστῃ  
 εἶατο, καὶ προῦχοντο ἑκάστοθι έννέα ταύρους.  
 εὖθ' οἱ σπλάγχχν' ἐπάσαντο, θεῶ δ' ἐπὶ μηρί' ἔκαιον,  
 οἱ δ' ἰθὺς κατὰγοντο, ἰδ' ἱστία νηὸς εἴσησ  
 στείλαν ἀείραντες, τὴν δ' ὄρμισαν, ἐκ δ' ἔβαν αὐτοί· 10

7. πεντακόσιοι] So Aristarch. and Herodian, Schol. H. M. Q. S. The Harl. MS. and two others give πεντήκοντα, which Nitzsch prefers as a more likely number. The Vulgate is πεντηκόσιοι. See Dind. on Schol. 8. προῦχοντο] So Aristarch. Schol. E. προῦχοντο, seemingly a gloss. 9. ἐπάσαντο] γρ. τινὲς ἐδάσαντο Schol. H. E. M. Q. 10. κατὰγοντο] Ἀρίσταρχος ἀνάγων, εἶτα τοὶ δ' ἱστία· δὲ δὲ Ἡρόδιανός τε κατὰγοντο τὸ ὅμοιον καὶ ἐπὶ τοῦ νῆσον καὶ προτίθεντο ἰδὲ πρὸς πολλὰ δατεῦντο (Il. i. 112.) Schol. H. M. 11. στείλαν] στίσαν Zenodot.

Nestor and Poseidon see Od. 11. 235 foll.

κυανοχαίτη probably describes the colour that Tennyson calls 'blue-black hair' (Last Tournament). It is used as an epithet of Αἰδώς h. Hom. Cer. 348; and of Ἰσπός Il. 20. 224.

7. ἔδραι = 'messes,' 'parties.' The number nine corresponds with that of the Pylian cities. Five hundred at each mess gives a total of 4500, which tallies with the number of men on board of Nestor's ninety ships at Troy, reckoning (from Il. 2. 719) fifty to each ship. Schol. H. M. Q. say έννέα πόλεων ἤρχεν ὁ Νέστωρ, and Schol. E. P. S. διὰ τὸ έννέα πόλιν εἶναι τὴν Πύλον.

8. προῦχοντο. Eustath. readers πρὸ αὐτῶν εἶχον ὥστε σφάζει. Cp. Il. 17. 355 πρὸ δὲ δοῦραι' ἔχοντο, 'held before them.' The picture that Telemachus sees is that of the nine companies just ready to begin sacrificing. The victims stand between the sea and the sacrificers, who are naturally facing seawards, as if making supplication to Poseidon.

9. εὖτε. When this conjunction introduces a sentence it always forms an asyndeton. The relation of εὖτε to ὅτε is explained by Curtius, G. E. p. 537, showing that ὅτε, with the initial Jod, becomes jote, i. e. εἵτε, which passes into εὖτε by the Ionic contraction, as ἐμὸ τοι ἐμῷ. 'At the moment when they had tasted the inwards and were burning the thigh-slices on the altar in the god's honour, the others straightway put in.'

σπλάγχχνα, μηρία. For these details see inf. 456, etc.

10. κατὰγοντο. The use of this word suggests that the ancients regarded the

sea not as a level, but as sloping down to the shore, as of course it appears to the eye. Virgil seems to have had the same thought in his mind in the line (Aen. 5. 212) 'prona petit maria et pelago decurrit aperto.'

εἴσησ. This epithet is used of ναῖς, δαίς, and φρένες, and of a shield in the phrase δαίς πᾶντος' εἴση Il. 3. 347. The sense of 'equal' seems to satisfy all the usages; 'the fairly-portioned feast,' 'the fairly-balanced mind,' which last expression when applied to a ship would mean, 'trimmed,' 'balanced,' as Cole-ridge (Anc. Marin.) 'steady with up-right keel.' The Schol. prefers to render it here by ἰσόμετρος, which comes nearer to δαίς πάντος' εἴση, and which would apply to the regularity of the ship's 'lines' or curves. The original form of the adjective is *fiufoes*, Skt. *visva*, 'equally.' The prosthetic *s* is thus a representative of the lost initial digamma. Some philologists prefer to connect εἴση in all its usages with the stem *εἰς*, and assign to it the meaning of 'suitable' or 'good.' The form εἴση, on this theory, will be a feminine, from a possible masculine εἴς, analogous to ἀμφιέλισσα, which is referred to a form ἀμφιέλις.

11. στείλαν ἀείραντες. The further description of a landing is given in Il. 1. 433 ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ, ἱστὸν δ' ἱστοδόξῃ πέλασσιν προτόνοισιν ὑφέντες | καρπαλίμως, τὴν δ' εἰς ὄρμον πρόερεσαν ἐρετμοῖς. | ἐς δ' εἰνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔθησαν | ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ βηγμῖνι θαλάσσης. There, however, it will be noticed, the sail was lowered and stowed away, and the mast let down on to its

ἐκ δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἤρχε δ' Ἀθήνη·

τὸν προτέρη προσέειπε θεὰ γλαυκῶπις Ἀθήνη·

ἴ Τηλέμαχ', οὐ μὲν σε χρή ἔτ' αἰδοῦς οὐδ' ἡβαιόν·

τοῦνεκά γὰρ καὶ πόντον ἐπέπλωσ, ὄφρα πύθῃαι 15

πατρός, ὅπου κύθε γαῖα καὶ ὄν τινα πότμον ἐπέσπεν.

ἀλλ' ἄγε νῦν ἰθὺς κίε Νέστορος ἵπποδάμοιο·

εἶδομεν ἦν τινα μῆτιν ἐνὶ στήθεσσι κέκευθε.

λίσεσθαι δέ μιν αὐτὸς, ὅπως νημερτέα εἴπῃ·

ψεύδος δ' οὐκ ἔρεει· μάλα γὰρ πεπνυμένος ἐστί· 20

14. ἡβαιόν] On the uncertainty between βαῖν and ἡβαιόν see Ameis, Anhang on Od. 9. 462 ἀθλον πότερον ἐκ συναλοφῆς ἐστὶ τὸ ἦ, ἢ τοῦ ἡβαιόν τρισυλλάβου· οἱ δὲ νεώτεροι βαῖν φασιν. Schol. H. M. Q. 17. ἵπποδάμοιο] For this Schol. H. gives ὄφρα τάχιστα, apparently through ignorance of the use of the conjunctive in asyndeton. See note below. 19. αὐτός] The reading of Aristarch. MSS. αὐτόν. See Schol. H. on inf. 327. 19, 20.] Bekker needlessly rejects these lines as belonging more properly to 327 inf.

'rest.' Here the sail is furled without lowering the ἐπικρῶν, as the addition of the participle shows, στεῖλαν δειπνῶντες, that is, 'they furled the sail by brailing it up'; a process that consists in hauling it tight up, and 'trussing' it, as it is called, to the yard without lowering; so as to be able to shake it out at a moment's notice. Cp. the interpretation of the Schol. τότε δὲ αἰσῶνται ὅτε θέλουσι χαλάσαι τὸ ἄρμενον. This may allude to αἰσαν, the reading ascribed to Zenodot.

14. χρή. See on Od. 1. 124. αἰδοῦς, 'shyness.'

15. ἐπέπλωσ. We may regard πλώω as a collateral form of πλέω, Ionic and poetical. Tenses both from the -μι form, as the 2nd aorist here, and from the -ω form, are found in Homer, as ἐππλώσμεν Il. 3. 47, and imperfect πλώω Il. 21. 302.

πύθῃαι. For the use of the conjunctive after an aorist cp. Od. 6. 173; 8. 580; 11. 94; 13. 303; 14. 328; 16. 234; 24. 360; Il. 5. 128; 9. 98. The construction may be explained in two ways, either that the governing aorist has a present or strong perfect sense, or more likely, that the purpose described by the final conjunction and the verb is still being worked out.

16. αὐτὸς γαῖα. Nitzsch rightly takes this of 'burial'; arguing from πότμον εἶσπεν, which must refer to death.

The word κύθω does not of itself determine the point; cp. Od. 6. 303; 9. 348. But the use of the aorist, describing not a state but a definite moment, seems to settle the meaning, 'he was buried.' Thus κύθε γαῖα forms a kind of prothysteron with πότμον ἐπέσπεν, 'how he died, and where earth received his body.' Here the worst is supposed; the hypothesis, 'if he be dead' being understood, as infra 93, and as in Od. 1. 396 ἐπεὶ θάναθ' ὄσος Ὀδυσσεύς (said by Telemachus).

17. ἵπποδάμοιο. This epithet is only used three times in the Odyssey; here, of Nestor; in 181 infra of Diomedes; and in Od. 11. 300 of Castor. It occurs no less than forty-five times in the Iliad, generally as an epithet of the Trojans.

For ἰθὺς with genitive see Od. 1. 119.

18. εἶδομεν. This conjunctive in asyndeton doubtless represents the form of sentence from which the full use of the final sentence was afterwards developed. Cp. Il. 6. 340 ἀλλ' ἄγε νῦν ἐκμαῖνον ἄρῃα τεύχεα δῖον, Il. 22. 418 καὶ μ' ὅσον ἐλάσατε . . ἐξελεύοντα πόλιν ἐλίσσ' ἐπὶ νῆας Ἀχαιῶν, | λίσσωμι δούρα τοῦτον, ib. 450 δεῦτε, δύν μοι ἐκείσθω, Ὡσμι δ' ὅτιν' ἔργα τέτυκται, Il. 23. 71 θάπτε με ὅττι τάχιστα, πύλας δ' αἶδω περὶ μιν.

19. αὐτός, emphatic. You must act for yourself now, and not depend upon me.

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' αὖ  
 'Μέντορ, πῶς τ' ἄρ' ἴω πῶς τ' ἄρ' προσπτόξομαι αὐτόν ;  
 οὐδέ τί πω μύθοισι πεπείρημαι πυκινόισιν  
 αἰδώς δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι.'  
 Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη· 25  
 'Τηλέμαχ', ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῆσι νοήσεις,  
 ἄλλα δὲ καὶ δαίμων ὑποθήσεται· οὐ γὰρ ὅλω  
 οὐ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε.'  
 \*Ὡς ἄρα φωνήσας ἡγήσατο Παλλὰς Ἀθήνη  
 καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαίνει θεοῖο. 30  
 ἔξον δ' ἐς Πυλίων ἀνδρῶν ἀγυρίν τε καὶ ἔδρας,  
 ἔνθ' ἄρα Νέστωρ ἦστο σὺν υἱάσιν, ἀμφὶ δ' ἑταῖροι  
 δαῖτ' ἐντυνόμενοι κρέα τ' ὥπτων ἄλλα τ' ἔπειρον.  
 οἱ δ' ὥς οὖν ξείνους ἴδον, ἀθρόοι ἦλθον ἅπαντες,

24. νέον ἄνδρα] Rhianus read νέφ ἄνδρῃ. Schol. H. M. 33. κρέα τ' ὥπτων] κρέα ὥπτων is the reading of most modern editions. Bekk. with Harl. MS. has κρέατ', but as the usual Homeric form is κρέα it seems safer to read κρέα τ'. κρέα alone would suffer elision, as in inf. 65. A few MSS. give ἄλλα δέ instead of ἄλλα τε.

23. πεπείρημαι μύθοισι, 'I have not practised myself in wisely-worded address.' The Schol. renders loosely, ἐμπειρίας εἰμι, which is rather a translation of πεπράσθαι with genitive, as Od. 8. 23, etc.

24. αἰδώς .. νέον ἄνδρα .. ἐξερέεσθαι. The noun is drawn into the accusative by the force of the infinitive. Cp. Aesch. Agam. 1203 προτοῦ μὲν αἰδώς ἦν ἐμοὶ λέγειν τάδε with ib. 948 πολλὰ γὰρ αἰδώς δαματοφθορεῖν ποσὶν | φθέροντα πλοῦτον.

27. οὐ .. οὐ. See supra 14. Od. 8. 159; Il. 17. 641 οὐ μὲν ὀλομαι οὐδὲ πεπύσθαι. So οὐδὲ γὰρ οὐδὲ Od. 8. 32, 176, 280. The repetition is justified by a distinct purpose, namely, of determining the negation to a particular part of the proposition; for the second οὐ belongs closely to θεῶν ἀέκητι, a familiar phrase; cp. Od. 6. 240. Notice the *litotes*, 'not under the disfavour of heaven.' Other commentators describe the second negative as *ou solitarius* and punctuate, οὐ γὰρ ὅλω, οὐ, σέ, etc., comparing Virg. Aen. 9. 205 'equidem de te nil tale verebar, | nec fas, non.' But the former will explain better the majority of passages. Cp. Il. 5. 22

οὐδὲ γὰρ οὐδέ κεν αὐτὸς ἐπέκφυγε, with the commentary ad loc. of Eustath. ἔστι δὲ τῶν δύο ἀρνήσεων ἡ μὲν μία τοῦ βηματικοῦ πράγματος ἡ ἑτέρα δὲ τοῦ προσώπου, meaning that the first οὐδὲ serves to negative the verb with its accessories, and the second attaches itself closely to αὐτός.

28. τραφέμεν. Buttm. regards this form as equivalent to τραφείν, 2 aor. act. of τρέφω, with intransitive signification. It seems better, with Herodian, to take it as another form of τραφῆναι.

31. ἀγυρίν, distinct from ἀγορή, as signifying an informal meeting, any gathering of men. On the form of the word Eustath. says, ἀολύζονσα οὐ μόνον τῇ τροπῇ τοῦ ὁ εἰς ὃ ἄλλα καὶ τῷ τόπῳ. The relation of *coetus* to *contio* is the same as that of ἀγυρις to ἀγορή.

33. κρέα τ' ὥπτων .. ἔπειρον. The word ἄλλα must be retracted from the second clause, so as to be used with both; as if the whole sentence had run τῶν κρέατων ἄλλα μὲν ὥπτων ἄλλα δὲ ἔπειρον. Compare κείμεν δ' ἐπ' ἀκταῖς, ἄλλοι ἐν πόντῳ σάφ' Eur. Hec. 28. 'Some meats they were roasting, and others they were piercing with the spit' Il. 1. 465 foll.

χερσίν τ' ἡσπάζοντο καὶ ἐδριάσθαι ἄνωγον. 35  
 πρῶτος Νεστορίδης Πεισίστρατος ἐγγύθεν ἐλθὼν  
 ἀμφοτέρων ἔλε χεῖρα καὶ ἵδρυσεν παρὰ δαιτὶ  
 κώεσιν ἐν μαλακοῖσιν, ἐπὶ ψαμάθοις ἀλλήσι,  
 πὰρ τε κασιγνήτῳ Θρασυμήδεϊ καὶ πατέρι φ·  
 δῶκε δ' ἄρα σπλάγχχων μοίρας, ἐν δ' οἶνον ἔχευε 40  
 χρυσεῖφ δέπαϊ· δευδισκόμενος δὲ προσηύδα  
 Παλλὰδ' Ἀθηναίην, κούρην Διὸς αἰγίόχοιο·  
 'Εὐχεο νῦν, ὦ ξεῖνε, Ποσειδάωνι ἀνακτι·  
 τοῦ γὰρ καὶ δαίτης ἠντήσατε δεῦρο μολόντες.  
 αὐτὰρ ἐπὴν σπέισης τε καὶ εὔξαι, ἣ θέμις ἐστί, 45  
 ὁδὸς καὶ τούτῳ ἔπειτα δέπας μελιηδέος οἶνου  
 σπέισαι, ἐπεὶ καὶ τοῦτον ὀλομαι ἀθανάτοισιν  
 εὔχεσθαι· πάντες δὲ θεῶν χατέουσ' ἄνθρωποι.

41. χρυσεῖφ δέπαϊ] Al. χρυσέφ ἐν. See Schol. K. M. χωρίς τοῦ ἐν αἰ Ἀριστάρχου, καὶ σχεδὸν ἅπασαι. 45. ἦ] This is the reading of the Alexandrines, though they mistook the meaning of the word. Bekk. (with one MS. and Cod. A. Venet. in Iliad) writes ἦ. The common reading is ἦ. See note below, and La Roche, Textkrit. 273.

36. Peisistratus seems to have been the youngest of Nestor's six surviving (infra 412) sons. The seventh, Antilochus, had fallen by Memnon's hand at Troy, Od. 4. 187; Il. 17. 652. We may suppose that Thrasymedes, from his position next to his father, was the eldest. Cp. Il. 9. 81.

41. δέπαϊ, the dative, explanatory of the adverbial ἐν in the preceding line. δέπ-as is probably a 'measure' of wine in its original meaning, through its connection with such words as δάπ-τω, δάπ-ων, δάπ-s, etc., which have the sense of distribution.

δευδισκόμενος. The form δει-δισκ-ομαι is strengthened by a sort of reduplication from the root δεικ, seen in δεικνυμι. So we find (Il. 9. 196) δεικνύμενος used of 'pledging,' from the sense of holding out the full cup; so also δειδέχατο δειπάσσει Il. 4. 4, δεικνύοντο δέπασσι Il. 15. 86, and δεικνύοντο ἐπέεσσι Od. 18. 111. Translate generally, 'welcoming.'

44. τοῦ γὰρ .. ἠντήσατε, 'for his feast it is that ye have lighted on.'

45. εὔξαι is aor. conjunctive.

ἦ θέμις ἐστί. The ancients re-

garded ἦ as an adverb, and gave it the acute accent to distinguish it from ἦ = 'where.' They took it as equivalent to ὅς, and parallel in form to δέ, καί, μή, and perhaps φη. Cp. Herodian on Il. 2. 73 ἦ θέμις ἐστί· τὸ δὲ δασυντικόν οὐ γὰρ ἐστί συνδεσμός, ἀλλ' ἰσοδυναμοῦν τῷ ὡς ἐπίρρημα. The passages in which it occurs are Il. 2. 73; 9. 33, 134, 276; 19. 177; 23. 581; 24. 652; Od. 3. 45, 187; 9. 268; 11. 451; 14. 130; 24. 286. The Venetus A. writes always (except in Il. 2. 73) ἦ without accent; Eustath. always ἦ, which must have represented the κοινή. But there can be no doubt that ἦ is the relative pronoun, assimilated in gender to its noun, as in the line ἡμῶντος εἰ καὶ τήνδ' ἀμαρτίαν νέμεις Soph. Trach. 483. A different assimilation shows itself in Il. 11. 779 ξείνῳ τ' εὖ παρέθηκεν ἃ τε ξείνοισι θέμις ἐστί. In Od. 24. 286 ἦ appears in the same phrase, not as the relative but as the demonstrative, ἦ [? ἦ] γὰρ θέμις ἐστί τις ἐπάρρη.

48. εὔχεσθαι may be taken either to mean 'is a worshipper,' or 'will by and by make his prayer.' With the sentiment in the line Nitzsch compares

ἀλλὰ νεώτερός ἐστιν, ὁμηλική δ' ἐμοὶ αὐτῷ·  
τοῦνεκά σοι προτέρῳ δώσω χρύσειον ἄλεισον.'

50

ᾠς εἰπὼν ἐν χειρὶ τίθει δέπας ἡδέος αἶνου·  
χαίρει δ' Ἀθηναίη πεπνυμένῳ ἀνδρὶ δίκαιῳ,  
οὐνεκά οἱ προτέρῃ δῶκε χρύσειον ἄλεισον.  
αὐτίκα δ' εὖχετο πολλὰ Ποσειδάωνι ἀνακτι.

Κλυθι, Ποσειδάων γαίηοχε, μηδὲ μεγέρης  
ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα.

55

Νέστορι μὲν πρώτιστα καὶ νιάσι κύδος ὕπαζε,  
αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίεσσαν ἀμοιβήν  
σύμπασιν Πυλίοισιν ἀγακλειτῆς ἐκατόμβης.

δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι,  
οὐνεκά δεῦρ' ἰκόμεσθα θοῇ σὺν νηὶ μελαίνῃ.'

60

ᾠς ἄρ' ἔπειτ' ἡρᾶτο καὶ αὐτὴ πάντα τελεύτα·

50. τοῦνεκά σοι] ἐχρῆν ὀρθοτοπεῖν τὴν σοὶ Schol. H. M. Q. Al. τοῦνεκά σοι, Zenodot. τοῦνεκά τοι. 51. χειρὶ] So La Roche for χειροί, as being the reading of Aristarchus and Aristophanes (see Schol. on Il. 1. 585), Textkrit. p. 378.

Arat. Phaenom. 4 πάντα δὲ Διὸς περὶ-  
μεθὰ πάντες.

49. ὁμηλική δ' ἐμοὶ αὐτῷ. 'he is my own equal in years.' It might seem at first sight more natural to interpret the phrase by *aequalitas est mihi cum illo*; but a comparison of 364 infra; Od. 6. 23; 22. 209, shows that the regular use of ὁμηλική is for the concrete ὁμηλίς. Compare *ἄνθρωπος ὢντα* = 'being a man of the people' (Il. 12. 213), like Horace's *Plebs eris*, Ep. 1. 1. 59.

50. ἄλεισον. Commentators give as the etymology, either ἀ privative and λείω, so that the cup is rough with embossed work, or else ἀ and λείω in the sense of uniformly smooth. Benfey suggests a connection with ἄλω, expressive of a cup as round or bowl-shaped.

52. δίκαιος, 'proper.' As δίκη represents the common custom or usage obtaining among men, so δίκαιος is one who observes this δὲ περιείδε δίκας ἰδὲ φρόνιν ἄλλων infra 244; = who knows how men commonly act and think. Compare the words of Telemachus, Od. 18. 228 αὐτὰρ ἐγὼ θυμῷ νοέω καὶ οἶδα ἔκαστα, | ἐσθλά τε καὶ τὰ χείρεια. Here again the connection is closely drawn between knowledge and propriety by

the expression πεπνυμένῳ ἀνδρὶ δίκαιῳ, with which we may compare the complaint against the suitors, Od. 2. 282, that they are οὐ τι νοήμονες οὐδὲ δίκαιοι. See farther, Od. 13. 209; 3. 133. The same thought underlies the phrase ψεῦδος δ' οὐκ ἐρέει, μάλα γὰρ πεπνυμένους ἐστί, supra 20.

55. μεγέρης. See Buttm. Lexil. s. v. *μεγαίρειν*, where the meaning is shown to be 'to think too great,' and thence, 'to begrudge or refuse.' Translate, 'refuse not to accomplish this purpose for us beseeching thee.' The constructions with the verb are (1) *μεγαίρειν τί τι* Il. 23. 865, and here (where the infinitive stands for the substantival accusative); (2) with accusative and infinitive, Od. 2. 235; (3) with the infinitive alone, Il. 7. 408.

58. Join ἀμοιβήν *ἐκατόμβης*.

61. οὐνεκά. The unexpressed antecedent of this is governed by *πρήξαντα*, sc. *τοῦτο οὐ ἔνεκα*. Cp. Od. 21. 155 *ἁμαρτεῖν οὐ θ' ἔνεκα* αἰεὶ | ἐνθάδ' ὁμολέομεν.

62. ἔπειτα, 'thereupon,' marking the progress from one act to another in the narration. This effect, produced here by a temporal adverb, can also be intro-

δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον.

ὥς δ' αὖτως ἤρᾱτο Ὀδυσσεύς φίλος υἱός.

οἱ δ' ἐπεὶ ὤπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο,

65

μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαίτα.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

τοῖς ἄρα μύθων ἤρχε Γερήνιος ἱππότα Νέστωρ.

Ἦν δὲ κάλλιόν ἐστι μεταλλῆσαι καὶ ἐρέσθαι

ξείνους, οἳ τινὲς εἰσιν, ἐπεὶ τάρπησαν ἐδωδῆς.

70

ὦ ξείνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὕγρὰ κέλευθα;

ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε,

οἷά τε ληιστῆρες, ὑπεῖρ ἄλλα, τοί τ' ἀλῶνται

69. ἐρέσθαι] See on Od. ι. 405. The Etym. Mag. 304. 33 admits that it was commonly written ἐρέσθαι, with the accentuation of the present tense, τὸ ἀπαρέμψατον (infinitive) ἐρέσθαι, καὶ ἀφείλεν εἶναι ἐρέσθαι, ἀλλ' ἐξηκολούθησε τῷ φέρεσθαι καὶ δέρεσθαι. This reason is no doubt wrong; but Herodian (on Il. 16. 47) mentions both ways of accentuating. 71-74.] 'Eadem quaerit Polyphemus (Od. 9. 252-255), velut ex formula dicta, ut de re cotidiana. Inconsiderate haec hoc loco Aristarchus, illo Aristophanes deletum ibant, tanquam ea quae abhorrent a personis Telemachi et Cyclopiis, cum moribus istius aevi conveniant, nec vel seriore tempore rapinis latrocinisque et terra et mari abstinerint Graeci.' Bothe, ad loc. 72. ἦ . . . ἦ] See Textkrit. 265.

duced by a local one, as Od. 7. 1 ὥς δ' αὖ ἐνθ' ἤρᾱτο. Cp. Il. 16. 784; 14. 409. Classen (H. S. 31 foll.) would read here, ὥς ἄρ' ἐπεὶ τ' ἤρᾱτο καὶ αὐτὴ πάντα τελεῦτα, comparing εἴπερ γὰρ τε χόλον καὶ αὐτῆμαρ καταπέψῃ, | ἀλλά τε καὶ μετόπισθεν ἔχει κόπον Il. 1. 81; cp. Il. 4. 160, 261. He remarks that the use of the τε καὶ forms a connection between protasis and apodosis — 'as she prayed, so she fulfilled it.'

καὶ . . . τελεῦτα, 'she was herself bringing the prayer to accomplishment.' As a seeming mortal, she was making a prayer to a higher power; as an actual goddess she was answering it herself. For the phrase cp. Il. 18. 328 ἀλλ' οὐ Ζεὺς ἀνδράσιν νόηματα πάντα τελεστέα.

63. ἀμφικύπελλον. See Buttm. Lexil. s. v.

64. ὥς δ' αὖτως, equivalent to the collocation in later Greek, ὡσαύτως δέ.

65. κρέ' ὑπέρτερα. The flesh upon the carcass, as opposed to ἔγχεα, ἔντερα, σπλάγχνα.

ἐρύσαντο, 'drew them for themselves' off the spits.

68. Γερήνιος. The name of the

town, from which this epithet is derived, is variously given as Γερηνία, Γέρηνον or -νος Hes. Frag. 22, Eustath.; Γερήνη Schol. on Il. 2. 336; or, lastly, Γέρηνα (τά) Strab. 7. 299, etc. This town on the Messenian gulf, not named in the Homeric text except in the epithet, is identified by Pausanias (3. 26. 8) with the Homeric Ἐνὸπη Il. 9. 150, and is supposed to be on the same site as the modern Ζαρνάτα or Pasova. Nestor was said to have been brought up there, or to have taken refuge there, when Heracles ravaged Pylos. Apollonius and Suidas do not take it as a proper name, but interpret it by ἐντιμος, which implies a connection with γέρας, or γέρον.

69. κάλλιον, 'proper.' The comparative implies 'more proper' than it would have been to question them before they had refreshed themselves.

72. κατὰ πρῆξιν, 'on some business.' Cp. inf. 106 κατὰ ληΐδα, and Od. 11. 479 κατὰ χρόος. For πρῆξις in this sense, with a particular reference to trading, cp. πρηκτῆρες Od. 8. 162.

73. οἷά τε ληιστῆρες refers to μαψιδίως ἀλάλησθε ('idly rove'), on which κατὰ πρῆξιν depends also, but by a sort

ψυχὰς παρθέμενοι, κακὸν ἀλλοδαποῖσι φέροντες;'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤδα- 75  
 θαρσῆσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη  
 θῆχ', ἵνα μιν περὶ πατρὸς ἀποικομόνοιο ἔροιτο  
 [ἡδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχησιν]

᾿Ω Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν, 80  
 εἵρεαι ὀππόθεν εἰμέν· ἐγὼ δέ κέ τοι καταλέξω.

ἡμεῖς ἐξ ᾿Ιθάκης ὑπὸ νηίου εἰλήλουθμεν  
 πρῆξις δ' ἦδ' ἰδίη, οὐ δῆμιος, ἦν ἀγορεύω.

πατρὸς ἐμοῦ κλέος εὐρὺ μετέρχομαι, ἦν πού ἀκούσω,  
 δίου Ὀδυσσῆος ταλασίφρονος, ὃν ποτέ φασι 85  
 σὺν σοὶ μαρνάμενον Τρώων πόλιν ἐξαλαπάξαι.

ἄλλους μὲν γὰρ πάντας, ὅσοι Τρῶσιν πολέμιζον,  
 πευθόμεθ', ἥχι ἕκαστος ἀπώλετο λυγρῷ ὀλέθρῳ,

78.] Unanimously rejected since Wolf as being interpolated from Od. i. 95. It is wanting in the best MSS. and introduces an un-Homeric repetition of *ἵνα*. The Scholl. do not notice it. 82. *οὐ δῆμιος*] Ἀριστοφάνης, ἐκδήμιος, ἀντὶ τοῦ ἔξω τοῦ δήμου Schol. H. M. 87. *ἦχι*] Schol. H. M. and Schol. A. on Il. i. 607 say Ἀριστοφάνης τὸ ἦχι χωρὶς τοῦ ι γράφει, καὶ Διανύσιος. But Etym. Mag. maintains the subscribed iota, which was at any rate an old reading. Almost all MSS. have ἦχι with Venetus A. and Eustath.

of zeugma, as 'roving' cannot properly be applied to a voyage 'on business.' Cp. Thuc. i. 5 οἱ παλαιοὶ τῶν ποιητῶν τὰς πύστεις τῶν καταπλεόντων πανταχοῦ ὁμοίως ἐρατῶντες εἰ λησταὶ εἰσι. This he adduces as evidence that piracy was a recognized employment in primitive Greece. See Grote's Greece, vol. ii. p. 152, foll. ed. 2, and cp. Caesar, Bell. Gall. 6. 23, speaking of the Germans, 'latrocinia nullam habent infamiam, quae extra fines cuiusque civitatis fiunt.' 76. *θαρσῆσας*, 'having plucked up courage'; notice the tense.

79. *Νηληιάδη*, patronymic formed from *Ἰηλῆος*, genitive of *Νηλεῦς*. The form *Νηλεΐδης* occurs in Il. 23. 652. Similarly we find both *Πηλεΐδης* and *Πηληϊάδης*.

*κῦδος* Ἀχαιῶν means, 'of whom the Achaeans are proud'; used of Nestor infra 202; Il. 10. 87, 555; 11. 511; 14. 42; of Odysseus, Od. 12. 184; Il. 9. 673; 10. 544.

81. *ὑπὸ νηίου*. Cp. Od. i. 186, and see Appendix on *Ithaca*. With the

form of the word the Schol. compares *Θήβη ὑποπλάκη* Il. 6. 397. The epithet here applies to the town and not to the whole island.

82. *ἰδίη*. Curtius gives the different steps in the formation of this adjective from the pronominal stem *ἐ, Fe* (for *σFe*) as follows; *σFe-jos, σFeδjos, σFeδjos, Feδjos* and lastly *ἰδjos*.

83. *πατρός*, 'I am in quest of news, if I can anywhere hear it, of my father.' With *κλέος πατρός* compare *σὺν κλέος* Od. 13. 415. With *εὐρύ*, 'far-spread,' cp. Od. i. 344; 3. 204; 19. 333; 23. 137.

87. *πευθόμεθα*, in our idiom = 'we have heard,' is put in Greek in the present tense, as if the action were still continued. But compare *πείθετο* Od. 16. 411. Similarly the present *ἀκούω* is used, infra 193; Od. 2. 118; 4. 94, 688; 15. 403.

*ἥχι*, 'where;' as *ὀππόθεν* 89. *ἄλλῃθρῳ*, as in Od. 4. 489; 15. 268[?], elsewhere with cognate accusative *ἄλλῃθρον* (Od. i. 166; 9. 303), which La Roche would read here.

κείνου δ' αὖ καὶ δλεθρον ἀπευθέα θῆκε Κρονίων.  
οὐ γάρ τις δύναται σάφα εἰπέμεν ὀππόθ' ὀλωλεν,  
εἴθ' ὃ γ' ἐπ' ἠπείρου δάμη ἀνδράσι δυσμενέεσσιν, 90  
εἴτε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης.  
τοῦνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησθα  
κείνου λυγρὸν δλεθρον ἐνισπείν, εἴ που ὅπωπας  
ὀφθαλμοῖσι τεοῖσιν, ἣ ἄλλου μῦθον ἄκουσας  
πλαζομένου· περὶ γάρ μιν διζυρὸν τέκε μήτηρ. 95  
μηδὲ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,  
ἀλλ' εὖ μοι κατάλεξον ὅπως ἦντησας ὀπωπῆς.  
λίσσομαι, εἴ ποτέ τοί τι πατήρ ἐμὸς, ἐσθλὸς Ὀδυσσεὺς,  
ἣ ἔπος ἢ τι ἔργον ὑποστὰς ἐξετέλεσσε  
δήμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί· 100  
τῶν νῦν μοι μνήσαι, καί μοι νημερτὲς ἐνίσπες.'

95. περ[.] See Herodian on Il. 4. 46 τὸ περὶ φυλάσσει τὸν τόνον δτε σημαίνει τὸ περισσῶς, ὁμοίως τῷ 'ὅς περὶ μὲν νόον ἔστι βροτῶν.' See inf. 112. 101. ἐνίσπες] Most MSS. ἐνισπε. See note below.

91. μετὰ κύμασιν, 'in the midst of the waves;' cp. Il. 15. 118 μεθ' αἵματι καὶ κονίῃσι . . . κείσθαι.

Ἀμφιτρίτης. Hermann fancifully translates this title by a Latin equivalent *Amfractina*, as a graphic description of coastline; by others it is connected with *τρίω*, *τρίω*, as referring to the sea that *moans* round the shores; we may certainly compare the words *Τρίτων* and *Τριτογένεια* with Ἀμφιτρίτη, see inf. 378. So far as Amphitrite is personified in Homer, she is the representative of the sea itself rather than a goddess, as she appears in later legend. Cp. Od. 5. 422; 12. 60, 97, and Dissen on Pind. Ol. 6. 105, 'omnino Amphitrite magna dea, vulgo ipsius maris personam gerens, unde κύματα Ἀ. dicuntur (Od. 3. 91) non Ποσειδάωνος, eademque dicitur κῆττα maris alere, quod non tribuitur Ποσειδάωνι.'

95. περ[.] 'exceedingly,' joined closely with διζυρόν.

96. μ[.] is governed by both the participles.

μειλίσσεο, 'soften thy words.'

97. ὅπως . . . ὀπωπῆς, 'how thou didst get sight of him.' For ἀντὶν see sup.

44.

98. εἴ ποτέ τοί τι. With this for-

mula of adjuration compare the Virgilian 'si qua tuis unquam,' etc. Aen. 9. 404.

99. ὑποστὰς, Schol. ὑποσχόμενος, 'having given his promise.' For ἔπος joined with ἔργον see on Od. 2. 272.

ἣ ἔπος ἢ τι ἔργον. Cp. Od. 4. 163 ὅφρα οἱ ἣ τι ἔπος ὑποθήσεται ἢ τι ἔργον. See note on Od. 2. 272, where one explanation suggested for the kindred expression ἔργον τε ἔπος τε, was to take it as a true hendiadys, signifying the 'word-foreshadowed act.' We may regard this parallel disjunctive expression as identical in meaning with it. For as it would not be Greek to write ἔργον τε ἔπος τί τι, the hendiadys is more strikingly brought out by the use of ἣ, ἢ, than if the phrase had run ἔργον καὶ ἔπος τι, where the use of the conjunction would have implied that the things were separate in themselves and only joined in the suggestion.

101. τῶν . . . μνήσαι. The phrase εἴ ποτε, etc. suggests a number of kindly acts, which are summed up, as it were, by the plural τῶν. So Od. 4. 765; Il. 15. 375; 22. 84. Cp. Il. 1. 407.

ἐνίσπες. The Schol. on the passage says ἐνίσπες [ὡς] ἐπίσχευ εἰπέ. This form of the imperative is shortened



Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·  
 'ὦ φίλ', ἐπεὶ μ' ἔμνησας οἰζύος, ἣν ἐν ἐκείνῳ  
 δῆμῳ ἀνέτλημεν μένος ἀσχετοὶ υἱὲς Ἀχαιῶν,  
 ἡμὲν ὅσα ξὺν νηυσὶν ἐπ' ἡεροειδέα πόντον 105  
 πλαζόμενοι κατὰ ληΐδ', ὅπῃ ἀρξείην Ἀχιλλεύς,  
 ἡδ' ὅσα καὶ περὶ ἄστῃ μέγα Πριάμοιο ἀνακτος  
 μαρνάμεθ'. ἔνθα δ' ἔπειτα κατέκταθεν ὄσσοι ἀριστοί.  
 ἔνθα μὲν Αἴας κεῖται ἀρήιος, ἔνθα δ' Ἀχιλλεύς,  
 ἔνθα δὲ Πάτροκλος, θεόφιν μῆστωρ ἀτάλαντος, 110  
 ἔνθα δ' ἐμὸς φίλος υἱὸς, ἅμα κρατερὸς καὶ ἀμύμων,  
 Ἀντίλοχος, περὶ μὲν θέλειν ταχὺς ἡδὲ μαχητῆς·  
 ἄλλα τε πόλλ' ἐπὶ τοῖς πάθομεν κακὰ· τίς κεν ἐκείνα  
 πάντα γε μυθήσαιο καταθνητῶν ἀνθρώπων;  
 οὐδ' εἰ πεντάετες γε καὶ ἐξάετες παραμίνων 115  
 ἐξερέοις ὅσα κείθι πάθου κακὰ δῖοι Ἀχαιοί·  
 πρὶν κεν ἀνιηθεῖς σὴν πατρίδα γαῖαν ἴκοιο.  
 εἰνάετες γάρ σφιν κακὰ ῥάπτομεν ἀμφιέποντες

from *ἐνίσπεθι*, and must be distinguished from the indicative *ἐνίσπες* Il. 24. 388. *ἐνίσπες* is found always at the end of a verse, e.g. Il. 11. 186; 14. 470; Od. 3. 101, 247; 4. 314, 331; 11. 492; 12. 112; 14. 185; 22. 166; 23. 35. *ἐνίσπε* as an imperative occurs once in the middle of a verse, viz. Od. 4. 642.

103. *ἐπεὶ*. The Schol. remarks *οὐκ ἀποδίδωσι τὸ ἐπεὶ. καὶ ἐπὶ τοῦ Μενελάου 'ὦ φίλ' ἐπεὶ τόσα εἶπες'* (Od. 4. 204). 'Ομηρικὸν δὲ τὸ *ἔθος*. Eustath. suggests that the apodosis may be found either at *τίς κεν ἔπειτα* (113), or even at *οὐδ' εἰ πεντάετες* (115). But the form of the sentence is forgotten by the speaker in the crowd of details that come thronging into his mind. For similar incomplete constructions cp. Od. 1. 231; 4. 204; 6. 187; 8. 236; etc. The virtual apodosis is the answer (120) to Telemachus' question.

106. *κατὰ ληΐδα*, see on sup. 72. *ὅπῃ ἀρξείην*, 'wherever he might lead the way.' Optative of indefinite frequency.

108. *μαρνάμεθα* should, in strict grammatical propriety, be *μαρνάμενοι*,

parallel to *πλαζόμενος*, as one of the two subdivisions of *ἀνέτλημεν*. The second clause takes the stronger emphasis, as marked by *καὶ* in *καὶ περὶ ἄστῃ*.

109. *Αἴας*, when standing alone without a patronymic, always represents the Telamonian Ajax.

112. *θέλειν*. So *ταχὺς ἔσκε θέειν* Od. 17. 308. With the expression compare *πόδας ὠκείς* Ἀχιλλεύς.

113. *ἐπὶ τοῖς*, 'besides these.' So Il. 9. 639.

116. *ἐξερέοις*. Schol. *ἐρωτήσεαι*.

117. *πρὶν κεν ἴκοιο*. Instead of saying what would have satisfied the meaning—'ere that, thou wouldst for very impatience set off home'—he substitutes the more vivid 'thou wouldst reach home'; implying that his impatience to get away would be so strong, that it would not subside till it landed him in Ithaca. As we might say, 'You would be off at once, and never stop till you got home.' Cp. Il. 2. 291.

118. *κακὰ ῥάπτομεν*, 'devised mischief.' Eustath. *τὸ μὲν κακὰ ῥάπτειν διαλελυμένως λεχθὲν οὐκ ἐπὶ ψόγῳ ἐτέθη. τὸ μάντιο σύνθετον ἢ κακογραφία, ἐπὶ*

παντοίοισι δόλοισι, μόγισ δ' ἐτέλεσσε Κρονίων.  
 ἔνθ' οὗ τις ποτε μῆτιν ὁμοιωθήμεναι ἄντην  
 ἤθελ', ἐπεὶ μάλα πολλὸν ἐνίκα διὸς Ὀδυσσεὺς  
 παντοίοισι δόλοισι, πατὴρ τεδς, εἰ ἐτέον γε  
 κείνου ἔκγονός ἐσσι· σέβας μ' ἔχει εἰσορῶντα.  
 ἦ τοι γὰρ μῦθοί γε ἑοικότες, οὐδέ κε φαίης

120

123. ἔκγονος] ἔγγονος Eustath.

ψογον. Cp. Od. 16. 421 τῇ δὲ οὐ  
 Τηλεμάχῳ θανάτῳ τε μόνον τε | ῥάπτει  
 .. οὐδ' ὅσῃ κακὰ ῥάπτειν ἀλλήλοισι.  
 Compare the phrases ὑφαίνειν δόλον, and  
 similar Latin uses with *temere, consuevit,*  
*nectere.*

ἀμφιέποντες. It is possible to take  
 this as governing an unexpressed object,  
 'plying *them* with every form of  
 stratagem.' So we find it in tmesis,  
 Il. 11. 482 *ὡς βα τότ' ἀμφ' Ὀδυσῆα*  
*Τρώες ἔπον.* But comparing the isolated  
 clause Il. 5. 667 *τοῖον γὰρ ἔχον πόνον*  
*ἀμφιέποντες* (see also Il. 2. 525; 19.  
 392), it seems better to join δόλοισι  
 closely with *κακὰ ῥάπτωμεν*, and to take  
*ἀμφιέποντες* as a picturesque participial  
 addition to the sentence, 'busy-  
 ing ourselves about them.' Cp. *στόρεσαν λέχος*  
*ἐγκονέουσιν* Od. 7. 340. *So φέρουσα*  
 Od. 1. 136, 139; 4. 133; *φέρουσαι* 14.  
 207. Classen (H. S. 86) compares  
 such usages with the frequently occurring  
 participles *κίων, λών, βιβάς, παρστας,*  
*μολών, ἐλθών, λαβών*, both in Epic and  
 Dramatic writers. Ameis quotes from  
 Lobeck, Aj. 57 'participia *παρών,*  
*μολών, ἔχων, λών* saepe *φράσσας ἐνεκα*  
*addi atque ita ut tum inter se permutari*  
*tum omitti possint.'*

120. οὐ τις.. ἤθελε, 'no one chose to  
 match himself with Odysseus; 'ἤθελε  
 here is not equivalent to *ἐβόλευτο*, but  
 implies a determination or decision (see  
 Il. 21. 177). Curtius agrees with Pott  
 in referring *θέλω* to the Skt. *dhar-*  
*smānere.*

122. ἐτέον. Skt. *sat-jas*, 'true.' The  
 root is the same as that of the substan-  
 tive verb. See on Od. 1. 174.

123. σέβας, 'amazement' is the  
 feeling expressed in this phrase, which  
 recurs Od. 4. 75; 6. 161; in the latter  
 passage it is replaced in 166 by *ἐτεθήησα*  
*θυμῷ*. The 'amazement' is at the  
 resemblance which Nestor proceeds to  
 trace in the following lines.

124. ἑοικότες.. ἑοικότα. Is the sense,  
 'thy manner of speech is like what it  
 should be;' or, 'thy manner of speech  
 is like to his'? There is yet a prior  
 question; must both the words be taken  
 in one of these senses, or may we under-  
 stand *ἑοικότες* in one sense, and *ἑοικότα*  
 in another? On this prior question we  
 must agree with Nitzsch, that except  
 where well-defined custom has impressed  
 different meanings on a word according  
 as it occurs in this or that grammatical  
 form, or in this or that phrase, we are  
 not warranted in giving it different  
 senses in the same context.

The claims of the two renderings are  
 not far from being evenly balanced. In  
 the only other passage where the  
 participle *ἑοικ.* stands without a dative  
 following, it means 'like what it should  
 be,' Od. 4. 239 *καὶ μῦθοι τέρπεσθε·*  
*ἑοικότα γὰρ καταλέγω.* On the other  
 hand our passage, occurring as a hurried  
 and parenthetical explanation of *σέβας*  
*μ' ἔχει εἰσορῶντα*, may very well be one  
 in which the dative would be under-  
 stood, when a familiar sentiment, such  
 as 'you are marvellously like him,' was  
 being enunciated. A presumption on  
 this side is also afforded by *ἄδε*, for  
 while it is possible to imagine one thing  
*resembling another* in greater or less  
 degree, it would not be worth while to  
 describe it as 'like what it ought to be,'  
 otherwise than absolutely. Nitzsch  
 contends for the meaning 'like what it  
 ought to be' because of the generalising  
 expression *νέωτερον ἄνδρα*, and the  
 analogy of Od. 4. 204 foll. and 239.  
 But, *primā facie*, we are led to the  
 other view by two passages; Od. 4. 140  
*ψεύσομαι ἢ ἔτυμον ἔρειω; κέλεται δέ*  
*με θυμός.* | *οὐ γὰρ πῶν τινά φημι ἑοικότα*  
*ἄδε ἰδέσθαι,* | *οὐτ' ἄνδρ' οὔτε γυναικα—*  
*σέβας μ' ἔχει εἰσορῶσαν—* | *ὡς δδ'*  
*Ὀδυσσῆος μεγαλήτορος ὕψι ἑοικε,* and 19.  
 380 *ἀλλ' οὐ πῶν τινά φημι ἑοικότα ἄδε*

ἄνδρα νεώτερον ᾧδε εἰκότα μυθήσασθαι. 125  
 ἐνθ' ἣ τοι εἴως μὲν ἐγὼ καὶ δῖος Ὀδυσσεὺς  
 οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάζομεν οὔτ' ἐνὶ βουλῇ,  
 ἀλλ' ἓνα θυμὸν ἔχοντε νόα καὶ ἐπὶ φρονὶ βουλῇ  
 φραζόμεθ' Ἀργείοισιν ὅπως δχ' ἄριστα γένοιτο.  
 αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρασαμεν αἰπὴν, 130  
 βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιοὺς,  
 καὶ τότε δὴ Ζεὺς λυγρὸν ἐνὶ φρεσὶ μῆδετο νόστον  
 Ἀργείοις, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι  
 πάντες ἔσαν· τῷ σφῶων πολέες κακὸν οἶτον ἐπέσπον  
 μῆνιος ἐξ ὀλοῆς γλαυκώπιδος ὀβριμοπάτρης, 135

131.] Rejected by Bekk., though against authority of MSS. According to Nitzsch, it is interpolated from Od. 13. 317. It does not harmonise well with v. 132, and it seems to anticipate the actual departure which does not take place till v. 157. Cp. Od. 13. 317. 135. ὀβριμοπάτρη] Bekk. gives generally ὀμβριμοπάτρη on analogy of ἄμβροτος, which La Roche follows. But see Curt. Gk. Etym. p. 466 foll.

ἰδέσθαι, | ᾧ σὺ δέμας φανήν τε πόδας  
 τ' Ὀδυσῆϊ ἴσικας. In both these passages  
 there is no doubt about the meaning of  
 ᾧδε εἰκότα, and the former passage has  
 other close resemblances to ours; so  
 that if the Poet means something differ-  
 ent, he has misleadingly made use of  
 phrases in which he elsewhere clothes a  
 more familiar sentiment. Nor, further,  
 are Nitzsch's arguments for his rendering  
 conclusive. For, (1) as to the passages  
 he alleges—in Od. 4. 239 the absence  
 of ᾧδε makes the whole difference; and  
 Od. 4. 204–206 τόσα εἶπες δὲ δὴ  
 πεπνυμένος ἀνὴρ | εἶποι καὶ βέβηκε, καὶ  
 δε προγενέστερος εἶη | τοῖον γὰρ καὶ  
 πατρός, δ καὶ πεπνυμένα βάσει—looks  
 equally both ways. But, (2) if we set  
 out the meaning of the two clauses and  
 fill in the second, we have no difficulty  
 in νεώτερον ἄνδρα, thus—'Thy manner  
 of speech is like his;—this is the first  
 approximation between the two men.  
 But, when the difference of age is  
 considered, there arises an approxima-  
 tion beyond this, which can only be  
 accounted for by the relationship  
 assumed to exist, i. e. (filling in the  
 second clause) 'You would not expect  
 a young man to speak so like his  
 elder, unless the two were father and  
 son.'

126. εἴως, 'all that while.' This

demonstrative use of the adverb is  
 commonly expressed by τίως, while  
 εἴως is generally appropriated to the  
 relational. But compare for a similar use  
 ὅτε μὲν, δε μὲν, etc. and Od. 2. 148.

127. ἀγορῇ . . βουλῇ. See on Od. 2. 7.  
 With δίχ' ἐβάζομεν Nitzsch compares  
 Hdt. 6. 109 τοῖσι στρατηγοῖσι ἐγίνοντο  
 δίχα αἰ γνώμαι.

128. ἐπὶ φρονὶ, the exact opposite of  
 ἀφρον. Cp. Od. 23. 12 ἀφρονα ποιῆσαι  
 καὶ ἐπὶ φρονά περ μάλ' ἔόντα.

129. φραζόμεθα, (imperf., as βάπτομεν,  
 sup.), 'devised how the very best success  
 might attend the Argives.' Cp. Od. 9.  
 420. With the neuter plural ἄριστα,  
 used as an abstract substantive, Ameis  
 compares ἴσα Od. 2. 203, χαλεπά 3.  
 151, χαρίεντα 8. 167, φικτά ibid. 299,  
 ἐσθλά 10. 523, πιστά 11. 456, δεικτά  
 16. 199, ἀληθέα 17. 15, ἀνεκτά 20.  
 223.

132. καὶ τότε. Here begins the  
 apodosis.

134. οἶτον, connected, like οἶμη, with  
 root *i*, as in *i*-έναι.

135. μῆνιος. The wrath of Athena  
 was immediately directed against the  
 Locrian Ajax for his outrage upon  
 Cassandra, and generally against the  
 Greek chieftains for leaving the insult  
 unpunished. See Od. 1. 327; Virg.  
 Aen. 1. 39, foll.

ἥ τ' ἔριν Ἀτρεΐδῃσι μετ' ἀμφοτέροισιν ἔθηκε.  
 τὼ δὲ καλεσσαμένῳ ἀγορὴν ἐς πάντας Ἀχαιοὺς,  
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐς ἥλιον καταδύντα,  
 οἱ δ' ἦλθον οἴῳ βεβαρηότες υἷες Ἀχαιῶν,  
 μῦθον μυθείσθην, τοῦ εἵνεκα λαὸν ἀγειραν. 140  
 ἔνθ' ἦ τοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς  
 νόστου μιμησέσθαι ἐπ' εὐρέα νῶτα θαλάσσης,  
 οὐδ' Ἀγαμέμνονι πάμπαν ἐήνδανε· βούλετο γάρ βα  
 λαὸν ἐρυκακέειν, ῥέξαι θ' ἱερὰς ἐκατόμβας,  
 ὥς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιοτο, 145  
 νήπιος, οὐδὲ τὸ ἦδη, δ οὐ πείσεσθαι ἔμελλεν·  
 οὐ γάρ τ' αἶψα θεῶν τρέπεται νῆος αἰὲν ἐόντων.  
 ὥς τὼ μὲν χαλεποῖσιν ἀμειβομένῳ ἐπέεσσιν  
 ἔστασαν· οἱ δ' ἀνόρουσαν ἐκνήμιδες Ἀχαιοὶ  
 ἡχῇ θεσπεσίῃ, δίχα δὲ σφισιν ἦνδανε βουλή. 150

136. μετ' Ἀτρεΐδῃσι, 'between the sons of Atreus.'

137. ἀγορὴν ἐς. With this compare μάχην ἐς Il. 15. 59, αἶριον ἐς Od. 7. 318.

138. μάψ, ἀτὰρ οὐ. The unseemliness consisted in summoning the assembly 'for sunset,' when under the circumstances men would be unfit for deliberation. The reaction from the toils of the war amid the temptations of a sacked city, implied in οἱ δ' ἦλθον οἴῳ βεβαρηότες, is touched on by Aeschylus (Agam. 330) τοὺς δ' αὖτε νυκτίπλεα γέρας ἐκ μάχης πόνος | νήσιν πρὸς ἀρίστοισιν ἄν' ἔχει πόλις τάσσει. The line οἱ δ' .. Ἀχαιῶν is parenthetical to the construction (which having set out with a participle has yet to be finished), but not to the sense; for the sense requires it, and requires it in this place.

139. βεβαρηότες from βαρέω, is used intransitively. In Plato (Symp. 203 B) we find βεβαρημένους.

142. Join νόστου ἐπ' εὐρέα νῶτα and compare νόστου γαίης φαίμεν Od. 5. 344, νόστον μνήσαι νῆας ἐπὶ γλαφυρὰς Il. 10. 509.

143. οὐ πάμπαν ἐήνδανε, 'did not at all please,' 'utterly failed to please.' πάμπαν, which is merely the reduplication of the neuter πᾶν, with the necessary assimilation, is used twenty-seven times in Homer with a direct negative.

Compare the use, in Plato especially, of οὐ πᾶν.

146. δ οὐ πείσεσθαι ἔμελλεν, 'that she had no thought of complying.' Cp. δ τι' οὐ πείσεσθαι δῖον Il. 1. 289.

150. θεσπεσίῃ. This epithet is more often applied to ἡχῇ than to any other word in Homer; analogous to this is its usage with λαχῇ, βοῇ, ἀλαλητός, ὄμαδος, with which it perhaps retains some colour of its etymology, viz. θεός and root σπω (see Curt. G. E. 230, 411), as if describing that which was uttered or might be uttered by a God. In Il. 2. 367 this primary meaning is fully kept in the use of θεσπεσίῃ absolutely, = 'by the will of heaven.' In the word θέσ-φατος, the signification 'uttered or ordained by heaven' is never lost; in its strengthened form δθέσφατος, properly 'ineffable,' *ne ab ipsis quidem Dis narrandum*, it has passed generally into an epithet, signifying 'marvellous,' 'strong,' or 'vast,' e.g. ἀθέσφατος οἶνος, γαῖα, ὄμβρος, etc. Similarly θεσπέσιος is used merely to express excellence, greatness, or completeness, as with λαῖλαψ, ὀδμή, ἀχλύς, νέφος, πλοῦτος, χάρις, ὄντος, χαλκός, αἰδῆς, φόβος, φύλα. As an epithet of ἄντρον, βηλός, and possibly of Σείρηνες (see Od. 12. 158), it seems to tend in the direction of its natural meaning 'sacred.'

νύκτα μὲν ἀέσαμεν χαλεπὰ φρεσὶν ὀρμαίνοντες  
 ἀλλήλοισ· ἐπὶ γὰρ Ζεὺς ἤρτυε πῆμα κακοῖο·  
 ἦῶθεν δ' οἱ μὲν νέας ἔλκομεν εἰς ἄλα δῖαν  
 κτήματά τ' ἐντιθέμεσθα βαθυζώνους τε γυναῖκας.  
 ἡμίσεες δ' ἄρα λαοὶ ἐρητύοντο μένοντες 155  
 αὐθι παρ' Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν·  
 ἡμίσεες δ' ἀναβάντες ἐλαύνομεν· αἱ δὲ μάλ' ὄκα  
 ἔπλεον, ἐστόρεσεν δὲ θεὸς μεγακήτεα πόντον.  
 ἐς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἱρὰ θεοῖσιν,  
 οἴκαδε ἴεμενοι· Ζεὺς δ' οὐ πῶ μήδετο νόστον, 160  
 σχέτλιος, ὅς ρ' ἔριν ὥρσε κακὴν ἐπὶ δεῦτερον αὐτῖς.

151. ἀέσαμεν] ἐν ταῖς χαριστέραις γέγραπται εἴασαμεν, ὅπερ ἰστὶν ἀπρακτον  
 ἀφήκαμεν Schol. E. H. M. Q. R. But compare Herodian on inf. 490 συνίστασθαι  
 τὸ δ' ἀλλαχοῦ δὲ, νύκτα μὲν ἀέσαμεν Schol. H. Q. 153. εἰς ἄλα δῖαν] γρ.  
 ἀμφελίσσας Schol. H.

151. ἀέσαμεν. This aorist form (generally with *ἀ*, but inf. 490 and in Od. 15. 40, 188 with *ἄ*) may be referred to *ἀημι*. From same root *ἀφ*, we get, by reduplication, *λαῶν* (*laŋw*), the aorist from which (without retaining reduplication) may be *ἄεσα*. The meaning of the word is 'rested,' whether the notion of sleep be included or not. Schol. E. H. M. Q. τὸ ἀέσαμεν οὐκ ἐκοιμήθημεν, ἀλλ' ἐπνεύσαμεν [αἱ ἀνεπνεύσαμεν]. λέγει δὲ καὶ ἀνάνευσιν τὴν μυκρὰν τῶν κακῶν παραμυθίαν (Il. 11. 801).

152. πῆμα κακοῖο. So πῆμα δύης Od. 14. 338, πῆμα τῆς ἀτης Soph. Aj. 363.

153. οἱ μὲν, 'some of us,' as opposed to ἡμίσεις δέ.

154. βαθυζώνους. The ζώνη or girdle rested on the hips (Od. 5. 231 περὶ δὲ ζώνην βάλετ' ἱεῖν), and was put on outside the robe. The folds of the upper part of the dress fell over the ζώνη and formed a κόλπος. βαθύκολπος (Il. 18. 122, 339; 24. 215) and βαθύζανος express the same fact, only as Damm says (Lex. Hom. s.v.) the one is *ab efficiētia*, the other *ab effectu*. Damm also shows that βαθύζανος, though applied in Homer to Trojans and Dardans, not to Greeks, does not, as some hold, denote barbarians; since we have h. Hom. Ven. 258 Νύμφαι βαθύκολποι, Pind. Ol. 3. 35

βαθύζανον Λήδης, Isth. 5. (6) 74 βαθύζανοι κόραι Μνημοσύνης, Pyth. 9. 2 βαθύζανους Χαρίτεσσιν, Aesch. S. c. T. (of the two Theban princesses) ἐρατῶν βαθυκόλων στηθείων. On Pind. Ol. 3. 35 Böckh writes, 'voce βαθύζανος cinctura non sub mammis, sed inferiori corporis parti aptata designatur, qua sinus vestimenti plenus et profundus redditur.' Compare the epithet ἄλκεσίπτελοι applied to Trojan women in Il. 6. 442; 7. 297; 22. 105.

157. ἐλαύνομεν, sc. νέας, resumed in αἱ δὲ μάλ' ὄκα.

158. μεγακήτεα, 'gulfy,' i.e. full of deep hollows (from κῆτος for κῆφος, root *κν*). It is used also as epithet of a ship, Il. 8. 222. See note on κητώεις, Od. 4. 1.

160. οἴκαδε ἴεμενοι. This desire explains the reason of their sacrificing to propitiate heaven.

161. σχέτλιος, from σχεῖν, according to Schol., who interprets by ὁ κατέχων ἐπίπολον τοῦ θυμοῦ. Rather from ἐχέσθαι, or σχέσθαι, meaning 'holding out' or 'self-restraint,' something the opposite of 'self-sparing.' Cp. Lat. *improbus*. Render, 'hard.'

ἐπι. Bekk. and most modern editors write this with anastrophe of accent. It does not seem absolutely necessary to do so. Any how, ἐπι is adverbial to ὥρσε, 'sent upon us disastrous strife.'

οὶ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας  
 ἀμφ' Ὀδυσῆα ἀνακτα δαΐφρονα, ποικιλομήτην,  
 αὐτὶς ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι ἦρα φέροντες·  
 αὐτὰρ ἐγὼ σὺν νηυσὶν ἀολλέσιν, αἷ μοι ἔποντο, 165  
 φεῦγον, ἐπεὶ γίγνωσκον δὲ δὴ κακὰ μήδετο δαίμων.  
 φεῦγε δὲ Τυδείος υἱὸς ἀρήιος, ὥρσε δ' ἐταίρους.  
 ὁψέ δὲ δὴ μετὰ νῶϊ κίε ξανθὸς Μενέλαος,  
 ἐν Λέσβῳ δ' ἔκειχεν δολιχὸν πλῆον ὀρμαίνοντας,

Cp. inf. 176; 5. 369; II. 9. 539.

δυνήτερον αὐτὶς occurs again Od. 9. 354; 19. 65; 22. 69; II. 1. 513.

162. Join οὐ μὲν ἀμφ' Ὀδυσῆα, ἀποστρέψαντες, νέας ἔβαν. For this absolute use of βαίνω see Od. 24. 301 οὐ δ' ἐκβήσαντες ἔβησαν. With the phrase οὐ ἀμφ' Ὀδυσῆα, signifying 'Odysseus and his comrades,' cp. Od. 22. 281 τοὶ δ' ἀμφ' Ὀδυσῆα. Also II. 2. 445; 3. 146; 6. 436; 9. 81; 15. 301.

162. ἀμφιελίσσας. As Κίλιξ gives a feminine form Κίλισσα, we may refer ἀμφιέλισσα to an ideal form ἀμφιέλις, signifying 'curved on both sides,' i.e. with curved sides; a picturesque epithet of a ship. The commoner rendering is 'rowed on either side,' or 'swaying from side to side.'

164. ἐπ' ἦρα φέροντες. Buttm. is in the main right in his view of this phrase. To suppose a tmesis of a compound adjective ἐπιήρα would be monstrous. Yet such must have been the view of Aristarchus, at least on the present passage and on Od. 16. 375; 18. 56. For, says Herodian on II. 1. 572, Ἀριστάρχου ἐπ' ἐν κατ' ὁρθὴν σημασίαν τὸ ἐπιήρα, καὶ ἐπεκράτησεν ἡ Ἀριστάρχου παῖτοι λόγον οὐκ ἔχουσα. The question that remains is whether we are to suppose ἐπὶ to stand in composition with a previously consolidated phrase or quasi-compound ἦρα-φέρειν, or with φέρειν simply, ἦρα being subjoined. Buttm. remarks that the word ἐπιφέρειν exists in Homer, in tmesis, II. 8. 516 Τρωσὶν ἐπ' ἱπποδάμοισι φέρειν πολὺδακρυν Ἄρηα. But it should be added that a hostile sense seems to underlie it. On the other hand, inasmuch as we never find any form of the simple ἦρα otherwise than in the phrase ἦρα φέρειν, and as we do find both ἦρα φέρειν and ἐπὶ ἦρα φέρειν we may conclude with

Buttm. that ἐπὶ is compounded with the previously consolidated phrase ἦρα-φέρειν. Buttm. agrees with Herodian in regarding ἦρα as the accusative from a supposed nominative ἦρ = χάρις, while Aristarch. took it as accusative plural from an adjective ἦρος. The connection of ἦρα with root ἄρ as in ἄρμενος, etc., is the simplest etymology that has been proposed. Ahrens refers it to a root form *sare*, ἑρφ, and connects it with the Latin *servire*.

165. ἀολλέων, root *fel*, from which come εἶλω and εἰλέω (cp. ἐόλητο) to 'squeeze,' or 'press.' The *a* may either be merely prosthetic, or softened from *d* in the sense of 'together.' At any rate ἀολλέε means 'crowded together.'

168. ὁψέ = not only 'late in the day,' but (as here) 'after a long interval,' thus in Od. 4. 704-706 it is contrasted with δὴν. δὴν δὲ μὲν ἀμφασίῃ ἐπέων λάβε. ὁψέ δὲ δὴ μὲν ἔπεισιν ἀμειβομένη προσέειπε.

μετὰ νῶϊ, 'to join us,' sc. Diomedes and me.

169. ἐν Λέσβῳ. The first day's sail was to Tenedos (159); the second to Lesbos; the third to Geraestus (177); which corresponds with the statement in 180 τέτρατον ἡμῶν ἔην. The δολιχὸς πλῆος is the passage straight across the Aegean (πέλαγος μέσον εἰς Εὐβοίαν τέμνειν); which was shorter than going round by the islands, but involved a longer run without touching at any port. Nitzsch remarks upon this, that the Achaeans, in seamanship, were behind Phoenicians, Taphians, and Cretans. They were 'pondering about the long sea-voyage,' namely, whether to adopt it or not: whether they should take a course sea-ward of Chios, etc., or inside Chios. Geraestus, the extreme

ἡ καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης, 170  
 νήσου ἐπὶ Ψυρίης, αὐτὴν ἐπ' ἀριστέρ' ἔχοντες,  
 ἥ ὑπένερθε Χίοιο, παρ' ἡνεμόντα Μίμαντα.  
 ἤτεομεν δὲ θεὸν φῆναι τέρας· αὐτὰρ δ' ὃ γ' ἡμῖν  
 δείξε, καὶ ἡνώγει πέλαγος μέσον εἰς Εὐβοίαν  
 τέμνειν, ὅφρα τάχιστα ὑπὲκ κακότητα φύγοιμεν. 175  
 ὦρτο δ' ἐπὶ λιγυρῷ οὖρος ἀήμεναι· αἶ δὲ μάλ' ὦκα  
 ἰχθυόεντα κέλευθα διέδραμον, ἐς δὲ Γεραιστὸν

175. *ἐπὶ*] La Roche (Hom. Text. 200) writes *ὑπ' ἐκ* and similarly *ἀπὸ πρό, διὰ πρό, περὶ πρό*, leaving *παρέξ* as an exception.

south point of Euboea, lay south-west of Lesbos, at a distance of some 150 miles, and the straight course to it would lie a good way to the north-west of Chios, but would pass as close as possible to the north-west coast of Psyria. ἐπὶ Ψυρίης must not be rendered 'in the direction of Psyria,' on the analogy of ἐπ' οἴκον, for this meaning is not so old as Homer. Translate, 'close by the island of Psyria, having the island itself on our left;' the word αὐτὴν being thus emphatic, showing that they were not merely to pass 'within sight of it.' The Scholl. seem to have been uncertain whether αὐτὴν referred to Ψυρίην or Χίον. We must suppose ἡ Ψυρία to have been the oldest name of the island, (unless we take Ψυρίης as the genitive of the adjective agreeing with νήσου,) as we find ζευυρία for ζήφυρος Od. 7. 119. In Strabo, 14. 645, the name given is τὰ Ψύρα, νήσοι ἀπὸ πεντήκοντα σταδίων τῆς Ἀκραι (sc. Μελαίνης in Chios), ἰσηλῇ, πόλιν δμῶννυμον ἔχουσα· κύκλος δὲ τῆς νήσου τετταράκοντα σταδίων. The change from Ψυρία to [τὰ] Ψύρα may be compared with that from Συρία (Od. 15. 403) to Σύρα Diog. Laert. 1. 113. Modern travellers give the circumference of the island as eighteen miles, and its distance from Chios 20. Its present name is Psara, or, as the Turks pronounce it, Ipsara. The alternative course lay first south, between Chios and the peninsula of Erythrae, 'past the gusty Mimas' (a mountain-chain, properly an off-shoot of Tmolus, that traverses the peninsula from north to south), and then westward, by short voyages from Cyclad to Cyclad, till they made

Euboea. The meaning of ὑπένερθε depends upon that assigned to καθύπερθε. Cp. Il. 24. 545, where, with reference to the situation of Troy, we read ὅσσον Λέσβος ἄνω, Μάκαρος ἔδος, ἐντὸς ἐίργει, καὶ Φρυγίῃ καθύπερθε καὶ Ἑλλησποντος ἀπείρων. This must allude to the northerly position of Phrygia. See also Hdt. 4. 7 τὰ δὲ κατ' ὑπερθε (sc. τῆς Σευθικῆς) πρὸς βορρην λέγουσι ἀνεμον τῶν ὑπεροίκων τῆς χώρας οὐκ οἶα τε εἶναι ἐπὶ προσωτέρω ὄραν. The four points of the compass are thus given by Hdt. 1. 142 οὔτε τὰ ἄνω χωρία οὔτε τὰ κάτω οὔτε τὰ πρὸς τὴν ἡῶ οὔτε τὰ πρὸς τὴν ἐσπέρην. But καθύπερθε may also be used to denote the country inland.

170. παιπαλοέσσης. This adjective is connected with πᾶλλω, a reduplicated form of which is παι-πᾶλλω (cp. δαι-δάλλω, from root δαλ, and μαι-μάω from root μα). The word describes the rugged lines of upheaved rock on the Chian coast. The form of adjective must come directly from some noun such as παῖπαλον. Others refer παιπαλόεις to a root παλ, 'to rub'; cp. παλ-ει, παῖπᾶλη.

177. ἰχθυόεντα. Most modern commentators render this 'monster-teeming deep.' Cp. Horace Od. 4. 14. 47 'beluosus Oceanus.' However much a fish-diet might have been admired in later days (on which subject consult Athenaeus, bb. 7 and 8), fish generally formed no part of human food in heroic times, except under pressure of hunger. Cp. Od. 12. 331 ἄγρην ἐφέπεσκον ἀνάγκη | ἰχθύες... γραμπτοῖς ἀγκιστροῖσιν ἔτειρε δὲ γαστέρα λιμός. Fish, it is true, were often reckoned with the beasts of prey, cp. Il. 24. 82 ἰχθύες ὠμησται, Aj. 1297

ἐννύχιαι κατάγοντο· Ποσειδάωνι δὲ ταύρων  
 πόλλ' ἐπὶ μῆρ' ἔθεμεν, πέλαγος μέγα μετρήσαντες·  
 τέτρατον ἡμαρ ἔην, ὅτ' ἐν Ἀργεῖ νῆας ἔισας 180  
 Τυδείδω ἔταροι Διομήδεος ἵπποδάμοιο  
 ἴστασαν· αὐτὰρ ἐγὼ γε Πύλονδ' ἔχον, οὐδέ ποτ' ἔσβη  
 οὔρος, ἐπειδὴ πρῶτα θεὸς προέηκεν ἀῆναι.  
 ὦς ἦλθον, φίλε τέκνον, ἀπευθής, οὐδέ τι οἶδα  
 κείνων, οἳ τ' ἐσάωθεν Ἀχαιῶν οἳ τ' ἀπόλοντο. 185  
 ὅσσα δ' ἐνὶ μεγάροισι καθήμενος ἡμετέροισι  
 πύθομαι, ἣ θέμις ἐστὶ, δαήσεται, οὐδέ σε κεύσω.  
 εὖ μὲν Μυρμιδόνας φάσ' ἐλθέμεν ἐγχεσιμῶρους,

178. ἐννύχιαι] ἐννύχιοι Rhianus, Schol. H. 182. ἴστασαν] So Cod. Hamb. for the ordinary ἴστασαν, which is generally regarded as equivalent to ἔστησαν (from ἔστησα). Three MSS. give ἴστασαν. Bekker retains ἴστασαν as the Aristarchean reading; cp. Il. 12. 56. In Od. 8. 435; 18. 307; Il. 2. 525; 18. 346 the best MSS. give ἴστασαν.

ἔφηκεν ἑλλοῖς ἰχθύσιν διαφθοράν. But it must be remembered that ἰχθυόεις is used as the epithet of the river Hyllus, in Il. 20. 392; and, in a list of some of the blessings of life in Od. 19. 113, we have θάλασσα δὲ παρέχει ἰχθύς | ἐξ εὐη-  
 γεσίης.

178. ἐννύχιαι. Not as Eustath. διὰ μᾶς νυκτός, but 'in the night,' as ἐνδίοις = 'in the full day.'

179. Join ἐπὶ... ἔθεμεν = 'laid on his altar.'

With πέλαγος μετρήσαντες compare Virg. Georg. 4. 388 'magnum curru aequor metitur,' Ov. Met. 9. 447 'celerique carina Aegaeas metiris aquas.' There was a temple of Poseidon on Geraestus, ἔχει δ' ἱερὸν Ποσειδῶνος ἐπιστημότατον τῶν ταύτη καὶ κατοικίαν ἀξιόλογον Strabo 10. 1.

182. ἔχον, 'held on for Pylos.' The object of ἔχον would be νῆας. This use of ἔχειν for the progress of a voyage is the same with which we are familiar in σχεῖν as expressing the end of it.

183. ἐπευθῆ = ex quo.

184. ἀπευθής, which in sup. 88 is used passively, is here active = 'without getting tidings.'

185. κείνων, refers to those who remained behind in Troy (sup. 155), and those in company with Odysseus who turned back (162); for Nestor must

have known something of the fate of those who started with him; at any rate, until they separated.

κείνων depends upon οἳ τε, οἳ τε, which words are used here disjunctively; as τε... καὶ are sometimes used after verbs of knowing; cp. Od. 16. 316 δεδάσθαι... αἱ τὲ σ' ἀτιμάζουσι καὶ αἱ νηλιτεῖς εἰσὶ, 17. 487 ἀνθρώπων ἔβριμ τε καὶ εὐνομήνῃ ἐφορῶντες, 18. 228 ἔασσα, ἔσθλά τε καὶ τὰ χεῖρα, Aesch. Ag. 807 γνῶσκει τὸν τε δίκαιον καὶ τὸν ἀδικῶν κ.τ.λ.

187. πύθομαι. See on sup. 87.

ἣ θέμις, sup. 45.

188. ἐγχεσιμῶρους. The etymological connection of the second element in this word has always been matter of doubt. Compare with it λόμαρος Il. 4. 242, ἑλακόμαρος Od. 14. 29, and σινάμαρος Hdt. 5. 92. Eustath. offers two suggestions, οἳ περὶ ἐγχεῖ μεμορημένοι, ὅ ἐστι κακοπαθοῦντες (but which he would have better explained as meaning, 'having their part and lot in the use of the spear'); and again, ὡς ὅραν ἔχοντες τῶν ἐγχεῶν, πλεονασμῷ τοῦ μ, which is of course impossible. Others referred the termination to μαρός, as if 'raging wildly with the spear,' or to μῶλον, with an interchange of λ and ρ, compare μῶλον Ἄρμος Il. 2. 401. Of modern philologists, Döderl. assigns it to a root μα, seen in μαι-μά-ω, etc. and with the form



οὓς ἀγ' Ἀχιλλῆος μεγαθύμου φαίδιμος υἷδς,  
 εὖ δὲ Φιλοκτήτην, Ποιάντιον ἀγλαὸν υἱόν. 190  
 πάντας δ' Ἰδομενεὺς Κρήτην εἰσῆγάγ' ἐταίρους,  
 οἳ φύγον ἐκ πολέμου, πόντος δέ οἱ οὐ τιν' ἀπήυρα.  
 Ἀτρεΐδην δὲ καὶ αὐτοὶ ἀκούετε νῆσφιν ἐόντες,  
 ὥς τ' ἦλθ' ὥς τ' Αἴγισθος ἐμήσατο λυγρὸν δλεθρον.  
 ἀλλ' ἦ τοι κείνος μὲν ἐπισμυγερῶς ἀπέτισεν 195  
 ὥς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι  
 ἀνδρὸς, ἐπεὶ καὶ κείνος ἐτίσατο πατροφονῆα,  
 Αἴγισθον δολομήτιν, δ' οἱ πατέρα κλυτὸν ἔκτα.  
 [καὶ σὺ, φίλος, μάλα γάρ σ' ὀρώω καλὸν τε μέγαν τε,  
 ἄλκιμος ἔσθ', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.] 200  
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδδα·  
 ὦ Νέστορ Νηληιάδῃ, μέγα κῦδος Ἀχαιῶν,  
 καὶ λίην κείνος μὲν ἐτίσατο, καὶ οἱ Ἀχαιοὶ

198. δ' οἱ] See on Od. i. 300.

199, 200.] καὶ παρὰ Ἀριστοφάνει προηθετοῦντο  
 ὅττι οἱ δύο στίχοι. ἐκ γὰρ τοῦ λόγου τῆς Ἀθηνᾶς (Od. i. 301) μετληχθήσαν ἐνθάδε  
 Schol. H. M. Q.

he compares θεῶν from θεάομαι. Göbel, whom Ameis follows, connects it with root *μαρ* (compare *μαρμαίρω*), in the sense of 'brilliant,' 'excelling,' while Curtius, Gk. Etym. 296, refers it to root *μερ*, as in *μερμερίζω*, the sense being parallel to that of the derivatives of *φρην*, e.g. *μελίφρων*, *δαίφρων*. For the change from *ε* to *ω* we may compare *φῶρ* from *φερ*, *δῶμα* from *δεμ*.

189. υἷδς, sc. Neoptolemus.

190. Ποιάντιον, 'of Poas.' This method of expressing the patronymic is quoted as among the Homeric Aeolisms. 'Patronymica in -ιδης et -ιων cadentia aliena fere sunt ab Aeolicis sermonis consuetudine. Eorum loco Aeoles uti solent adiectivis possessivis in -ιος terminatis, sicut Romani in nominibus gentilicis. Eiusmodi patronymica ita Homerus in usum suum convertit, ut plerumque cum nomine υἷδς coniuncta genitivi quasi munere fungantur. Exempla affero Ποιάντιος υἷδς Od. 3. 190; Τελαμάνιος Αἴας Il. 2. 528; Σθένελος Καπαρίας υἷδς Il. 4. 367.' Theod. Ameis de Aeolism. Homer. p. 54. Compare also γαίηων υἷδς Od. 7. 324, Νηληϊφ υἷδς Il. 2. 20.

193. καὶ αὐτοί, 'even ye yourselves;'

to which is appended the concessive participial clause, νῆσφιν ἐόντες, 'though living far away.' Others join καὶ directly with ἐόντες, or at least, as Nitzsch, extend the force of it to the participle. ἀκούετε. See on sup. 87.

194. ὥς τ' . . ὥς τ'. This use of the double *τε* expresses the rapid succession, almost the contemporaneity of the two actions. Cp. Od. 6. 321 δύσετό τ' ἥελιος, καὶ τοὶ κλυτὸν ὄλσος ἔκοντο.

195. ἐπισμυγερῶς. Düntzer with Schol. refers this to a verb *σμίγειν* = *σμίχειν*, 'to destroy': *σμυγερῶς* seems however related to *μογερῶς* as *σμικρῶς* to *μικρῶς*, with the Aeolic interchange of *o* and *u* compare *ὄνομα* and *δυνμα*, *ἀγορή* and *ἀγρη*.

196. ὥς ἀγαθόν, 'How good a thing it is!' This is better and simpler than to accent *ὤς*. λιπέσθαι, 'should remain behind,' in neuter sense, as Il. 5. 154 υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ πτεέεσσιν λιπέσθαι. Bothe gives the force of καὶ παῖδα by the paraphrase 'beatum praedicat virum qui non solum opes reliquerit, sed etiam filium, qui illas tueatur et perniciem avertat.'

203. κείνος = Orestes.

οἴσουσι κλέος εὐρὺ καὶ ἔσσομένοισι πυθέσθαι.  
 αἱ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν περιθίειν, 205  
 τίσασθαι μνηστῆρας ὑπερβασίης ἀλεγεινῆς,  
 οἳ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανώνονται.  
 ἀλλ' οὗ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὄλβον,  
 πατρί τ' ἐμῷ καὶ ἐμοί· νῦν δὲ χρὴ τετλάμεν ἔμψης.  
 Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ· 210  
 'ὦ φίλ', ἐπεὶ δὴ ταῦτά μ' ἀνέμνησας καὶ ἔειπες,  
 φασὶ μνηστῆρας σῆς μητέρος εἵνεκα πολλοὺς  
 ἐν μεγάροις, ἀέκητι σέθεν, κακὰ μηχανάσθαι.

204. *ἔσσομένοισι πυθέσθαι*] So Wolf from Eustath., followed by most modern editors. La Roche prefers to retain the reading of the MSS. *ἔσσομένοισιν δοῖν*. See note below. 205. *περιθίειν*] So Baumelein from Schol. Harl. for the common *παρὰθίειν*. 209.] *περιττός* ἀρκεῖ γὰρ δὲ πρὸ αὐτοῦ Schol. H.

204. Join οἴσουσι εὐρὺ, 'shall spread far and wide.'

*ἔσσομένοισι πυθέσθαι*, 'for men that shall hereafter be born, that they may hear of it.' Most modern editors, with the exception of La Roche, accept this reading, which Wolf introduced from Eustath. For the formula cp. Od. 11. 76; 21. 255; 24. 433; Il. 2. 119; 22. 305. There is sufficient analogy for the reading of the MSS. *καὶ ἔσσομένοισιν δοῖν*, e.g. Od. 8. 579; 24. 197. Nitzsch declares in favour of *πυθέσθαι* because the infinitive is better suited than the noun to introduce a new stage in the thought. *πυθέσθαι*, he remarks, refers to the whole sentence, and *δοῖν* must needs be limited to a mere apposition to κλέος. But this is hardly accurate, as κλέος may well serve to express the approval of the then present generation, and *δοῖν* the praise of posterity.

205. αἱ γάρ. This wish is in response to the allusion Nestor makes to the circumstances of Telemachus in the five [? three] last lines of his speech, 196-200 [?—198].

*τοσσήνδε* and not *τοσαύτην* is used, because Telemachus means 'so great now, and in my person.' So Aesch. Agam. 520 *φαιδροῖσι τοισὶ δμμασι*, 'with eyes now as bright;' ib. 1396 *τάδ' ἂν δικαίως ᾔην*, 'libation by me would have been fitting.' The correlative clause to *τοσ-*

*σῆνδε* would be *ὅσην Ὀρέστης εἶχε*, and not *τίσασθαι* κ.τ.λ. which is epexegetic of *δύναμιν*, sc. 'power, so as to avenge.'

*περιθίειν*. For the metaphor, Ameis compares *ἐπειμῖνος ἀλκὴν* Od. 9. 214, *δύσσει ἀλκὴν* Il. 9. 231, *μῆνος ἀμφιβαλόντες* Il. 17. 742, *περιέθηκε τὸ κράτος* Hdt. 1. 129. Cp. also Thuc. 6. 89 *ἐμοὶ δὲ ἀτιμίαν περιέθετε*. Translate, 'invest me with power as great as his.'

206. *τίσασθαι μνηστῆρας ὑπερβασίης*. This construction with *τίσασθαι* occurs again only in Il. 3. 366; (compare *τῶν μ' ἀποτινύμενοι* Od. 2. 73). The common constructions are *τίσασθαι τινα* Od. 9. 479 etc., *τίσασθαι τι* Od. 20. 169; Il. 2. 356, and *τίσασθαι τινά τι* only in Il. 15. 116.

208. ἀλλ' οὐ μοι .. ἐμοί. See Aulin, de usu epexegetis apud Hom. (Upsaliae, 1858) p. 10 'ubi epexegetis ita ponitur ut quis corrigat quod iam dictum est, ad hanc rem significandam formula qualis est *μὲν οὖν* multo in usu apud Atticos est: ut Aesch. Eum. 38 *δείσασα γὰρ γράυε οὐδὲν, ἀντίπαις μὲν οὖν*. Quam eandem vim apud Homerum habet nuda appositio. Ut Od. 3. 208 *οὐ μοι .. πατρί τ' ἐμῷ καὶ ἐμοί*, Od. 11. 601 *εἰσενόησα βίην Ἑρακλεΐην, εἰδωλον*.' It seems however at least as simple to take the first *μοι* as a purely ethical dative = 'I would have you know,' or some such phrase.

εἰπέ μοι ἥ ἐκὼν ὑποδάμνασαι, ἦ σέ γε λαοὶ

214. εἰπέ μοι .. ὁμῆ. Here ὑποδάμνασαι is semi-middle in sense; literally, 'allowest thyself to be enthralled:' see on Od. 2. 33. The two conditions contrasted by ἥ .. ἦ are those of submission in the presence of available help, and submission in the consciousness of having alienated the people, and so having no ally to whom to turn.

By the words ἐπισπόμενοι θεοῦ ὁμῆ no explicit divine communication by oracle or sign is meant, any more than by ὅσαν ἀκούσῃς ἐκ Διὸς Od. 1. 282. Nitzsch however, who takes ὅσαν ἐκ Διὸς in that passage to mean a rumour of untraced origin, here deserts that line of interpretation, and with Eustath. and others finds a reference to setting aside a king under sanction of an oracle or an omen. But against this view, (1) we find very scanty attestation of the existence of such a practice at all. In the only case alleged from Homer, Od. 16. 402, the suitors' desire for a sign to countenance their murderous intentions against Telemachus merely exemplifies the common phenomenon of wickedness leaning upon superstition. And (2) dislike of a king, or even murmuring against him, is not equivalent to setting him aside, and, surely would not in any case wait for a divine sanction. (Of the Trojans' feeling towards Paris it is said, Il. 3. 454 ἴσον γὰρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ). Mark that the aorist ἐπισπόμενοι shows that obedience has been already given to the θεοῦ ὁμῆ, whatever that may mean. As then ὅσα ἐκ Διὸς is a primitive description of a rumour, not referable to a human source; in like manner a primitive age would regard a feeling, the grounds of which are not consciously realized, as a kind of inspiration, where one might perhaps talk of it as a hidden impulse. It is not difficult to illustrate this notion of θεοῦ ὁμῆ in the sense of such an impulse, cp. Virg. Aen. 9. 183. When Hera, anxious for Achilles' safety, has proposed, (Il. 20. 120) ἦ τις ἐπειτα καὶ ἡμῶν Ἀχιλλῆϊ | παρταίῃ, δοίῃ δὲ κράτος μέγα, μηδὲ τι θυμοῦ | δευέσθω, she presently alludes to this secret inspiration of courage in the

words (129) εἰ δ' Ἀχιλεὺς σὺ ταῦτα θεῶν ἐκ πένεσται ὁμῆς. Again in Il. 2. 41 θείῃ δὲ μιν ἀμφέχοντ' ὁμῆ is the description of a man waking after a dream, when he is unconscious of the dream itself, but the state of feeling infused by the dream remains. In Od. 9. 339 ἦ τι δισάμενος ἦ καὶ θεὸς ὦς ἐκέλευσε—'whether upon some thought of his own (cp. Od. 3. 26; 7. 263) or because a god so commanded him'—means, in the latter part, no more than, 'by some unaccountable impulse.' Cp. Od. 12. 38 σὺ δ' ἀκούσων | ὥς τοι ἔγων ἔρεω, μῆσει δέ σε καὶ θεὸς αὐτός, where Circe prefaces her sketch of the adventures through which Odysseus is to pass with the remark that, as the events arrive, her descriptions of them will come back to him; of which 'law of association' Homer has no other account to give than μῆσει σε θεὸς αὐτός. And once more, when Eumaeus says of the suitors, Od. 14. 89, οἷδε δὲ καὶ τι ἴασσι, θεοῦ δὲ τιν' ἔκλυον αὐτῶν, | κείνου λυγρὸν ὄλεθρον, he cannot mean an oracle (which they would have made as widely known as possible), nor yet an omen (for the word is inappropriate), but a presentiment originating in themselves. We have seen how the name of 'divine voice' is given to an instinctive feeling or hidden impulse. And bodies of men so acted upon might, even more naturally than individuals, be spoken of as 'following a divine voice.' Nothing so baffles the attempt to trace it, or to explain it, as the unspoken, contagious, unanimous sentiment of a multitude. And of this, the preceding line suggests a pre-eminently striking instance, and one thoroughly characteristic of heroic times,—when both love and hatred were strong—hatred entertained by a nation towards its prince, not indeed breaking out into rebellion, but stifling all the impulses of loyalty.

ὁμῆ, from root *few*, (compare *ὤ* with stem *ὄν*), gains its form by the effect of the inserted nasal in aspirating the tenuis, compare *ἐγγος* from root *ak*. Ameis refers the word to root *pha* = 'show' with prefixed *ana*.

- ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὁμφῇ. 215  
 τίς δ' οἶδ' εἴ κέ ποτέ σφι βίας ἀποτίσεται ἐλθὼν,  
 ἣ δ' γε μούνος ἐὼν, ἣ καὶ σύμπαντες Ἀχαιοί;  
 εἰ γάρ σ' ὥς ἐθέλοι φιλέειν γλαυκῶπις Ἀθήνη  
 ὥς τὸτ' Ὀδυσσῆος περικήδετο κυδαλίμοιο  
 δῆμψ' ἐνὶ Τρώων, ὅθι πάσχομεν ἀλγέ' Ἀχαιοί— 220  
 οὐ γάρ πω ἴδον ὦδε θεοὺς ἀναφανδὰ φιλεῦντας  
 ὥς κείνψ' ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη—  
 εἴ σ' οὕτως ἐθέλοι φιλέειν κήδοιτό τε θυμῷ,  
 τῷ κέν τις κείνων γε καὶ ἐκλεάθοιτο γάμοιο.'  
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦυδα· 225  
 'ὦ γέρον, οὐ πω τοῦτο ἔπος τελέεσθαι οἶω·  
 λίην γὰρ μέγα εἶπες· ἄγῃ μ' ἔχει. οὐκ ἂν ἐμοί γε  
 ἐλπομένψ' τὰ γένοιτ', οὐδ' εἰ θεοὶ ὥς ἐθέλοιν.'  
 Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 'Τηλέμαχε, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 230  
 ρεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαῶσαι.

216. ἀποτίσεται] Zenodotus γράφει 'ἀποτίσαι,' καὶ τὸ ἐξῆς 'ἣ σὺ γε μούνος' Schol. H. This seems to imply that he retained vv. 199, 200. 230. Τηλέμαχε] A few MSS. give Τηλέμαχος. Zenodot. altered the whole line, reading, 'Τηλέμαχ' ἡφαγόρη, μέγα νῆπιε, ποῖον εἶπες;' but there is abundant authority for the lengthening of the final ε. Cp. Od. 3. 41; 4. 685; 5. 415; 6. 151; 8. 434; 10. 42; 12. 396, etc. See Ameis, ad loc. Zenodotus omits v. 231. 231. θεός γ'] Some edd. read θεός κ', but the simple potential optative is quite appropriate. Cp. inf. 319; Od. 1. 47; Il. 10. 556.

216. σφι, 'on them,' sc. μνηστήρσι.  
 βίας, accusative plural = 'violence;' the singular βίη = 'might,' thus reversing the signification of *vis*, *vires* in Latin.

217. δ' γε, here used with its characteristic force, resuming the original subject of the sentence. Cp. Il. 6. 192 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν, Il. 5. 672 μερμήριζε δ' ἔπειτα... ἣ προτέρω Διὸς υἱὸν... δαίκοιο, | ἣ δ' γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο. Cp. Il. 1. 485; Od. 4. 821; Hdt. 2. 173 οὕτω δὲ καὶ ἀνθρώπου κατὰ-στασις· εἰ ἐθέλοι κατεσπουδάσθαι αἰεὶ μηδὲ ἐς παγρῖν τὸ μέρος ἑαυτὸν ἀνίειναι, λάθοι ἂν ἦτοι μανείη, ἣ γὰρ ἀπόπληκτος γενόμενος. See Od. 2. 327.

218. εἰ γάρ. The wish expressed by this protasis is resumed at 224 inf. in the words εἰ σ' οὕτως foll.

222. ὥς κείνψ'.. Ἀθήνη. More at length in Il. 23. 782 θεὸς.. ἣ τὸ πάρος περ | μήτηρ δὲ Ὀδυσσῆ παρίσταται ἡδ' ἐπαρήγει.

224. τίς = 'many an one.'  
 καὶ ἐκλεάθοιτο, i.e. not merely repent of or foreclose his wooing, but 'actually forget' it, sc. in death, 'where all things are forgotten.'

227. λίην... θέλω, 'for thou hast spoken of a very hard thing: I am all amazed at it. Never within my hopes could this be done, not even if the gods determined it so.' οὐκ... γένοιτο, literally, 'not to me at least hoping it;' so ἐμοὶ δέ κεν ἀσμένῃ εἴη Il. 14. 108. For μέγα see on infra 261.

231. ρεῖα... σαῶσαι. Nitzsch shows that τηλόθεν cannot be referred to θεός, in the sense of Aesch. Eum. 297 κλυεῖ

βουλοίμην δ' ἂν ἐγὼ γε καὶ ἄλγεα πολλὰ μογήσας  
οἰκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἡμᾶρ ἰδέσθαι,  
ἣ ἐλθὼν ἀπολέσθαι ἐφέστιος, ὥς Ἀγαμέμνων  
ᾤλεθ' ὑπ' Αἰγίσθοιο δόλφ καὶ ἧς ἀλόχοιο. 235  
ἀλλ' ἦ τοι θάνατον μὲν ὁμοῖον οὐδὲ θεοὶ περ  
καὶ φίλφ ἀνδρὶ δύνανται ἀλαλκόμεν, ὅππότε κεν δῇ  
μοῖρ' ὅλοη καθέλῃσι τανηλεγέος θανάτοιο.'

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠύδα·  
'Μέντορ, μηκέτι ταῦτα λεγόμεθα κηδόμενοι περ' 240  
κείνφ δ' οὐκέτι νόστος ἐτήτυμος, ἀλλὰ οἱ ἥδη

232-238.] ἀθετοῦνται Schol. E. H. M. Q. R. This objection seems to be made without good reason. The first four lines are rejected as standing οὐκ ἀκολουθοῦσι τοῖς προκειμένοις, the latter three because they seem to contradict the words βεῖα σάωσαι. But all that is here said is that the god's help must end when the hour of death is come. 241, 242.] ὀβελίζονται δύο Schol. H. M. Q. R.

δὲ καὶ πρόσθεν ἂν θεός, or of Il. 16. 514 κλυθί, ἀναξ, δε που Λυκίη ἐν πῖονι δῆμψ | εἰς, ἣ ἐν Τροίῃ δύνασαι δὲ σὺ πάντοσ' ἀκούειν | ἀνέρι κηδομένφ, inasmuch as (1) the question here is not of hearing, but of helping; nor is it the manner of the Homeric gods to help without being present; and, (2) whereas Telemachus' difficulty was to conceive that the gods would or could bring his father home after so long an absence, and from some unknown place, it would be no answer to him to say that a god can help without personal presence. But, proceeding on this view as the certain basis of interpretation, we come upon two possible ways of constructing the words. Either we may bring this passage into accordance with Od. 6. 312 νόστιμον ἡμᾶρ ἴδθαι | χαίρων καρπαλίμωι, εἰ καὶ μάλα τηλόθεν ἐστίν, and 7. 193 ἦν πατρίδα γαῖαν ἱεῖται | χαίρων καρπαλίμωι, εἰ καὶ μάλα τηλόθεν ἐστίν, thus joining τηλόθεν with ἄνδρα in the sense, 'if he is far from home.' In this case τηλόθεν would stand elliptically as an attribute of a noun, cp. Od. 1. 434 ἄμα = 'going with him;' 2. 867 κατὰ ὀπίσσω, 'evil to be wrought presently.' Or, following Nitzsch, we may, more simply, translate, 'can bring a man safe home even from a great distance;' joining, in fact, τηλόθεν with σάωσαι, as in Od. 21. 309 ἔρθεν δ' οὐ τι σάωσαι. Cp. Od. 5. 452

τὸν δ' ἐσάωσεν ἐς ποταμοῦ προχοάς, Il. 5. 224 νῶϊ πόλινδε σάωσεν, and Eur. Hel. 778 σωθεῖς δ' ἐκείθεν.

232. βουλοίμην. The emphasis is on ἄλγεα πολλὰ μογήσας. I would rather go through my portion of misery before reaching home, than get home at once and be thereupon murdered. For βοῦλεσθαι followed by ἣ cp. Od. 11. 488; 12. 350; 16. 106; 17. 81, 404; 20. 316; Il. 1. 112, 117; 3. 41; 11. 319; 17. 331; 23. 594.

235. ὑπ' Αἰγίσθοιο. The preposition governs both the genitives, δόλφ being added as a circumstantial dative.

236. ὁμοῖον, 'common to all;' so used Il. 4. 315 of γῆρας, ib. 444 of νεῖκος, 9. 440, etc. of πόλεμος.

240. κηδόμενοι περ, 'although we are in sorrow;' and sorrow would naturally brood upon its own subject. Telemachus is unwilling to occupy Nestor's ear with his own troubles, beyond satisfying the purpose for which he came; so he seeks to change the conversation. Cp. Od. 13. 296; Il. 13. 292; 22. 416.

241. οὐκέτι .. ἐτήτυμος. The negative qualifies the sentence as in the combinations οὐ πάντῃ, οὐ πάντῃ = 'certain never to be;' or ἐτήτυμος may be taken in a semi-adverbial sense, 'in good sooth, there is no more chance of return for him.'

φράσαντ' ἀθάνατοι θάνατον καὶ κῆρα μέλαιναν.  
 νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρέσθαι  
 Νέστορ', ἐπεὶ περίοιδε δίκας ἡδὲ φρόνιν ἄλλων·  
 τρὶς γὰρ δὴ μὲν φασιν ἀνάξασθαι γένε' ἀνδρῶν, 245  
 ὥς τέ μοι ἀθάνατος ἰνδάλλεται εἰσοράσασθαι.  
 ὦ Νέστορ Νηληιάδῃ, σὺ δ' ἀληθὲς ἐνίσπες·  
 πῶς ἔθαν' Ἀτρείδης εὐρὺ κρείων Ἀγαμέμνων;  
 ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μῆσατ' ὄλεθρον  
 Αἰγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἀρείφ; 250  
 ἢ οὐκ Ἄργεος ἦεν Ἀχαικοῦ, ἀλλὰ πῃ ἄλλῃ

244-246.] ἀδεοῦνται οἱ στίχοι οἱτοι ὡς περὶτοί Schol. H. M. 246. ἀθάνατος] The reading of Aristoph., restored by Wolf from Schol. Harl., instead of the common reading ἀθανάτοις. 248. εὐρὺ κρείων] Not εὐρυκρέων. See on Od. 2. 400. εὐρυκρέων is however read in Venet. A. 251. ἢ οὐκ Ἄργεος] τινὲς δὲ ἢ οὐκ Ἄργεος ἔην ἐν Ἀχαικῷ Schol. H. Q.

242. φράσαντο. Notice force of aorist = *constituerunt*.

244. δίκας = 'courtesy.' As in Homer *dika* signifies 'manner,' so the plural particularises this signification into our sense of 'manners.' Compare *mos*, *mores*. Through this plural comes the use of *δίκαιος* as sup. 52; Od. 6. 120. Join *περίοιδε ἄλλων*, 'he knows better than any other men'; cp. Il. 10. 247 *περίοιδε νοῆσαι*, Od. 19. 285 *ὡς περὶ κέρδεα πολλὰ κατανηγῶν ἀνθρώπων* | *οἷδ' Ὀδυσσεύς*. Others join *φρόνιν ἄλλων* = 'what other men think,' comparing Od. 1. 3 *πολλῶν ἀνθρώπων νόον ἔγνω*.

245. ἀνάξασθαι .. ἀνδρῶν. This is the only use of a middle voice of *ἀνάσσειν*. The common construction with this verb is with a personal dative, Il. 1. 180, 231, 288; Od. 2. 234, etc.; or with a dative of the thing, as Od. 1. 117, 402; 4. 93, etc.; sometimes with a genitive, Il. 1. 38; 10. 33; Od. 11. 276; or accompanied by the preposition *ἐν* or *μετά*. If this line is genuine, we must interpret it, by taking *γένεα* as the accusative of duration of time, and rendering, 'hath been king thrice during generations of men'; here however *τρὶς* is equivalent to *τρία*, and the sentence will run 'hath been king during three generations of men.' But the substitution of the adverb for the adjective is suspicious. The same description is given of Nestor, Il. 1. 250

fol. τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων | ἐφθιάτ', οἱ οἱ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο | ἐν Πύλῳ ἡγεσθῆ, μετὰ δὲ τριτάτοισιν ἀνάσσειν. Nestor was called in later times *τριγέρον* and *trisaclisenes*. In Horace, C. 2. 9. 14, the phrase *ter aeno functus*, used of Nestor, may remind us of the use of *τρὶς* in the present passage. It would seem that a 'generation' was variously reckoned. With the Latins it was equivalent to one hundred years. Cp. Ov. Met. 12. 187 *vixi | annos bis centum*: nunc *tertia vivitur aetas*: 'with the Greeks the *γενεά* was something over thirty'; cp. Hdt. 2. 142 *γενεαὶ γὰρ τρεῖς ἀνδρῶν ἕκατον ἔτεά ἐστιν*.

246. ὥς τέ μοι. See on Od. 1. 227, 'He seems to me as it were an immortal in look.'

248. πῶς ἔθαν', 'How was it that he died?' Telemachus knew the fact of his death and something of the circumstances (cp. 193-203); but he wishes for a full account. Cp. Plato, Phaedo, 57 A *τί οὖν δή ἐστιν ἅττα εἶπεν ὁ ἀνὴρ πρὸ τοῦ θανάτου; καὶ πῶς ἐτελείετα; .. καὶ γὰρ .. οὐδεὶς .. σαφές τι ἀγγεῖλαι οἶός τ' ἦν περὶ τούτων πλὴν γε δή οἱ φάρμακον πῶν ἀποθάναι*.

251. Ἄργεος. With this local genitive cp. Od. 14. 97 *οὐτ' ἠπείροιο μελαίρης*, | *οὐτ' αὐτῆς Ἰθάκης*, 21. 108 *οὐτε Πύλου ἱερῆς κ.τ.λ.* It gives a less definite localisation than the use of

πλάζετ' ἐπ' ἀνθρώπους, ὁ δὲ θαρσήςας κατέπεφνε·

Τὸν δ' ἡμέιβετ' ἔπειτα Γερήνιος ἱππῶτα Νέστωρ·

‘τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.

ἦ τοι μὲν τάδε καὐτὸς ὀλεαι, ὥς κεν ἐτύχθῃ, 255

εἰ ζῶντ' Αἴγισθον ἐνὶ μεγάροισιν ἔτετμεν

Ἀτρείδης Τροίηθεν ἰὼν, ξανθὸς Μενέλαος·

τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαίαν ἔχευαν,

ἀλλ' ἄρα τὸν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν

κείμενον ἐν πεδίῳ ἐκάς ἄστεος, οὐδέ κέ τίς μιν 260

κλαῦσεν Ἀχαιῶδων· μάλα γὰρ μέγα μῆσατο ἔργον.

ἡμεῖς μὲν γὰρ κεῖθι πολέας τελέοντες ἀέθλους

ἡμεῖθ'· ὁ δ' εὖκηλος μυχῷ Ἀργεος ἵπποβότοιο

255. *ὥς κεν*] The Harl. has *ὥς περ*, which Wolf approved, and Fäsi adopts. 256. *ζῶντ'*] The common reading *ζών γ'* seems to suggest an unreal emphasis; many good MSS. give *ζῶντ'*. 260. *ἀστεος*] So Eustath. Cod. Harl. etc. The majority of MSS. and Schol. H. give *Ἀργεος*; see note.

the dative. The epithet *Ἀχαικόν* is appropriated to *Ἀργος* as the chief place in the Peloponnese, or serves to distinguish it from *Ἀργος Πελασγικόν* in Thessaly, II. 2. 681.

252. *ὁ δὲ κατέπεφνε*, this clause, introduced in parataxis, gives the result of Menelaus' absence: 'so that he plucked up courage and slew him.'

255. *ἦ τοι... ἐτύχθῃ*, 'doubtless thou dost [we should say 'canst'] imagine for thyself, how things would have been done.' We must supply a plural noun neuter as nominative to *ἐτύχθῃ*, in keeping with such phrases as *Τρωαὶ μὲν εὐκτὰ γίνεσθαι* II. 14. 98, *οἶω λοίγι' ἔσσεσθαι* 21. 533, *ἴσα ἔσσεται* Od. 2. 203. Cp. Od. 8. 384; 9. 420. The following words explain 'how things would have been done,' namely, Aegisthus would have died without even a burial.

259. *κατέδαψαν* requires the repetition of *κε* from *τῷ κε* (258).

260. *ἐκάς ἄστεος*, i.e. Mycenae. The difficulty in this reading lies in the fact that *δοῦν* generally takes the initial *φ*; but to this rule there are exceptions; as e.g. II. 24. 320 *ὑπὲρ ἄστεος*. The reading *Ἀργεος* introduces a geographical difficulty; for it cannot refer to the city of Argos, where Diomed was king, and if we extend it to include the

whole kingdom of Agamemnon, it will not suit the circumstances of the text.

261. *μέγα ἔργον*. All the passages, both in Iliad and Odyssey, give for this phrase one of three meanings: (1) 'arduous,' 'troublesome,' as supra 227; infra 275; Od. 4. 663; 12. 373; 19. 92; 21. 26; 22. 149; or (2) 'bold,' Od. 11. 474; 22. 408; (3) in a bad sense, 'audacious,' 'shameless,' 'impious,' as here, and Od. 11. 272. But it is not easy to keep these meanings quite distinct.

262. *κεῖθι*, sc. at Troy.

263. *μυχῷ Ἀργεος ἵπποβότοιο*. If *Ἀργος* be taken as co-extensive with the Peloponnese, the phrase here can only be used in the most general sense, just as in Pind. Nem. 6. 29 *μυχῷ Ἑλλάδος* simply means 'within Hellas.' E. Curtius, Pelop. 2. 400 (quoted by Seiler), explains the expression thus, 'Northwest of Heraeon lies Mycenae, at the innermost corner of the plain of Inachos, where the lofty rocks begin to close in upon it.' Argos would thus represent not the whole Peloponnese, but the Agamemnonian kingdom. In II. 6. 152 we find *Ἐφύρῃ μυχῷ Ἀργεος*, where we must either follow the Schol. in denying the identity of Ephyræ with Corinth, or consider *μυχῷ Ἀργεος* as meaning little more than 'in Argos;'

πόλλ' Ἀγαμεμνονέην ἄλοχον θέλγεσκ' ἐπέεσσιν.  
 ἢ δ' ἦ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον ἀεϊκὲς, 265  
 δία Κλυταίμνηστρη· φρεσὶ γὰρ κέχρητ' ἀγαθῇσι.  
 παρ δ' ἄρ' ἔην καὶ αἰδὼς ἀνὴρ, ᾧ πόλλ' ἐπέτελλεν  
 Ἀτρεΐδης Τροίηνδε κιὼν εἶρυσθαι ἄκοιτιν.  
 ἀλλ' ὅτε δὴ μιν μοῖρα θεῶν ἐπέδησε δαμῆναι,  
 δὴ τότε τὸν μὲν αἰδὼν ἄγων ἐς νῆσον ἐρήμην 270  
 κάλλιπεν οἴωνοῖσιν ἔλωρ καὶ κύρμα γενέσθαι,  
 τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν δνδε δόμονδε.  
 πολλὰ δὲ μηρί' ἔκκε θεῶν ἱεροῖς ἐπὶ βωμοῖς,  
 πολλὰ δ' ἀγάλματ' ἀνήψεν, ὑφάσματά τε χρυσὸν τε,

for Corinth is reckoned in the kingdom of Agamemnon in Il. 2. 570. The epithet *ἰσχυρότατος*, used here, seems to strengthen the view of Curtius, quoted above; for while the Inachian plain is fertile, the general character of Argos is given by the epithet *πολυδάμειον* Il. 4. 171.

266. *δία*, 'queenly,' referring only to position or birth. So *διογενής* and *διοτρεφής* are ordinary epithets for kings.

266. *φρεσὶ ἀγαθῇσι*. See on Od. 2. 117; and cp. 14. 421; 16. 398; 24. 194.

267. *αἰδὼς ἀνὴρ*. Eustath. quotes from Athenaeus (I. 14 B), who describes the minstrel as *φύλακα καὶ παραινετήρα τινα, δε πρῶτον μὲν ἀρετὰς γυναικῶν διερχόμενος ἐνέβαλε τινα φιλοτιμίαν ἐς καλοκάγαθίαν, ἔτα δὲ διατριβὴν παρέχων ἡδύων ἀπεπλάνα τὴν διάνοιαν φαύλων ἱπποῶν*. He also quotes a certain Timolaus as saying that this minstrel was brother of Phemius, *ὃν ἀκολουθεῖν φησι τῇ Πηνελόπεια εἰς Ἰθάκην φύλακα*. But, as Dr. Hayman remarks, Odysseus appointed no one to *watch* (*εἶρυσθαι*) Penelope. Mentor's commission extended only to the house and goods (Od. 2. 225). For this use of *εἶρυσθαι* cp. Od. 16. 463; 23. 229.

269. *μοῖρα* .. *δαμῆναι*. Eustath. ad loc. (1) *ἢ λέγει ὅτε μοῖρα ἦν θανεῖν τὸν αἰδῶν*· ἢ ὅτε (2) *ἐχρῆν ἀποθανεῖν τὸν Αἰγίσθον*· ἢ ὅτε (3) *μοῖρα ἦν τὴν Κλυταίμνηστραν ὑπὸ τῷ Αἰγίσθῳ γενέσθαι, ὃ καὶ πρῆττον*· to which the Schol. adds (4) the impossible view *ἢ τὸν Ἀγαμέμ-*

*νον* α. Nitzsch strangely adopts (1) and refers *μιν* to *αἰδῶν*, in spite of the words *τὸν μιν αἰδῶν* that follow. The reference (2) to Aegisthus seems on the whole the simplest, and the expression that he was 'Fate-bound to his ruin' reminds us of Od. 1. 37 *εἰδὼς αὐτὸν δλεθρον*, etc. At the same time it may be remarked that it is distinctly said there that Aegisthus fell *ὑπὲρ μύρον*, which is somewhat inconsistent with *μοῖρα θεῶν ἐπέδησε*. The view (3) which Eustath. supports is ably advocated by Ameis, who points out that the words *ἀλλ' ὅτε δὴ μιν* stand in close relation to *τὸ πρὶν μὲν* (265), and that *δαμῆναι*, in the sense of 'yielding' to any overmastering influence, is used of lust or passion in Il. 14. 315, 353, where we find *θεῶς ἔρος .. θυμὸν ἰδάμασσαν*, and *φιλότῃρι δαμεί*. Nor is this view inconsistent with *ἐθέλουσαν ἀνήγαγε* (272), for, her scruples once overcome, she was only too glad to follow her lover: but the conquest of these scruples was hard enough to justify the use of *δαμῆναι*, for Aegisthus was so surprised at his own success that he sacrificed drink-offerings, *ἐκτελέσας μέγα ἔργον δ' οὐ ποτε ἔλπετο θυμῷ*.

274. *ἀγάλματα*, 'fair offerings;' namely *ὑφάσματά τε χρυσὸν τε*. For a similar exegesis cp. Od. 8. 134 *φυὴν γε μὲν οὐ κακὸς ἐστὶ | μηροῖς τε κνήμας τε καὶ ἄμφω χεῖρας ὑπερθεῖν | αὐχένα τε στιβαρόν, 9. 184 μῆλ', διέε τε καὶ αἰγες*, Il. 23. 259 *δεθλα, .. λήβητάς τε τρίποδάς τε*, Od. 19. 317 *κῆρυκε δ' ἐστὴν*,



ἐκτελέσας μέγα ἔργον, ὃ οὐ ποτε ἔλπετο θυμῷ. 275  
 ἡμεῖς μὲν γὰρ ἅμα πλόομεν Τροίηθεν ἰόντες,  
 Ἀτρεΐδης καὶ ἐγὼ, φίλα εἰδότες ἀλλήλοισιν  
 ἀλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ' ἄκρον Ἀθηνῶν,  
 ἔνθα κυβερνήτην Μενελάου Φοῖβος Ἀπόλλων  
 οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνε, 280  
 πηδάλιον μετὰ χερσὶ θεούσης νηὸς ἔχοντα,  
 Φρόντιν Ὀνητορίδην, ὃς ἐκαίνυτο φῦλ' ἀνθρώπων  
 νῆα κυβερνήσαι, ὅπότε σπέρχοιεν ῥέλλα.  
 ὃς δ' ὁ μὲν ἔνθα κατέσχετ', ἐπειγόμενός περ ὁδοῖο,  
 ὄφρ' ἔταρον θάπτοι καὶ ἐπὶ κτέρεια κτερίσειεν. 285

276. ἅμα πλόομεν] *Ζηνηδοτος ἀναπλόομεν. καὶ Schol. M.* 283. σπέρχοιεν] So Schol. Vindob. 56, from which Bekker restored it, instead of the common reading *σπερχοίαν*. Ameis and Nauck adopt *σπέρχοιεν*.

| *δέμῳ καὶ χλαῖνας καὶ ῥήγας*. Sometimes the generic word follows instead of beginning the list, as Od. 7. 234 *φάρῳ τε χιτῶνά τε ἔμῳ* Ἰδοῦσα.

276. ἡμεῖς μὲν γάρ. Nestor uses the same combination to introduce a change of scene in sup. 262 = 'Now we.'

277. φίλα εἰδότες, 'with kindly feeling'; see Od. 9. 189.

278. Σούνιον ('*linquitor Eois longe speculabile proris Sunion*' Stat. Theb. 12. 624) is now called Cape Colonna (*κάβο κολόννας*), from the six Doric pillars remaining there, the ruins of a temple to Athena. This probably accounts for the epithet *ἱρὸν*. It is not unlikely however that it was so called from the cult paid there by sea-faring men to Poseidon; cp. Aristoph. Eqq. 559 *ὦ χρυσοστράϊον*, *ὃ δελφίαν μετέωρον Σουνιάρατε*. Damm, Hom. Lex. interprets it '*quia ibi colebatur Zeús Σουνιεύς*.'

280. οἷς ἀγανοῖς . . κατέπεφνε. A sudden death without suffering is ascribed to the 'painless shafts' of Artemis or Apollo, the goddess generally bringing death to women, the god to men. Such a death was easy; cp. Od. 18. 202 *εἴθε μοι θεὸς μαλακὸν θάνατον πόροι Ἀρτεμῖς ἀγνή*. In Od. 11. 172 it is contrasted with *βολιχὴ νοῦσος*, and, in 15. 407-411, with any form of *νοῦσος*. Such a death is besought from Artemis by Penelope, Od. 20. 61. Those who died by such a

visitation did not look like an ordinary corpse, but, as Patroclus is described, *ἑσθήεις καὶ πρόσφατος* Il. 24. 757. It does not however follow that the visitation was one of mercy, for Artemis kills Orion in this way for jealousy (Od. 5. 124), and Ariadne in righteous anger (Od. 11. 324). So too the daughter of Arybas is slain, Od. 15. 477; and the mother of Andromache, Il. 6. 428. The inhabitants in *Συρίη νῆσος* (Od. 15. 411) are spared all diseases, and are slain by the shafts of Apollo and Artemis, when old age comes upon them. Rhexenor too is killed by the same god, Od. 7. 64. Possibly a mistaken view of *ἀγανὰ βλάη* suggested the words to Pope, 'favour'd man by touch ethereal slain.' Essay on Man, Ep. 3. 68 (where see Mr. Pattison's note, ed. Clarendon Press, 1869). Is it not possible that we have in this expression a poetical way of describing the sudden effect of sunstroke? A similar fatal influence has also been ascribed to the rays of the moon. Cp. Psalm 121. 6.

281. μετὰ χερσὶ. This corroborates the fact that the rudder of the Homeric ship is a paddle; for anything like a *tiller* would not be grasped between the hands. *πηδόν* too is an 'oar-blade,' which suggests the shape of the *πηδάλιον*.

284. ἐπειγόμενός περ ὁδοῖο. See Od. 1. 309.

ἀλλ' ὅτε δὴ καὶ κείνος, ἰὼν ἐπὶ οἴνοπα πόντον  
 ἐν νηυσὶ γλαφυρῆσι, Μαλειάων ὄρος αἰπὸν  
 ἔξε θέων, τότε δὴ στυγερὴν ὁδὸν εὐρύσπα Ζεὺς  
 ἐφράσατο, λιγέων δ' ἀνέμων ἐπ' αὐτμένα χεῦε  
 κύματά τε τροφόμεντα πελώρια, ἴσα ὄρεσσιν.  
 290  
 ἔνθα διατμήξας τὰς μὲν Κρήτην ἐπέλασσε,  
 ἦχι Κύδωνες ἔναιον Ἰαρδάνου ἀμφὶ ῥέεθρα.  
 ἔστι δέ τις λισσὴ αἰπεῖά τε εἰς ἄλλα πέτρῃ

289. λιγέων δ' διχῶς Ἀρίσταρχος· λιγέων δὲ καὶ λιγέων τε Schol. H. 290. τροφόμεντα Ἀρίσταρχος γράφει τροφόμεντο ἀντὶ τοῦ ἠθέοντο Schol. H. τροφόμεντο, ἠθέοντο Schol. M. V. τροφόμεντο is of course a vox nihili. La Roche adopts τροφόμεντο into his text, as the true Aristarchean reading. But Dind. (note on Scholl. ad loc.) estimates it as *inertius quam ut Aristarcho imputari posse videatur*, and would read the confused Schol. as follows, τροφόμεντο ἀντὶ τοῦ ἠθέοντο Ἀρίσταρχος γράφει τροφόμεντα. 293. λισσὴ] τινὲς μὲν ὄνομα κύριον τὴν νῦν Βλίσσην καλοῦσιν Schol. H. M. Q. Crates λισσὴν.

286. καὶ κείνος, i.e. Menelaus set sail, *even as Nestor had done*.

287. Μαλειάων ὄρος. The name of this promontory, the S.E. point of Laconia, now Cape Malia, or St. Angelo, was written in various ways: e.g. Μαλία(η) Hdt. 4. 179, Μαλία Hdt. 1. 82, Μάλεια, as here, and Od. 19. 187, and Μάλεια Od. 9. 80. The dangers in the neighbourhood of this Cape from storms and currents are graphically described in Od. 4. 514 foll.; and Eustath. quotes as a proverbial saying, Μαλίας δὲ κύμας ἐπιλάθου τῶν οἰκαδῶ.

290. τροφόμεντα, fr. τροφή, means properly 'well-fed'; and here 'big,' 'solid.' Compare τρέφει κύμα Il. 11. 307; and τρέφει γάλα in the sense of 'thickening' milk into curd, Od. 9. 246. Cp. Lat. *alvus* and *alo*.

291. διατμήξας, 'having parted the fleet in twain'; the two divisions being τὰς μὲν (291) and τὰς πέντε (299).

292. ἦχι is a nearer exegesis of Κρήτη, sc. 'to that part of it where the Cydonians were dwelling.' The tribes inhabiting Crete are enumerated by Homer, Od. 19. 175 ἐν μὲν Ἀχαιοὶ | ἐν δ' Ἐτεύεργες μεγαλήτορες, ἐν δὲ Κύδωνες, | Δαυρίες τε τριχάκες, διὸ τε Πελαγοί. On which Strabo, 10. 371, says, τούτων φησὶ Ἰσίδωρος τὸ μὲν πρὸς ἑὸν Δαυριεὺς αὐτῶν, τὸ δὲ δυσμετὸν Κύδωνας, τὸ δὲ νότιον Ἐτεύεργας. The city of the Cydonians (the name is not given in Homer) and the river Iardanus were on the north coast; but the tribe occu-

pied the breadth of the island and lay along the south coast till it bends suddenly at a right angle to form the southern cape of Crete, here called σκαυὸν βίον. Gortyn lay inland from that bend of the coast, on the fertile plain bounded on the north and north-west by Mt. Ida, and on the south-east by the chain that runs due eastward from the southern cape. Phaestus, to the S.S.W. of Gortyn, is thus described by Strabo, l. c. τῆς μὲν Γόρτυνος διέχουσιν ἐξήκοντα (stadia), τῆς δὲ θαλάττης ἑκοσι, τοῦ δὲ Ματάλου (conject. for Μετάλλου) τοῦ ἐπινείου τετταράκοντα. Between Phaestus at the head of the bay, and the south cape above which lay Matalon, the coast is here described as λισσὴ αἰπεῖά τε εἰς ἄλλα πέτρῃ, 'a sheer and lofty cliff'; and the waves as they rolled from the south-west (μέγα κύμα) would dash full against this and beat up northwards εἰς Φαιστόν.

293. Eustath., and Steph. Byzant. s. v. Φαιστός, mention that a doubt afterwards arose whether λισσὴ here was an epithet or a proper name. Steph. certainly speaks of ὁ λισσός: the same interpretation doubtless lies concealed in the reading Ὀλύσην τῆς Φαιστίας in Strabo. The 'western headland' (σκαυὸν βίον) is the abrupt termination westward of the mountain chain which runs along the island from the south promontory to Cape Ampelos. The simplest way in which to reconcile the geography with the course taken by the

ἔσχατιῇ Γόρτυνος, ἐν ἡεροειδέϊ πόντῳ,  
 ἔνθα Νότος μέγα κύμα ποτὶ σκαὶδν ῥίον ὠθεῖ, 295  
 ἐς Φαιστόν, μικρὸς δὲ λίθος μέγα κύμ' ἀποέργει.  
 αἱ μὲν ἄρ' ἐνθ' ἤλθον, σπουδῇ δ' ἤλυξαν δλεθρον  
 ἄνδρες, ἀτὰρ νῆάς γε ποτὶ σπιλάδεσσιν ἔαξαν  
 κύματ'· ἀτὰρ τὰς πέντε νέας κυανοσπρωείους  
 Αἰγύπτῳ ἐπέλασσε φέρων ἀνεμὸς τε καὶ ὕδωρ. 300  
 ὥς ὁ μὲν ἔνθα πολὺν βίοτον καὶ χρυσὸν ἀγείρων  
 ἤλατο ξὺν νηυσὶ κατ' ἄλλοθρόους ἀνθρώπους·

296. μικρὸς] γράφει δὲ Ζηνόδοτος 'Μαλέον λίθος,' Μάλειον γὰρ ὀνομάζεται τὸ πρὸς  
 Φαιστίας λιμένος ἀρωπήριον Schol. E. M. Q. V. Cp. Eustath. ad loc. 301. ὡς]  
 Al. ὡς. Nitzsch ἔω.

ships is not, with some commentators, to redistribute the Cretan tribes, or to imagine that the sailors put to sea again after having gone into the Cydonian bay; but rather that the part of the fleet which was not driven down to Egypt (299) neared Crete (τὰς μὲν Κρήτην ἐπέλασσαν) at the western extremity of the south coast, say at the promontory of Κρίου μέγαν, and then drifted along under the south coast as far as the sudden bend to the southward; against the cliffs of which southern extension the ships were wrecked.

At the same time it must be remarked that *λίσσῃ τις πέτρῃ*, described afterwards as *μικρὸς λίθος*, would be a better expression for some isolated rock, which by its position as a natural shelter enabled the men to escape while their ships were wrecked. Therefore, some take *σκαὶδν ῥίον* as a little cape serving as a break-water to the port of Phaestus; Schol. M. Q. V. τὸ γὰρ ὑπὸ τοῦ νότου κύμα τὴν Φαιστόν ἀν' ἐποίει ἀλίσμενον, εἰ μὴ προκείμενος ὁ λίθος ἐκάλυπτεν ἔνθα μέγα γίνεσθαι κύμα, προκαταγγυμένον περὶ αὐτὸν τῶν κυμάτων. There was a tradition that the name of this rock was Μάλειον, a tradition preserved in the reading ascribed to Zenodotus: see critical note.

294. ἔσχατιῇ Γόρτυνος, 'on the verge of the territory of Gortyn.' ἔσχατιῇ seems to resemble the Anglo-Saxon 'mark' or 'marches;' waste forest land which surrounded the greater

divisions and the subdivisions of the country.

297. σπουδῇ, 'with much ado;' cp. Od. 24. 119; 50. (by a litotes) μὴ δσπουδῇ Il. 8. 512; in contrast to which is Od. 21. 409 ἀτερ σπουδῆς.

299. κυανοσπρωείους. The phrase νεαὶ κυανοσπρωεῖοι is found thirteen times in Homer. We must suppose the form in the present passage to be lengthened, metri gratia, the termination -εῖοι being analogous to that found in εὐρυδῆεια, εὐπατέρεια, and perhaps ἡγυῖνέιοι. A form *κυανοσπρωῖοι*, or -εῖροι, is mentioned in Etym. M. 692. 32; Zon. Lex. 1581, and is accepted by Cobet (Nov. Lect. 204).

Compare with the story given here the legend of Jason, Hdt. 4. 179 καὶ μιν ὡς πλέοντα γενέσθαι κατὰ Μάλειον ὑπολαβεῖν ἀνεμον βορῆν καὶ ἀποφέρειν πρὸς τὴν Λιβύην.

301. ὡς ὁ μὲν. If we accent *ὡς* here, with most editions, the words which it introduces ought to be a resumption of what precedes (as in sup. 284), which they cannot exactly be. It is therefore better to read *ὡς* (or even with Nitzsch *ἔως*) as forming a natural protasis to τὴν δὲ. Then the form of the sentence harmonises with the corresponding passage, Od. 4. 90 εἰς ἐγὼ περὶ κείνα πολὺν βίοτον συναγείρων | ἡλώμην, τείω μοι ἀδελφεὸν ἄλλος ἐπείνε. The word ἀγείρων points (as Nitzsch observes) to getting *presentia*, as Menelaus is said actually to have done, Od. 4. 125-132; 15. 117.

τόφρα δὲ ταῦτ' Αἰγισθος ἐμήσατο οἴκοθι λυγρά·  
 ἐπτάετες δ' ἤνασσε πολυχρῦσοιο Μυκῆνης  
 κτείνας Ἀτρεΐδην, δέδμητο δὲ λαὸς ὑπ' αὐτῷ. 305  
 τῷ δέ οἱ ὀγδοάτῃ κακὸν ἤλυθε δῖος Ὀρέστης  
 ἄψ' ἀπ' Ἀθηνάων, κατὰ δ' ἔκτανε πατροφονῆα,  
 Αἰγισθον δολόμητιν, δ' οἱ πατέρα κλυτὸν ἔκτα.  
 ἦ τοι τὸν κτείνας δαίνυ τάφον Ἀργείοισι  
 μητρὸς τε συγερῆς καὶ ἀνάλκιδος Αἰγίσθοιο 310  
 αὐτῆμαρ δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος,

303-305.] The usual order of the lines runs, τόφρα δὲ | κτείνας Ἀτρεΐδην | ἐπτάετες δ'. The text follows the order given by Bergk. See note below. 305. δέδμητο] δέδμητο Ἀρίσταρχος, ἀπ' ἡ πληθὺς ἀπονέοντο Schol. H. M. Q. R. 307. Ἀθηνάων] Ζηνόδοτος μὲν ἀπὸ Φωκίαν, Ἀρίσταρχος δὲ ἀπ' Ἀθηναίων Schol. H. M. Q. But cp. sup. 278, where the form of genitive is Ἀθηναίων. 309, 310.] ἐν τισι τῶν ἐκδόσεων οὐκ ἦσαν Schol. M. Q.

304. ἐπτάετες δέ. The order of vv. 304, 305 is inverted in the present text. In the common order, the pronoun ταῦτα, instead of referring back to what has been stated, is made to throw its meaning forward, so that κτείνας follows it as a sort of epexegetis. La Roche supports the inversion, 'genuinum horum versuum ordinem restituiimus, Bergkio praeunte, secuti scholiastam ad Soph. Electr. 167 καὶ γὰρ μετὰ τὸ φονεῦσαι Ἀγαμέμνονα Αἰγισθος ἐβασίλευσεν. Ὀμηρος' Αἰγισθος ἤνασσε πολυχρῦσοιο Μυκῆνης, κτείνας Ἀτρεΐδην κ.τ.λ.'

306. τῷ δέ οἱ ὀγδοάτῃ, supply ἐτεῖ from ἐπτάετες. Here κακὸν is a predicative nominative, literally, 'came in the eighth year as a disaster upon him.' Cp. Od. 16. 103 κακὸν πάντεσσι γενοίμην, Il. 5. 63; Od. 12. 118

307. ἀπ' Ἀθηνάων. Orestes came, according to the tragic legend, from Phocis. See crit. note. Aeschylus makes him visit Athens after the fatal deed. The Phocians are mentioned Il. 2. 517. We find Ἀθήνη (Od. 7. 80) as well as Ἀθῆναι (Il. 2. 546) for the name of the city; and similarly Μυκῆνη, as here, but Μυκῆναι Il. 2. 509.

309. δαίνυ τάφον, 'gave a funeral banquet.' So δαίνυμι γάμον Od. 4. 3. For such a feast see Il. 23. 29; 24. 802. The Schol. states that vv. 309, 310 were wanting in some edd.; adding δὲ δὲ Ἀρίσταρχος φησιν ὅτι διὰ τούτων παρνοφαίνεται ὅτι συναπάλλετο Αἰγίσθω

ἡ Κλυταιμῆστρα. τὸ δὲ εἰ καὶ ὑπὸ Ὀρέστου, δηλον εἶναι. Certainly, here alone, if anywhere, (as Nitzsch remarks) does Homer attribute the death of Clytemnestra to Orestes. We are given to understand clearly that she died with Aegisthus, who met his death (197) at the hand of Orestes. Most probably Homer's legend imputed the mother's death to him as well; but he suppresses the explicit mention of this feature of the story, only by this artifice to deepen the impression of Orestes' great misfortune. Orestes is however represented as justified in the eyes of his own people to whom he gave the feast; nor is there any mention of the persecution of the Erinyes. For the growth and the different forms of the story see Schneidewin's Sophokles, Einleit. zur Elektra.

310. ἀνάλκιος. Cp. the description of Aegisthus in Aesch. Ag. 1224 λέοντ' ἀναλκιν.

311. βοὴν ἀγαθὴ. This is the standing epithet of Menelaus, of whom it is used twenty-five times; and of Diomedes, to whom it is applied twenty-one times. It is used exceptionally of Ajax, Il. 15. 249; 17. 102; of Hector, Il. 13. 123; of Polites, Il. 24. 250. The Schol. regards βοή as equivalent to μάχη, like φύλοπις; but it is more likely used with reference to the loud marshalling or rallying 'shout' of a captain. Cp. Il. 8. 91, 92.

πολλὰ κτήματ' ἄγων, ὅσα οἱ νέες ἀχθος ἀειραν.  
καὶ σὺ, φίλος, μὴ δηθὰ δόμων ἀπο τῇλ' ἀλάλησο,  
κτῆματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν  
οὕτω ὑπερφιάλους, μή τοι κατὰ πάντα φάγωσι 315  
κτῆματα δασσάμενοι, σὺ δὲ τηυσίην ὁδὸν ἔλθῃς  
ἀλλ' ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἀνωγα  
ἐλθεῖν· κείνος γὰρ νέον ἄλλοθεν εἰλήλουθεν,  
ἐκ τῶν ἀνθρώπων ὅθεν οὐκ ἔλποιστό γε θυμῷ  
ἐλθέμεν, ὃν τινα πρῶτον ἀποσφῆλωσιν ἀελλαι 320  
ἐς πέλαγος μέγα τοῖον, ὅθεν τέ περ οὐδ' οἰωνοὶ  
αὐτότετες οἴχνηυσιν, ἐπεὶ μέγα τε δεινὸν τε.  
ἀλλ' ἴθι νῦν σὺν νηὶ τε σῇ καὶ σοῖς ἐτάροισιν·  
εἰ δ' ἐθέλεις πεζὸς, πάρα τοι δίφρος τε καὶ ἵπποι,  
πὰρ δέ τοι υἷες ἐμοί, οἳ τοι πομπῆς ἔσονται 325  
ἐς Λακεδαίμονα δῖαν, ὅθι ξανθὸς Μενέλαος.  
λίσσεσθαι δέ μιν αὐτὸς, ἵνα νημερτὲς ἐνίσπη.  
ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστίν.'  
ᾧς ἔφατ', ἥελιος δ' ἄρ' ἔδν καὶ ἐπὶ κνέφας ἦλθε.  
τοῖσι δὲ καὶ μετέειπε θεὰ γλαυκῶπις Ἀθήνη 330  
ᾧ γέρον, ἥ τοι ταῦτα κατὰ μοῖραν κατέλεξας·  
ἀλλ' ἄγε τάμνετε μὲν γλώσσας, κεράσθε δὲ οἶνον,

327. αὐτὸς] So Aristarch., not αὐτόν. See on sup. 19.

312. ἀχθος, 'as freight.'

316. τηυσίην. The commonly given etymology, viz. ταῦσιος for αὔσιος = αὐτῶν, 'in vain,' seems absurd. Düntz. refers it to adj. ταῖς, 'big,' and sees in it the occasional force of μέγας, viz. 'over-big,' 'impracticable.'

319. ἔλποιστο. The optative unaccompanied by ἄν or κε requires us to take τῶν ἀνθρώπων to mean no definite people, but only 'such people;' which is in accordance with the vague ἄλλοθεν, 'from abroad.'

320. πρῶτον ἀποσφῆλωσιν, 'have once sent wide of his course.' For πρῶτον used in this sense of the first occurrence of a particular action cp. sup. 183 ἐπεὶ δὴ πρῶτα θεοὶ προήκεν ἄηται.

321. μέγα τοῖον. See note on Od. 1. 209, and cp. Il. 20. 178 τόσσον ὁμίλου

πολλὸν ἐπελθόν. The Schol., on the passage, says ὑπερβολικῶς τοῦτο φησιν. Cp. the different account in Od. 14. 253-7 ἐπλέομεν βορέη ἀνέμῳ ἀεραὶ καλῶ .. πεμπταῖοι δ' Ἀλγυπτον εὐρρεῖτην ἰκόμεσθα. But the illustration here is only half serious.

322. τῷ δεινόν τε. With a single exception (Il. 8. 133) δεινός always lengthens a preceding short vowel, whether we assign to it an original digamma, (δφεινός); or a jod (δγεινός) as Curtius.

324. ἐθέλεις, sc. ἵνα, supplied from ἴθι in preceding line.

332. γλώσσας. The tongues of the bulls sacrificed at the beginning of this book are intended. But what does τάμνετε mean? The commentators mostly give 'cut out.' But is it not rather (as in δρῖα τάμνειν) 'cut in

ὄφρα Ποσειδάωνι καὶ ἄλλοις ἀθανάτοισι  
 σπείσαντες κοίτοιο μεδώμεθα· τοῖο γὰρ ὦρη.  
 ἦδη γὰρ φάος οἴχεθ' ὑπὸ ζόφον, οὐδὲ ἔοικε 335  
 δηθὰ θεῶν ἐν δαιτὶ θαασσέμεν, ἀλλὰ νέεσθαι·

Ἥ βα Διδς θυγάτηρ, τοὶ δ' ἐκλυον αὐδησάσης.  
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,  
 κούροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,  
 νόμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσι· 340

335. οἴχεθ'] Ζηνόδοτος ᾤχετο Schol. H.

pieces' for sacrifice? The Attic phrase (Aristoph. Av. 1711; Pax 1060) ἡ γλῶσσα χωρὶς τέμνεται favours this, for it would be hard to find any sense for χωρὶς if τέμνεται means 'is cut out.' Cp. Aristoph. Plut. 1111 ἡ γλῶσσα τῷ κήρυκι χωρὶς τέμνεται, on which a Schol. says, ἔθως ἦν τὰς ἀπαρχὰς τῆς γλώττης τῷ κήρυκι δίδοσθαι. The tongues, then, in the case before us had been previously cut out and laid apart. To whom were they now offered? Some have answered To Hermes, as god of language, in accordance with the custom mentioned Od. 7. 137 ἀργεῖφοντῇ | φ' πύματον σπένδεσκον ὅτε μνησαίετο κοῖτου. But there is no trace here of Hermes; rather, (as Nitzsch says) the next line suggests Poseidon, in whose honour the whole day had been kept. The religious character of the day as a whole was thus completed, by the reservation and offering, at the last moment, of the tongues—as the Schol. says ὅτι τὸ κάλλιστον τοῦ ἱερείου ἡ γλῶττα, or as Philochoros (quoted by Nitzsch), τὴν γλῶτταν εἶναι φησι τὸ κάλλιστον καὶ πρωτεύον μέρος.

337. ἡ βα. ἡ is an imperfect from a defective ἡμί, appearing in the Skt. *āba*, Lat. *ai-o*. The roots being *āh* for the Greek and *ag* for Latin; cp. *ad-ag-ium*. See *Lehrs*, *Aristarch*. 95 'ἡ "dixit," ponitur tantum post orationem peractam. Schol. on Il. 1. 219 καὶ σεσημειώται Ἀρίσταρχος ὅτι δ μὲν Ὀμηρος ἀεὶ ἐπὶ προειρημένοις λόγοις ἐπιφέρει τὸ ἡ δηλοῦν τὸ ἔφη, ὡς ἐπὶ τοῦ προκειμένου, ὃ δὲ Πλάτων μετ' αὐτὸν ἐπιφέρει τὸν λόγον. Seiler, remarking on the use of ἡ in introducing the transition from a speech to the action consequent upon it, reckons its commonest use in combination with καί, viz. ἡ, καὶ occur-

ring in thirty-six places; ἡ βα, καὶ in forty-three. It is elsewhere combined, but far less commonly, with αὐτὰρ or δέ.

340. νόμησαν . . δεπάεσσι. The way for interpreting this line with precision has been prepared by Buttm. and Nitzsch. The following account, while in the main it follows them, supplements them in some points. To begin with *δεπάεσσι*. That it is governed by *ἐπαρξάμενοι* is proved by Od. 18. 418, οἰνοχόος μὲν ἐπαρξάσθω δεπάεσσι, where there is no alternative. Now, the οἰνοχόος (represented here by κούροι) held the *πρόχοος* (Od. 18. 397), the *δέπα* were in the hands of the company; he was 'wine-pourer,' not 'cup-bearer.' So that, whatever is meant by *ἐπαρξάμενοι*, *δεπάεσσι* cannot be the dative instrumenti, but means rather 'into the cups.' *ἐπαρξέσθαι*, as Buttm. has shown, is a word connected with ritual. Reserving the question of the force of *ἐπὶ*, we see that *ἀρξάμενοι* signifies the offering in sacrifice of a 'first portion' of anything. The particular method of this religious ceremony as applied to wine-drinking may be ascertained from Od. 18. 425 νόμησαν δ' ἄρα πᾶσιν ἐπισταθόν· οἱ δὲ θεοὶσι | στείσαντες μακάρεσσι πῖον. That is, the wine-pourer, as he came round to each of the company, poured into the cup of each a first drop, to be emptied in libation, and then he poured in the full draught. The pouring in of the first drop and the pouring it out in libation are respectively *ἐπαρξέσθαι* and *σπένδειν*. Cp. Od. 18. 419 οἰνοχόος μὲν ἐπαρξάσθω δεπάεσσι | ὄφρα στείσαντες κατακείμεν. And so, in the passage before us, *ἐπαρξάμενοι* attaches to *σπείσαν* (342), which further indicates that νόμησαν prepares for *ἔσιον*. The preposition in *ἐπαρξάμενοι* signifies

γλώσσας δ' ἐν πυρὶ βάλλον, ἀνιστάμενοι δ' ἐπέλειβον.  
αὐτὰρ ἐπεὶ σπεῖσαν τ' ἐπιόν θ' ὅσον ἤθελε θυμὸς,  
δὴ τότε Ἀθηναίη καὶ Τηλέμαχος θεοειδὴς  
ἄμφω ἰέσθην κοίλῃν ἐπὶ νῆα νέεσθαι.

Νέστωρ δ' αὖ κατέρυκε καθαπτόμενος ἐπέεσσι·

345

‘Ζεὺς τό γ' ἀλεξήσκει καὶ ἀθάνατοι θεοὶ ἄλλοι,  
ὥς ὑμεῖς παρ' ἐμεῖο θοὴν ἐπὶ νῆα κίετε  
ὥς τέ τευ ἡ παρὰ πάμπαν ἀνείμονος ἡ ἐπενιχροῦ,  
ὅ σ' οὐ τι χλαῖναι καὶ ῥήγεα πόλλ' ἐνὶ οἴκῳ,

349.] αἱ Ἀριστάρχου ‘ῥ' οὐτι,’ Ζηρόδοτος δὲ, ‘ῥ' ὅπερ χλαῖναι καὶ κτήματα πόλλ' ἐνὶ οἴκῳ,’ ἀκαίρως Schol. M.

‘in succession;’ it is amplified in Od. 18. 425 into ἐπιστάδων, which means ‘stopping at each in succession.’ The same force attaches to it in Od. 1. 143 κῆρυξ δ' αὐτοῖσιν θάμ' ἐπαίχεται οἰνοχοεύων, and in Plato, Rep. 372. B ἐπιπίνοντες. By comparison of Od. 18. 425 and 418 we see that the pourer did not first go round ἐπαρχόμενος, and then make a second round to fill the cups, but that he stopped for each drinker to make his σπονδή, and then filled his cup.

It may be worth while here to investigate the word ἐπὶ δεξιὰ or ἐνδεξία which occurs in some passages in connection with wine-pouring. Is it from ‘left to right’ of the company, or of the wine-pourer, as he stands facing them? Doubtless of the company: cp. Od. 21. 141 ὄρνυσθ' ἐξείης ἐπὶ δεξιὰ πάντες ἐταῖροι, | ἀρξάμενοι τοῦ χώρου ὅθεν τέ περ οἰνοχοεῖς, where we see that the direction followed by the οἰνοχόος was identical with the direction implied by ἐνδεξία generally, independent of any οἰνοχόος or any other person standing in front. In other words, ἐνδεξία is from left to right of the company and not of the pourer. The principle on which this direction, and not the opposite one, was followed had regard to the sun's course relatively to the Northern Hemisphere, and the wine in its movement was as it were to take the sun's place. A noticeable passage as to ἐπὶ δεξιὰ is Hdt. 2. 36 γράμματα γράφουσι καὶ λογίζονται ψήφοις Ἕλληνας μὲν ἀπὸ τῶν ἀριστερῶν ἐπὶ τὰ δεξιὰ φέροντες τὴν χεῖρα· Αἰγύπτιοι δὲ ἀπὸ τῶν δεξιῶν ἐπὶ τὰ ἀριστερὰ καὶ ποιῦντες ταῦτα, αὐτοὶ μὲν φασὶ ἐπὶ τὰ δεξιὰ ποιεῖν, Ἕλληνας δὲ

ἐπ' ἀριστερά.

341. ἐπέλειβον. There is some uncertainty about the force of the preposition in this compound. It may possibly contain the notion of successive action, as in ἐποίχεσθαι, ἐπάρχεσθαι, see above, or the addition may merely express that the libation was an *adjunct* to the sacrifice proper. The use of ἀνιστάμενοι however suggests that they actually rose, went to the ἱσχάρη, and poured the libation *over* the burning meats. Cp. inf. 459 καὶ δ' ἐπὶ σχίζῃς ὁ γέρας, ἐπὶ δ' αἶθρα ὄνον | λείβε, and Od. 12. 362, where the sacrificers were obliged to use water, because οὐδ' εἶχον μέθυ λείβαι ἐπ' αἰθομένοισι ἱεροσίν.

345. καθαπτόμενος, see Od. 2. 39.

346. τό γε .. ὥς. Here the phrase ὥς .. κίετε forms the true epexegetis to τό γε, and stands in place of the common epexegetical infinitive, for which cp. Od. 1. 376; 7. 159; 9. 3; 11. 363, etc.

348. ὥς τέ τευ. Reducing the hyperbaton, the order is ὥς τε παρὰ τευ πάμπαν ἡ ἀνείμονος ἡ ἐπενιχροῦ. By ἀνείμονος is meant not, of course, ‘unclothed,’ but ‘without changes of raiment,’ and ἐπενιχροῦ, as distinct from this, is explained in the next line as one who lacks furniture for his beds and chairs.

349. ῥήγεα were costly blankets, fine, thick, and soft; they were laid on chairs (θρόνοι Od. 10. 352), and on beds. As bedding, they had under them a κῶας, and over them, for the sleeper to lie on, either a sheet (λίνον Od. 13. 73, 118), or the still more luxurious coverlet of wool (τάπησ Od. 4. 124, 298). We also find the τάπησ laid on κλισμοί

οὐτ' αὐτῷ μαλακῶς οὔτε ξείνοισιν ἐνεύδειν. 350  
 αὐτὰρ ἔμοι πάρα μὲν χλαῖναι καὶ ῥήγεα καλά.  
 οὐ θην δὴ τοῦδ' ἀνδρὸς Ὀδυσσῆος φίλος υἱὸς  
 νηὸς ἐπ' ἰκρίοφιν καταλέξεται, ὅφρ' ἂν ἐγὼ γε  
 ζῶω, ἔπειτα δὲ παῖδες ἐνὶ μεγάροισι λίπωνται,  
 ξείνους ξεινίζειν, ὅς τις κ' ἐμὰ δῶμαθ' ἴκηται.' 355

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
 'εὐ δὴ ταυτὰ γ' ἔφησθα, γέρον φίλε· σοὶ δὲ ἔοικε  
 Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺ κάλλιον οὕτως.  
 ἀλλ' οὗτος μὲν νῦν σοι ἅμ' ἔψεται, ὅφρα κεν εὖδῃ  
 σοῖσιν ἐνὶ μεγάροισιν· ἐγὼ δ' ἐπὶ νῆα μέλαιναν 360  
 εἶμ', ἵνα θαρσύνω θ' ἐτάρους εἶπω τε ἕκαστα.  
 οἷος γὰρ μετὰ τοῖσι γεραίτερος εὐχομαι εἶναι·  
 οἱ δ' ἄλλοι φιλότῃτι νεώτεροι ἄνδρες ἔπονται,  
 πάντες ὀμηλικήν μεγαθύμου Τηλεμάχοιο.  
 εἴθθα κε λεξαίμην κοίλῃ παρὰ νηὶ μελαίνῃ 365  
 νῦν· ἀτὰρ ἡῶθεν μετὰ Καύκωνας μεγαθύμους

362. γεραίτερος] 'Aliud quid scripserat Zenodotus; fortasse γεραίτατος, quod etiam Cobetus conjecit' Dind.

(Il. 9. 200), and on κλισίαι (Od. 4. 124), and on θρόνοι (20. 150).

The χλαῖνα served as a counterpane for beds, to lay over the sleeper (Od. 4. 299), and also to throw κατὰ κλισμοῦς τε θρόνους τε (Od. 17. 86), besides being worn over the χιτὼν as a substitute for the φάρος (Il. 10. 133).

352. τοῦδ' ἀνδρὸς stands prominently for Ὀδυσσῆος, which follows expegetically, like Od. 1. 194 δὴ γὰρ μιν ἔφαν' ἐπιδήμιον εἶναι | σὸν πατέρα, or 20. 106 ἐνθ' ἄρα οἱ μύλαι εἶστο ποι- μένι λαῶν. The use of ὅδε ἀνὴρ to represent the speaker is not known to Homer, with whom it always stands for one present, either to sense or (as here and 15. 388; 16. 364) to thought. Note that ὅδε and not οὗτος is used, comparing Od. 6. 201 with interpretation there given.

353. ἰκρίοφιν. See Appendix on the Ship.

ὅφρ' ἂν, 'so long as.'

355. ξείνους .. ὅς τις .. ἴκηται. For this distributive use of ὅς τις and ὅς κε after a plural noun Ameis compares

Od. 12. 40; 13. 214; 15. 345; 16. 228; 18. 142; 20. 188, 295; 22. 315; Il. 3. 279; 12. 428; etc.

357. Join σοὶ πείθεσθαι.

361. ἕκαστα, 'their several duties.'

364. ὀμηλική, see on sup. 49.

365. εἴθθα κε λεξαίμην. Almost equivalent to a future, but just depending on the fulfilment of the intention expressed in εἶμ' (361). Cp. Od. 12. 347 αἰψά κεν .. νηὸν | τεύχομεν, ἐν δὲ κε θεῖμεν ἀγέλαμνα, 15. 506 ἐσπέρους ἐμὰ ἔργα κάτειμ, | ἡῶθεν δὲ κεν ὕμνιν ὁδοι- πόριον παραθέμην, 19. 595, 598 λέγομαι εἰς εὐνὴν .. εἴθθα κε λεξαίμην.

366. Καύκωνες. These were a Pelasgian stock, occupying the ground between the borders of Arcadia and the western coast of Elis. Strabo divides them into two principal tribes, one living in Triphylia and one in Κοίλῃ Ἠλίᾳ. Herodotus (1. 147) speaks of Pylian Caucones, which must refer to the Triphylian branch. These must be distinguished from the Caucones in Paphlagonia, who were in alliance with the Trojans, Il. 10. 429.



εἴμ', ἔνθα χρεῖός μοι ὀφέλλεται, οὐ τι νέον γε,  
οὐδ' ὀλίγον· σὺ δὲ τοῦτον, ἐπεὶ τεδὼν ἴκετο δῶμα,  
πέμψον σὺν δῖφρῳ τε καὶ νίει· δὸς δέ οἱ ἵππους,  
οἳ τοι ἐλαφρότατοι θέλειν καὶ κάρτος ἀριστοί.' 370

ᾧ δ' αὖρα φωνήσας ἀπέβη γλαυκῶπις Ἀθήνη  
φήνη εἰδομένη· θάμβος δ' ἔλε πάντας ἰδόντας,  
θαύμαζεν δ' ὁ γεραίς, ὅπως ἴδεν ὀφθαλμοῖσι·  
Τηλεμάχου δ' ἔλε χεῖρα, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν·

ᾧ φίλος, οὐ σε ἔολπα κακὸν καὶ ἀναλκιν ἔσσεσθαι, 375  
εἰ δὴ τοι νέφ' ᾧδε θεοὶ πομπῆες ἔπονται.  
οὐ μὲν γάρ τις δδ' ἄλλος Ὀλύμπια δώματ' ἐχόντων,  
ἀλλὰ Διὸς θυγάτηρ, ἀγελείη τριτογένεια,

368. ἐπεὶ τεδὼν ἴκετο δῶμα] Zenod. ἐπεὶ τὰ σὰ γούνασ' ἱκάνει Schol. H. Q. V.  
378. ἀγελείη] The reading of Zenodotus was *κυδίστη*, which is followed by a few MSS. We may suppose that ἀγελείη is the reading of Aristarchus. Schol. H. M.

367. The χρεῖος was property carried off by a raid, or wrongfully retained. Thus II. 11. 698 καὶ γὰρ τῷ χρεῖος μέγ' ὀφείλετ' ἐν Ἡλίδι δῖρ, | τέσσαρες ἀλοφύροι ἱπποὶ .. τοὺς δ' αἶθι ἀναξ ἀνδρῶν Ἀντίκας | κάσχεθε. The claim was sometimes backed by force, as in the sequel of the passage just quoted, and ib. 685 foll.; sometimes also it was urged pacifically, as here (for Mentor has too scanty a force for violent reprisals), and in Od. 21. 16 ᾧ τοι Ὀδυσσεὺς | ἦλθε μετὰ χρεῖος τό βῆ οἱ πᾶς δῆμος ὀφέλλει, | μήλα γὰρ ἐξ Ἰθάκης Μεσσηνίοι ἄνδρες δαίρων | .. τῶν ἱνέκ' ἐξεσίην πολλὴν δδὼν ἦλθεν Ὀδυσσεὺς | παιδὸν δ' ἔων, πρὶ γὰρ ἦκε πατὴρ ἄλλοι τε γέροντες,

ὀφέλλεται = ὀφείλεται. Both forms come from stem *φελ* with termination *-ω* (*jō*). From *ὀφελ-ω* we get by assimilation *ὀφέλλω*, while in *ὀφείλω* we may regard the *λ* as compensatory for a lost *ω*, or as simply transposed. That *ὀφέλλω* and *ὀφείλω* can be used in the same sense may be seen from such phrases as *μοιχάρτι' ὀφέλλει* Od. 8. 332, *ζωάρτι' ὀφέλλει* ib. 462, *χρεῖος πᾶς δῆμος ὀφείλεν* Od. 21. 17. From this use with a direct accusative object the transition to the use of the verb with an infinitive as object = 'ought to do so and so,' is easy. The verb *ὀφέλλειν*, *augere*, is distinct: some refer it to a root *phal*, 'to bring forth.'

372. φήνη. This bird is mentioned in connection with the vulture, Od. 16. 217. The description given of it by Aristot. H. A. 8. 5. is *φήνη τὸ μέγεθος αἰετοῦ μείζων τὸ δὲ χρῶμα σποδοειδές*, and the eye of the bird is represented as having a film to cover it (*ἐπάργεμος ἐστι*). It is commonly taken to be the sea-eagle, called by Linnaeus *falco ossifragus*, or it may be equivalent to the Lämmergeier. With the disappearance of Athena here compare particularly the note on *ὄρνις θεῶ ἀνοσταία διέπτατο* Od. 1. 320. Seiler notes that *εἰδόμενος* and *εἰδομένη* are regularly used in Homer to express not mere similarity of movement or action, but actual corporeal resemblance, as in the phrase *εἰδ. θέμας ἦδ' ἐκ αὐτῆν* Od. 1. 105; 6. 22; 8. 8; also *εἰσάμενος* and *εἰσαμένη* Od. 6. 24; 11. 241, etc.

377. *ὅς τις ἄλλος .. ἀλλά*. For this construction instead of the more ordinary one with *ᾧ*, cp. Od. 8. 312 *ὅς μοι αἴτιος ἄλλος* | *ἀλλὰ τοῦτ' ἐνὶ δύναι*, Od. 21. 72 *οὐδέ τιν' ἄλλην* | *μύθου ποιήσασθαι ἐπὶ σχεσίην εἰδύνασθε*, | *ἀλλ' ἐμὲ ἱέμενοι γῆμα*.

378. *τριτογένεια*. According to the ancient Greeks this name is derived from Triton, a forest stream in Boeotia, running into lake Copais from the west. Just so Athena is called *Ἀλαλκομένης* (II. 4. 8; 5. 908) from the Boeotian

ἦ τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείοισιν ἐτίμα.  
 ἀλλὰ, ἀνασσ', ἱλθι, δίδωθι δέ μοι κλέος ἐσθλὸν, 380  
 αὐτῷ καὶ παῖδεσσι καὶ αἰδοίῃ παρακοίτι·  
 σοὶ δ' αὖ ἐγὼ ῥέξω βοῦν ἦνιν εὐρυμέτεπον,  
 ἀδμήτην, ἣν οὐ πῶ ὑπὸ ζυγὸν ἤγαγεν ἀνὴρ·  
 τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας·

ᾠς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη. 385  
 τοῖσιν δ' ἡγεμόνευε Γερήνιος ἱππῶτα Νέστωρ,  
 υἱάσι καὶ γαμβροῖσιν, ἐὰ πρὸς δώματα καλὰ.  
 ἀλλ' ὅτε δώμαθ' ἵκοντο ἀγακλυτὰ τοῖο ἀνακτος,  
 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε,  
 τοῖς δ' ὁ γέρων ἐλθοῦσιν ἀνὰ κρητῆρα κέρασσεν 390  
 οἴνου ἡδυπότοιο, τὸν ἐνδεκάτῳ ἐνιαυτῷ

380. ἱλθι] Zenod. ἐλάτρε Schol. H. M. 382. ἦνιν] So rightly with Herodian; and not ἦνιν. In Il. 6. 94 ἦνις is plural, with the contracted termination naturally long.

391. ἐνδεκάτῳ] Schol. E. seems to point to a reading ἐν δεκάτῳ.

Alalcomenae. The name of lake Tritonis in Libya is referred to a Greek origin by Hdt. 4. 179. For the etymology of Triton in connection with water see note on Ἀμφιτρίτῃ Od. 3. 88. The title may contain an allusion to the birth of the gods from Oceanus and Tethys, Il. 14. 201. Eustath. mentions as another received derivation the Cretan word *τριτώ* = 'head,' so that the epithet would refer to the marvellous birth of Athena; which however is not alluded to in Homer. If we regard the force of metre in lengthening or shortening vowels, we may be not indisposed to refer the word to *τρίτος*, as if Zeus the god of Heaven and Hera goddess of Earth reckon as 1 and 2, so that Athena the goddess of Aethra can be called *τριτογένεια*.

381. Notice the accent *παρακοίτι* for *κοίτι*, as *μήτι* Il. 23. 315.

382. ῥέξω and ἔρῳ are both to be referred to the same root *ferg*, the former through the form *ferg-jw*, the latter through *ferg-jw*, Curt. Probably the notion of sacrifice in these words, as in their Lat. equivalents, *facere* and *offerre*, belonged originally only to the combination *ἔρδειν* or *ῥέξω ἱερὰ*, after which the verbs themselves took the

secondary meaning.

ἦνιν. According to the Schol. = 'of one year old,' from *ἔνος*, but this meaning renders *ἀδμήτην* superfluous. Others refer to *ἦν* in the sense of 'dazzling bright,' comparing Virg. Aen. 9. 625 'candentem juvenum.' Düntzer suggests, with great probability, that it is connected with *ἀνείν*, *efficere*, in the same sense as *τέλειος* or *τελής*.

383. ἀδμήτην. This word is explained by the epexegetis from *ἦν* .. ἀνὴρ.

384. *περιχεύας*, 'having spread,' i. e. in the form of foil, and not with any allusion to molten metal; cp. Od. 6. 232.

389. *κλισμούς τε θρόνους τε*. See on Od. 1. 132.

390. ἀνὰ .. κέρασσεν. The Schol. interprets *ἀνὰ* here by *ἐκ δευτέρου*, and Eustath. by *δις ἐκέρασεν*. But Fäsi renders better, *permiscuit*, in the sense of *permisceri iussit*, cp. *κεράσασα* infra 393. The adverbial *ἀνὰ*, then, implies the diffusion of the wine through the water in the mixing bowl, as Od. 9. 209 *ἐν δέπας ἐμπλήσας* (sc. οἴνου) *ὑδατος ἀνὰ εἰκοσι μέτρα* | *χεύε*. Compare *ἀνὰ δὲ κρήνην ἐμψαν* Od. 4. 41, *ἀνέμισγε δὲ στήθε φάρμακα* Od. 10. 235. Our English equivalent, 'mixed up,' comes near enough to the meaning.

ώξεν ταμήν καὶ ἀπὸ κρήδεμνον ἔλυσε  
τοῦ δ' γέρων κρητῆρα κεράσσατο, πολλὰ δ' Ἀθήνῃ  
εὐχετ' ἀποσπένδων, κούρῃ Διὸς αἰγιόχοιο.

Αὐτὰρ ἐπεὶ σπείσαν τ' ἐπίον θ' ὅσον ἤθελε θυμὸς, 395  
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,  
τὸν δ' αὐτοῦ κοίμησε Γερῆνιος ἱππῶτα Νέστωρ,  
Τηλέμαχον, φίλον υἱὸν Ὀδυσσῆος θείοιο,  
τρητοῖς ἐν λεχέεσσιν, ὑπ' αἰθούσῃ ἐριδούπῃ,  
πάρ δ' ἄρ' ἐνμμελίην Πεισίστρατον, δρχαμον ἀνδρῶν, 400  
ὅς οἱ ἔτ' ἡίοτος παίδων ἦν ἐν μεγάροισιν.  
αὐτὸς δ' αὖτε καθεῦθε μυχῶ δόμου ὑψηλοῖο,  
τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν.

400, 401.] *Ζηνόδοτος* τοὺς δύο στίχους περιεγράφει Schol. H. M. Q. R. 403.  
πύρσυνε] Didymus on Il. 7. 342 γρ. πόρσανε ἐν ταῖς Ἀριστάρχου. The Etym.  
Mag. gives *πορσαίνω*, calling it an Aeolic form. Apoll. Rhod. uses both forms.

392. *κρήδεμνον*. This is not exactly as the Schol. interprets τοῦ πίθου πῶμα, but rather the string which passed over the πῶμα to keep it secure.

396. *οἰκόνδε ἕκαστος*. The persons signified are the *νῆες καὶ γαμβροί* (387), with the exception, which is mentioned immediately, of Pisistratus. It is not likely that *οἰκόνδε* simply refers to their own chambers in the palace, as we might suppose from inf. 413 ἐκ θαλάμων ἐλθόντες, since the *θάλαμοι* are distinguished from the *αἶθουσα ἐριδούκος*, which is described as being 'on the spot' (αὐτοῦ), implying that the *θάλαμοι* are further off. In the description of Priam's palace, Il. 6. 242 foll.,—to pass by the more doubtful question of the position of the *πεντήκοντα θάλαμοι* of his sons,—those of his sons-in-law are in detached buildings, ib. 247 *κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς* | *δάδεκ' ἴσαν τέγχοι θάλαμοι ξεστοῖο λίθοιο* | *πλησίαι ἀλλήλων δεδμημένοι*. We may well suppose that the *θάλαμοι* in our passage also were detached buildings, as their occupants likewise were all married persons. Pisistratus, who has no such *θάλαμος*, is the only *ἡίοτος*, or unmarried son. Pisistratus sleeps beside Telemachus αὐτοῦ ('on the spot'); which pronominal description is presently particularised into ὑπ' αἰθούσῃ ἐριδούπῃ. See on Od. 1. 424.

400. *ἐνμμελίην*, 'with good spear.' The ash being the most appropriate wood for spear-shafts, was used as an equivalent for the spear itself. Cp. Ov. Met. 5. 143 'nam Clytii per utrumque gravi librata lacerto | fraxinus acta femur.'

403. *λέχος .. εὐνήν*. The former of these words, meaning properly the bedstead, corresponds with the Lat. *lectus* or *fulcrum*; while *εὐνή*, 'the bedding,' is equivalent to *torus*. Cp. Virg. Aen. 6. 603 'lucent genialibus altis | aurea fulcra toris,' Ov. Met. 11. 471 'petit anxia lectum | seque toro ponit.'

*πόρσυνε*, Schol. *ἡντρέπει*, is used always of the *wife* who shares the bed; as of Arete, Od. 7. 347; cp. Il. 3. 411. In Apoll. Rhod. 3. 840, young maidens are described as *ἡλικες οὐκω λίκτρα σὺν ἀνδράσι πορσύνουσαι*. Ameis takes in the sense of 'honouring' the bed, in contradistinction to *ἀσχεύειν* Od. 8. 269, but the use of the word comes from the simple fact that no one but the wife had free access to the husband's chamber, and so she actually 'prepares' his bed for the night's rest. Cp. Theocr. 6. 33 αὐτὰρ ἐγὼ κλαῖω θύρας ἐς τέ κ' ὁμόσση | αὐτά μοι στορέσσειν καλὰ δέμνια. That from this use it passed into the ordinary meaning of 'sharing' the bed, we see from Od. 7. 347 πὰρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνήν. The

- Ἦμος δ' ἠριγένεια φάνη ροδοδάκτυλος Ἥως,  
 ὄρνυτ' ἄρ' ἐξ εὐνήφι Γερήνιος ἱππότα Νέστωρ, 405  
 ἐκ δ' ἔλθων κατ' ἄρ' ἕξετ' ἐπὶ ξεστοῖσι λίθοισιν,  
 οἳ οἱ ἔσαν προπάροιθε θυράων ὑψηλάων  
 λευκοὶ, ἀποστίλβοντες ἀλείφατος· οἷς ἐπι μὲν πρὶν  
 Νηλεὺς ἴζεσκεν, θεόφιν μῆστωρ ἀτάλαντος·  
 ἀλλ' ὁ μὲν ἤδη κηρὶ δαμείς Ἀἰδόσδε βεβήκει. 410  
 Νέστωρ αὖ τὸτ' ἐφίξε Γερήνιος, οὖρος Ἀχαιῶν,  
 σκῆπτρον ἔχων. περὶ δ' υἷες ἀολλέες ἡγερέθοντο  
 ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίος τε  
 Περσεύς τ' Ἀρητὸς τε καὶ ἀντίθεος Θρασυμήδης.  
 τοῖσι δ' ἔπειθ' ἔκτος Πεισίστρατος ἤλυθεν ἥρως, 415  
 παρ δ' ἄρα Τηλέμαχον θεοείκελον εἶσαν ἄγοντες.  
 τοῖσι δὲ μύθων ἤρχε Γερήνιος ἱππότα Νέστωρ·  
 'Καρπαλίμως μοι, τέκνα φίλα, κρηήνατ' ἐέλδωρ,  
 ὄφρ' ἦ τοι πρῶτιστα θεῶν ἰάσσομ' Ἀθήνην,  
 ἦ μοι ἐναργῆς ἦλθε θεοῦ ἐς δαῖτα θάλειαν. 420

master's chamber lay quite at the back of the premises, *μυχῷ*. Compare the expression *ἐς μυχὸν ἐξ οὐδοῦ*, meaning 'from front to back,' *Od.* 7. 96.

407. *προπάροιθε θυράων*. The position commonly assigned to these seats of polished stone is outside the *αἶλη*, and so on the public way. But Gerlach (*Philol.* 30. p. 503 foll.) seems right in placing them in the *πρόδομος*, at either side of the door. He remarks that in the ruins of the temple of Themis in Rhamnus similar seats are found. Sitting on one of such *λίθοι*, we may suppose Menelaus talks to Telemachus, *Od.* 4. 311; and the suitors when playing with the *παισίδες* are described as sitting *προπάροιθε θυράων* *Od.* 1. 106 foll.

408. *ἀποστίλβοντες ἀλείφατος*. The Schol. E. gives *γλίσχρον δὲ δὴν τὸ ἐλαίου στιλβὸν ποιεῖ τὸ χρίον, ὡς τὸ μέγιστον*. This suggests the interpretation that *ἀλείφαρ* here means some polish or varnish applied to stone-work. Compare Plato, *Critias*, 116 B καὶ τῶν οἰκοδομημάτων τὰ μὲν ἀπλᾶ τὰ δὲ μίγνυντες τοὺς λίθους ποικίλα ὑφαίνον

*παιδῶς χάριν*.. καὶ τοῦ μὲν περὶ τὸν ἐξωτερικὸν τροχὸν τείχους χαλεπὴ περιλαμβάνον πάντα τὸν περιδρόμον, ὡς ἀλοιφῇ προσχρῶμενοι. This suits with Hesychius' interpretation of *ἀλοιμα* (*Soph. Frag.* 73), viz. *χρῖμα τοίχων* (quoted by Hayman); and though Nitzsch insists that the epithet *ξεστοί* precludes the notion of a plaster or stucco, yet it is equally likely that *ἀποστίλ.* *ἀλ.* is here the particular expegegesis of *ξεστοί*, showing the special way in which the smoothness was produced. With the construction cp. *Od.* 23. 289 *ἐντυον εὐνήν | ἐσθῆτος μαλακῆς*. We may also quote, as bearing on this passage, *Il.* 18. 595 *χιτώνας . . ἦκα στιλβοντας ἐλαίῳ*, but for a fuller interpretation see note on *Od.* 7. 107. Eustath. and the Scholl. generally give the explanation, *λείπει τὸ ὠς*, i. e. 'glistening as if with oil.'

411. *οὖρος*, 'warder,' from root *ὄρ* or *φορ*, whence *ὄρῳ*, *ῥα*, cp. *ἐπίουρος*, *φρουρός*. For the connection between guarding and seeing compare Lat. *tueri*.

420. *ἐναργῆς*, cp. *Il.* 20. 131 *χαλεποῖ*

ἀλλ' ἀγ' ὁ μὲν πεδίονδ' ἐπὶ βοῦν ἴτω, ὄφρα τάχιστα  
 ἔλθῃσιν, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἀνὴρ·  
 εἷς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν  
 πάντας ἰὼν ἐτάρους ἀγέτω, λιπέτω δὲ δὺ' οἴους·  
 εἷς δ' αὖ χρυσοχόον Λαέρκεια δεῦρο κελέσθω 425  
 ἔλθειν, ὄφρα βοῶς χρυσὸν κέρασιν περιχέυῃ.  
 οἱ δ' ἄλλοι μένετ' αὐτοῦ ἀολλέες, εἴπατε δ' εἰσω  
 δμῶῃσιν κατὰ δώματ' ἀγακλυτὰ δαῖτα πένεσθαι,  
 ἔδρας τε ξύλα τ' ἀμφὶ καὶ ἀγλαὴν οἰσέμεν ὕδωρ.'

ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐποίπνυν. ἦλθε μὲν ἄρ  
 βοῦς 430

ἐκ πεδίου, ἦλθον δὲ βοῆς παρὰ νηὸς εἰσης  
 Τηλεμάχου ἔταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς  
 ὅπλ' ἐν χερσὶν ἔχων χαλκήϊα, πείρατα τέχνης,

δὲ θεοὶ φαίνεσθαι ἐπαργαίη, i. e. 'in visible presence'; Virg. Aen. 4. 358 'manifesto in lumine vidi.'

θάλειαν. Exists only in the fem., as πότνια, etc., and is formed immediately from θάλλω.

421. ἐπὶ βοῦν, 'for a cow,' equivalent to μετά, as in Od. 1. 184 μετά χαλκόν, 'for copper.' So ἐπὶ τεύχεα ἐσσεύοντο Od. 24. 466; Il. 2. 808. Cp. Hdt. 7. 193 ἐπὶ τῷ κῶας ἔπλεον, 'for the golden fleece,' compared with Eur. Med. 5 οἱ τὸ πάχρυσον δέρος Πελίᾳ μετ-ἦλθον.

422. ἔλθῃσιν, sc. βοῦς, as inf. 430.

422. ἐπιβουκόλος. See Lehrs, Aristarch. p. 107 foll., s.v. ἐπίουρος: 'Bene Aristarchus attenderat ad hoc genus compositionis cuius certissima sunt apud Homerum exempla. Sic μετάργετος, h. e. internuntius, ψ. 199; O. 144. Et ut μετάργετος est ὁ μετὰ τισιν ἀγγελος, sic ἐπιβουκόλος et ἐπιβάτωρ, ὁ βουκόλος, δὲ βάτωρ ὢν ἐπὶ τινων, minime vero id quod Nitzschium velle video (ad Od. 3. 422) pastoribus praefectum significat.' Cp. ἐπιμάρτυρος, ἐπαμύντωρ, ἐπαργαίη. For the pleonasm in βοῶν ἐπιβουκόλος compare αἰπόλος αἰγῶν Od. 17. 247, ἐν προδόμῳ δόμον Od. 4. 302, σὺν συνδόσῳ Od. 14. 101, ποδάριπτρα ποδῶν 19. 343. Also see inf. 472 οἶνον οἰνοχοεύοντες.

425. The goldsmith is called, inf. 432, χαλκεύς, from the name of the metal which was most generally worked. 'Fuerunt

iam illo tempore δημιουργοί, h. e. homines liberi qui artem aliquam exercebant, in his fabri lignarii et ferrarii; nec domi apud Nestorem habitat hic χρυσοχός, quamvis metallorum abunde est in aedibus regum, memoraturque (Od. 18. 328) Ulyssis officina ferraria ad cotidianos usus' Bothe.

429. ἔδρας. Not in the sense of ἔδρα, as sup. 7 and 31, but (as Damm takes it) of 'places' for the company (see inf. 471 ἐξόμενοι), which consisted of Nestor's own family and the party (ἐτάρους 424) of Telemachus. ἀμφὶ goes with πένεσθαι, though for grammatical purposes it is superfluous, and is really an afterthought. For the combination at the introduction of the sentence, οἱ δ' ἄλλοι μένετε, 'but do all the rest of you bide here,' compare λαοὶ μὲν σκίδνασθε Od. 2. 252, ἄλλοι μὲν νῦν μένετε Od. 9. 172, μένετε δ' ἄλλοι πάντες Il. 19. 190.

οἰσέμεν, Epic 2nd aor. So οἰσέμενοι Od. 8. 399; 12. 10; 18. 291; Il. 3. 120; 23. 564. In Il. 18. 191 οἰσέμεν is generally described as the future infin., but it can equally well be the aorist. See note on τελευτήσῃναι Od. 2. 171.

433. πείρατα. This plural is used elsewhere with νίκη, δόθρον, γαίη, δέθλον, also (Il. 23. 350) ἐάσθον πείρατ' εἶπεν. The singular πείραρ is used

ἄκμονά τε σφύρᾱν ἰ' εὐποίητόν τε πυράγρην,  
 οἷσιν τε χρυσὸν εἰργάζετο· ἦλθε δ' Ἀθήνη 435  
 ἱρῶν ἀντιώσα. γέρων δ' ἱππηλάτα Νέστωρ  
 χρυσὸν ἔδωχ'· ὁ δ' ἔπειτα βοδὸς κέρασιν περιέχευεν  
 ἀσκήσας, ἵν' ἀγαλμα θεὰ κεχάροιτο ἰδοῦσα.  
 βοῦν δ' ἀγέτην κεράων Στρατίος καὶ δῖος Ἐχέφρων.  
 χέρνιβα δέ σφ' Ἀρητος ἐν ἀνθεμόεντι λέβητι 440  
 ἦλυθεν ἐκ θαλάμοιο φέρων, ἑτέρῃ δ' ἔχεν οὐλὰς  
 ἐν κανέφ'· πέλεκυν δὲ μενεπτόλεμος Θρασυμήδης  
 ὄξυν ἔχων ἐν χειρὶ παρίστατο, βοῦν ἐπικόψων.  
 Περσεὺς δ' ἄμνιον εἶχε· γέρων δ' ἱππηλάτα Νέστωρ

443. χερσ] So Aristarch. Al. χερσί. Schol. H. 444. ἄμνιον] This was generally taken to be ἀγγεῖον τι εἰς δὲ δέχονται τοῦ σφαττομένου τὸ αἷμα Schol. M., which accounts for the orthography αἰμνιον, see Suid. i. 2. 36. But Schol. E. and Hesych. interpret it as μικρὸν μαχαίριδιον δὲ καὶ σφάγιον καλοῦσιν οἱ Ἀττικοί, which comes nearer to the reading ascribed to Zenodotus and Nicander, viz. θαμνιον ἀπὸ τοῦ δάμασσαι.

with ὁζύος, Od. 5. 289, and for the issue of a trial, Il. 18. 501. Here translate, 'wherein lie the issues of art,' i. e. on which art depends for its accomplishment; through which the artistic conception is realized. Eustath. *παρατωτικά*. For a fuller discussion of *πεῖρα* see on Od. 12. 51.

435. ἦλθε δ' Ἀθήνη. Not now in the person of Mentor, but in her god-head, yet invisible.

437. The mention of the tools shows that *περιέχευεν* means nothing more than 'spread' the gold in the shape of leaf or foil round the horns. Nitzsch quotes from Millin, *Minéralog. Hom.* 180 'Rien n'indique l'application antérieure d'aucun mordant, la lame enveloppe seulement les cornes de l'animal, et comme il doit bientôt être immolé, une plus grande solidité n'est point nécessaire.'

438. ἀσκήσας. For the use of ἀσκέειν in the sense of 'working up,' 'preparing,' compare *κέρα... ἀσκήσας κεραόζος ἦραρ τέκτων* Il. 4. 110; cp. Il. 14. 179. 240; *κόσμη ἀσκήσας* Hdt. 3. 1.

440. χέρνιβα (*χείρ... νίπτειν*), water for washing, not for sprinkling. Cp. Il. 24. 302 foll. for the same preparation for worship. Here, the water was brought in a bowl damasked with flowers, according to the Schol. *ποικίλον*

*ἀπὸ τῶν ἐντετορευμένων ἀνθῶν*, which bowl had been kept in a store-room (*θάλαμος*), and was brought out for the occasion.

441. ἑτέρῃ signifies the left hand. The other, with which *ἐτέρῃ* is thus contrasted, being the 'right,' *par excellence*. So τῇ ἑτέρῃ λαβεῖν comes to mean to get a thing with little trouble, without having to put the right hand to the work at all. Plat. Soph. 226 A; cp. Od. 10. 171.

*οὐλαί*, Attic *δλαί*, signifying coarsely-ground barley-meal, is referred by M. Müller to root *mar*, and so made identical with Lat. *mola*, and connected with *δμαλδίνω*, *mollis*, etc. etc. Curtius would refer *οὐλαί* to root *fel*, seen in *εἰλῶν*, *ἰλλω*, *ἰλέω*, *ἰλῶν*, Lat. *vol-vol*.

444. ἄμνιον is the vessel for the blood, probably connected with *αἷμα*.

*Νέστωρ*. There is little truth in the common notion that the office of King and Priest was originally vested in the same person. Of the Homeric King—here, for example, of Nestor—it is true in that sense alone in which every head of a family is his own *ιερεὺς* at home. This was purely a domestic sacrifice. Otherwise the several gods had their own *ιερεῖς*, and as Lobek (Aglaph. 258) observes, in the only instances where a state sacrifice is offered, namely

χέρνιβά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνη 445  
εὔχετ' ἀπαρχόμενος, κεφαλῆς τρίχας ἐν πυρὶ βάλλων.

Αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,  
αὐτίκα Νέστορος υἱὸς, ὑπέρθυμος Θρασυμήδης,  
ἤλασεν ἀγχι στάς· πέλεκυς δ' ἀπέκοψε τένοντας  
αὐχενίους, λῦσεν δὲ βοδὸς μένος· αἱ δ' ὀλόλυξαν 450  
θυγατέρες τε νυοὶ τε καὶ αἰδοίη παράκοιτις

at the beginning of this book and Od. 21. 258, the sacrificer is not specified.

The following statement of Aristotle cannot accordingly apply to the Homeric Kings, but only to later, though still early, times. The Kings, he says (Pol. 3. 14. 11-12) κατὰ τοὺς ἡρωικοὺς χρόνους .. κύριοι ἦσαν .. τῶν θεῶν δοῦναι μὴ ἱερατικά, and these he explains (6. 8. 20) to be δόσαι μὴ τοῖς ἱερεῦσιν ἀποδιδῶσιν ὁ νόμος, ἀλλ' ἀπὸ τῆς κοινῆς ἐστίας ἔχουσι τὴν τιμὴν ('but the ministers whereof derived their office from the state altar-hearth'). That is, when a state, whether by adopting the family gods of its royal house, or otherwise, had come to have its tutelary deities and rites and altar-hearths, the Kings were naturally made the ministers of the national tutelars as such. To such a ministry reference is made in Hdt. 4. 161 τῷ βασιλεῖ τεμένεια ἐξελὼν καὶ ἱερῶν τὰ ἅλα πάντα τὰ πρότερα εἶχον οἱ βασιλεῖς ἐς μέσον τῷ δήμῳ ἔθηκε, and the Athenian Archons had stated sacrifices to perform for the same reason. But the state-officers exercised no priestly function except with reference to the state-tutelars.

Thus, any peculiar connection of the kingly office with the sacerdotal can only be admitted under two considerable limitations. First, it was a post-primitive accretion which only arose along with the worship of state-tutelars. Secondly, at no time whatever did it exist beyond this range; witness Aristotle as already quoted. The temples had their own priests; it was only at the *πρωτανεῖον* τῆς πόλεως that the King could officiate. Virgil's crude antiquarian fact in Aen. 3. 81 'Rex Anius, rex idem hominum Phoebeique sacerdos,' is an instance either of a tutelary connection of Apollo with the community of which Anius was King, or of a combination of offices worth mentioning on account of its singularity.

445. οὐλοχύτας κατήρχετο. The coarse-ground grain called *ὀλῶαι* (sup. 441) is here called οὐλοχύται, which word is used proleptically, as the meal is not really sprinkled yet, but only raised from the basket. The word κατάρχεσθαι belongs technically to ritual, signifying to 'perform preliminary rites.' Compare κατάρχομαι μὲν, σφάγια δ' ἄλλοισιν μέλει Eur. I. T. 40; in later Greek it is construed with the genitive, as Hdt. 2. 45; Eur. Phoen. 573, etc.; here with the accusative, as if equivalent to κατάρχόμενος ἀνέλετο, on the analogy of Il. 1. 449 χερνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλωντο, which means 'lifted up a handful ready for sprinkling.' Translate, 'Nestor began the rite with the lustral water and meal for sprinkling, and earnestly prayed to Athena, as he commenced the sacrifice by casting the forelock into the fire.' The actual sprinkling of the meal is given by the word προβάλοντο, 'cast forth.' Compare with the whole passage Eurip. Elect. 791 foll. λούτρ' ὡς τάχιστα τοῖς ξένοις τις αἰρέτω, | ὡς ἀμφὶ βωμῶν στώσι χερνίβαν πέλας | .. οἱ μὲν σφαγεῖον ἔφερον, οἱ δ' ἦρον κανῶ .. λαβὼν δὲ προχύτας μητρὸς εὐνέτης σθεῖν | ἔβαλλε βωμόν .. ἐκ κανοῦ δ' ἔλῶν | Διγισθοῖς ὀρθὴν σφαγίδα, μοσχίαν τρίχα | τεμὼν, ἐφ' ἀγνὸν πῦρ ἔθηκε δεξιᾷ. With ἀπαρχόμενος .. βάλλων compare Il. 19. 254 κάπρου ἀπὸ τρίχας ἀρβόμενος, which the Schol. interprets by the words ἀπαρχόμενος τρίχας, τεμὼν ὡς ἀπαρχήν.

450. ὀλόλυξαν. This is not a shriek of horror, but a religious shout (*ὀαολυγμὸν* .. ἔλασκον εὐφημοῦντες Aesch. Ag. 595) at the moment of the consummation of the sacrifice, significant of joy and satisfaction. Compare Il. 6. 301; Od. 4. 767, and especially 22. 411 ἐν θυμῷ, γῆρ', χαῖρε καὶ ἰσχυροῦ, μῆδ' ὀλόλυξε· | οὐχ ὅσηι καταμένουσιν ἐπ' ἀνδράσιν εὐχετάσθαι.

Νέστορος, Εὐρυδίκη, πρέσβα Κλυμένιοι θυγατρῶν.  
 οἱ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθονὸς εὐρυοδείης  
 ἔσχον· ἀτὰρ σφάξεν Πεισίστρατος, ὄρχαμος ἀνδρῶν.  
 τῆς δ' ἐπεὶ ἐκ μέλαν αἷμα ρύη, λίπε δ' ὁστέα θυμὸς, 455  
 αἰψ' ἄρα μιν διέχευαν, ἄφαρ δ' ἐκ μηρία τάμνον  
 πάντα κατὰ μοῖραν, κατὰ τε κνίσση ἐκάλυσαν  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὁμοθέτησαν.  
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθωπα ὀνον  
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν. 460

453. ἀνελόντες] ἡ ἑτέρα τοῦ Ἀριστάρχου ἀνίσχοντες Schol. H. M., Dind. ἀν-  
 σχόντες, Porson ἀνέχοντες.

453. οἱ μὲν. These are the other sons of Nestor, in contrast with Pisistratus. The victim had been felled by the blow of the axe (449); and these young men 'having lifted his head held him so.' This process seems identical with that described by Eurip. (Elect. 813) as *κείφαί' ἐν' ὤμων μόσχον*, *ὡς ἦσαν χερσὶν | δμῶτε*, and appears in a similar scene in Il. 1. 459 as *ἀνέρυσαν μὲν πρῶτα καὶ ἔσφαζαν καὶ ἔδειραν*, the head being thus 'drawn back,' not only to expose the throat to the knife, but that the victim might turn its head upwards towards the Gods in whose honour it was sacrificed. Where a victim is sacrificed to the powers of the nether world, it is slain with its head bent earthward, *ἐνθ' οὖν ἀρτειδὸν βέζειν . . . εἰς ἔρεβος στρέφας* Od. 10. 528.

456. διέχευαν. Schol. διέτεμον. This means 'broke up,' or 'dismembered;' the process of dividing into small pieces is given by the word *μιστυλλον* inf. 462. Cp. Od. 14. 427; 19. 421; Il. 7. 316. *μιστύλλω* must be referred to root *μ* as in *μυθῶν*.

*μηρία* is a distinctly ritualistic word. Ameis (Anh. ad loc.) states that it is used fifteen times in Homer, and the form *μήρα* five times; in three passages out of the five (viz. Od. 12. 364; Il. 1. 464; 2. 427) it is found in connection with the phrase *μηροὺς ἐξέταμον*. The older grammarians regarded *μήρα* as a metaplastic form of *μηροί* with the special meaning of τὰ ἀγιαζόμενα θοαί, while the oxyton form *μηρά* they held as wholly identical with *μηροί*. See Lobeck, Proleg. 13, who denies this subtle distinction,

accepting *μηρία* either as a derivative from *μηροί* with a change in signification, or as a by-form of *μήρα*. Hermann, on Aesch. P. V. 496, sums up the facts of the case thus, '*μηροί pluraliter habent etiam neutrius generis μήρα, significatione congruentem cum vocabulo μηρία*.' Nitzsch remarks that with *μηρία* or *μήρα* Homer generally uses *καίειν*, but with *μηροί* the common expression is *ἐκτέμνειν*. According to this, *μηρός* represents the whole thigh (Il. 5. 305), and the portions cut from it and used in sacrifice are *μηρία* or *μήρα*, i.e. the slices or lumps cut from the thigh. To facilitate the burning of these lumps of meat, and to produce the sacrificial 'sweet savour,' they were wrapped up in fat, one layer of which went below and one above the meat, the process being described as, 'laying it (sc. *κνίσση*) double.'

458. δίπτυχα is variously taken as an adverb analogous in form to *διχθα*, or as the adverbial neut. plur. of *δίπτυχος*. It is better to take it as a metaplastic form of the accusative, as if from *δίπτυξ*, compare *δίπτυχα λώπη* Apoll. Rhod. 2. 32. With the form, compare *ὀπύβρυχα* Od. 5. 319. The phrase may be illustrated by Il. 23. 243 *δίπλακι δημῷ*, and Soph. Ant. 1010 *καταβρυεῖ | μηροὶ καλυπτήε ἐξέκειντο πιμελῃ*. Upon these lumps, thus prepared for burning, they laid raw slices (*ἐπ' αὐτῶν ὁμοθέτησαν*), cut from various parts of the carcase. See Od. 14. 428 *ὁ δ' ὁμοθετεῖτο συμβάτη | πάντων ἀρχόμενος μέλειαν ἐς πύονα δημόν*.

460. παρ' αὐτὸν ἔχον, 'came to his side and held.'



αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,  
μίστυλλον τ' ἄρα τάλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,  
ᾧπτων δ' ἄκροπόρους ὀβελοὺς ἐν χερσὶν ἔχοντες.

Τόφρα δὲ Τηλέμαχον λοῦσεν καλὴ Πολυκάστη,  
Νέστορος ὀπλοτάτη θυγάτηρ Νηληιάδαο.

465

461. σπλάγχνα ἐπάσαντο. Schol. ad Il. 1. 464 πρὸ τοῦ φαγεῖν ἐμερίζοντο ἑαυτοῖς εἰς βρώσιν τὰ σπλάγχνα, τουτέστι τὰ ἐντοσθία, σπλῆνα, καρδίαν, ἥπαρ. It was a kind of πρόγευσις before the regular sacrificial feast, analogous to the preliminary rite with the cups in drinking.

462. ἀμφ' ὀβελοῖσιν ἔπειραν. In Od. 19. 422 we find πείραν τ' ὀβελοῖσι, which suggests that in the present passage ἀμφί is an adverb and not a preposition; cp. περὶ δοῦρι πεπαρμένη Il. 21. 577. The adverb here gets the meaning 'right through,' being used proleptically with the verb, 'so that there was meat all round the spit.' Cp. Od. 12. 395.

464. λοῦσεν. With pluperfect force, 'meanwhile Polycasta had bathed.' Compare Od. 5. 246 τόφρα δ' ἐνεικε τέρετρα Καλυψώ, and ib. 258; see also sup. 303.

465. ὀπλοτάτη, 'youngest' is perhaps connected with ἀπαλός. The old etymology of ὀπλον gave the meaning as 'qui arma ferre potest' and, so, 'young.' Others have suggested a connection with ἔπομαι or even with ὀπός, 'sap.' The part which women are in the Odyssey represented as taking in the 'bathing' of men, has been variously commented upon; and lastly by Gladstone (Homeric Age, 2. 513). The leading loci are (1) the present passage vv. 464-467; (2) the formula where slaves only are mentioned, Od. 4. 48; 17. 88 ἐς β' δαμνίθους βάντες ἐφέστας λοῦσαντο. | τοὺς δ' ἐπεὶ οὖν θεοκαὶ λοῦσαν καὶ ἔχρισαν ἑλαιοῖ κ. τ. λ.; (3) Helen's account of what she did for Odysseus, Od. 4. 252 ἀλλ' ὅτε δὴ μιν ἐγὼ λόεον καὶ χρίον ἑλαιοι. | ἀμφὶ δὲ εἴματα ἔσσα κ. τ. λ.; (4) the description of Odysseus in Scheria, Od. 6. 209-222 ἀμφίπολοι... λοῦσατέ τ' ἐν ποταμῷ... παρ δ' ἄρα οἱ φάρος τε χιτῶνά τε εἴματ' ἔθηκαν, | δῶκαν δὲ... ἑλαιον, | ἥρωγον δ' ἄρα μιν λοῦσθαι κ. τ. λ. Compare Odysseus' own account of the same transaction

(Od. 7. 296) καὶ λοῦσ' ἐν ποταμῷ καὶ μοι τάδε εἴματ' ἔδωκεν. (5) The scene at Circe's house, Od. 10. 361 ἐς β' ἀσάμυνθον ἔσσα λδ' ἐκ τρίποδος μεγάλου, | θυμήρες περᾶσσα, κατὰ κρατὸς τε καὶ ὤμων | .. αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ' ἑλαιοι, | ἀμφὶ δὲ με χλαῖναν καλὴν βάλεν ἥδ' ἐ χιτῶνα κ. τ. λ.; and (6) the washing of Odysseus in his own palace, Od. 19. 317 ἄλλα μιν, ἀμφίπολοι, ἀπολούσατε... 357 ἀλλ' ἄγε νῦν ἀνστήσα περίφρων Εὐρύκλεια, | νύφον σοῖο ἀνακτος δμήλικα... 392 νῖξε δ' ἄρ' ἄσπον λοῦσα ἀναχθ' ἐόν, αὐτίκα δ' ἔγνων | οὐλήν... 467 τὴν γρη῏ς χεῖρεσσι καταπρηγνέσσι λαβούσα | γνῶ β' ἐπιμασασμένη κ. τ. λ. (but here the question is only of ποδάνιπτρα).

Mr. Gladstone urges that λοῦσεν and ἀμφίβαλεν mean only 'caused to bathe,' 'caused to put on'; that is, supplied the requisites for bathing and for dressing. This interpretation is grammatically sound; just as Od. 10. 366 εἰσέ μ' ἐπὶ θρόνον is 'bade me sit.' Mr. Gladstone compares our own idiom of 'feeding the poor.' But, beyond this, he shows that in instance (4), this interpretation is absolutely forced upon us; since Od. 7. 296 Νausικάα λοῦσ' ἐν ποταμῷ is the account which Odysseus gives of a transaction which circumstantially was as follows: Nausicaa, (6. 210) addressing her ἀμφίπολοι, with reference to Odysseus, says, λοῦσατέ τ' ἐν ποταμῷ, and accordingly they παρ δ' ἄρα οἱ φάρος τε χιτῶνά τε εἴματ' ἔθηκαν, | δῶκαν δὲ... ἑλαιον, | ἥρωγον δ' ἄρα μιν λοῦσθαι. To this we may add an argument from instance (2), which first informs us that the men λοῦσαντο ('washed themselves,' the line is frequent in the Iliad where there is no question of women), and then, immediately after, identifies this with θεοκαὶ λοῦσαν. A certain reservation is made necessary by instance (5); on which Mr. Gladstone justly observes: '1. The statement that the water was poured over his head and shoulders, as he sat in the bath, evidently implies that what

αὐτὰρ ἐπεὶ λούσεν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,  
ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἡδὲ χιτῶνα,  
ἔκ ρ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοῖος  
παρ δ' ὃ γε Νέστορ' ἰὼν κατ' ἀρ' ἔζετο, ποιμένα λαῶν.

Οἱ δ' ἐπεὶ ᾤπησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, 470  
δαίνυνθ' ἐξόμενοι· ἐπὶ δ' ἄνδρες ἐσθλοὶ ὄροντο  
οἶνον οἶνοχοεῦντες ἐνὶ χρυσέοις δεπάεσσιν.

469. ποιμένα] Bekk. with a few MSS. for ποιμένι, as required by Homeric usage. Cp. Od. 4. 51; 8. 469; 24. 411. 472. οἶνοχοεῦντες] So written with better reason than the v. l. οἶνοχοεῦντες, as *φοῖνοχοεῖν* is probably digammated. But the digamma is by no means constant with this word, cp. Od. 1. 110; 3. 49, 51; 6. 77; 11. 61; 15. 334, 507; 19. 122; 11. 9. 224; 18. 545.

may be called essential decency was preserved. 2. Even if it were not so, we could not in this point argue from the manners and morals of a Phoenician goddess to those of a Greek damsel. 3. She gave him water to wash with, pouring it over his head and shoulders, and then leaving to him the substance of the operation which was not completed by this mere act of affusion.' It may be added that the scantiness of light in Homeric rooms was itself a veil—a consideration applicable to all the cases of in-door bathing, whatever we take the women's part to have been. 'It would appear therefore,' says Mr. Gladstone, 'that the statements of Homer give no ground whatever for sinister or disparaging imputation. His pictures do not entirely correspond with modern ideas: but they may well leave on our minds the impression that, in the period he describes, if the standard of appearances in this department was lower, that of positive thought and action was higher, as well as simpler, than in our own day.'

The supposition of indelicacy is indeed broadly inconsistent with the sentiment expressed by Odysseus (Od. 6. 218) ἀμφίπολοι, στήθε' οὐκ ἀνέπνευσεν, ὅρρ' ἐγὼ αὐτὰς | ἄλμην ὤμοισιν ἀπολούσομαι... ἄντην δ' οὐκ ἂν ἐγὼ γε λοέσσομαι· αἰδέομαι γὰρ | γυμνούσθαι κ.τ.λ., and again (Od. 19. 344) οὐδὲ γυνὴ ποδὶς ἀρεται ἡμετέροιο |... εἰ μὴ τις γρηῖτε ἐσσι παλαιή, κεδνὰ ἰδυία, which last passage is the more forcible, because the refusal must have been in unison with custom, else it would have betrayed the underlying motive which

Odysseus had of concealment.

The various suppositions, that it was the business of the lord's daughter specially to attend to the bath, or that here is signified a distinguished mark of attention paid by Polycasta to Telemachus, or that female slaves performed the duty only in default of a daughter of the house, are none of them consistent with *all* the instances. The truth is, that as the bath was a primary feature in the guest's welcome, and as the household arrangements were superintended either by the mistress or by the grown-up daughter, upon whom she had devolved her duties, we naturally find one of these to be giving orders for the bath; and the orders are carried out by female slaves. Hence in some passages the bath is said to have been *provided* by the mistress, or her daughter, e.g. instances (1), (3), (5); in others by the ἀμφίπολοι, under mother's or daughter's orders, (4), (6); or lastly, by *δμοαί*, without such orders, (2).

466. λίπ' ἐλαίῳ. This phrase is always used in connection with *χρίσαι*, *ἀλείφαι* Il. 18. 350, etc. See Eustath. on Od. 6. 227, where the simple λίπ' ἀλείψεν occurs. λίπαι is taken by some as an adverb, formed like *τάχα*, *κρίφα*, etc., and signifying 'smoothly,' i.e. 'oilily.' But it seems better to regard it as a dative for λίπαι, or λίπαι from an old nominative τὸ λίπαι. Then ἐλαίῳ will be the dative from an adjective ἐλαιος from ἐλάα. Translate, 'with oil-olive,' as Exod. 27. 20.

471. ἐπὶ... ὄροντο, commonly rendered 'moved along them' as they sat; the meaning being the same as that of

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·

‘Παῖδες ἔμοι, ἄγε, Τηλεμάχῳ καλλίτριχας ἵππους 475  
ζεύξαθ’ ὑφ’ ἄρματ’ ἀγοντες, ἵνα πρήσσωσιν ὁδοῖο.’

‘Ὡς ἔφαθ’, οἱ δ’ ἄρα τοῦ μάλα μὲν κλύον ἡδ’ ἐπίθοντο,  
καρπαλίμως δ’ ἔζευξαν ὑφ’ ἄρμασιν ὠκέας ἵππους.  
ἐν δὲ γυνὴ ταμὴν σῆτον καὶ οἶνον ἔθηκεν 480  
ὄψα τε, οἷα ἔδουσι διοτρεφέες βασιλῆες.  
ἂν δ’ ἄρα Τηλέμαχος περικαλλέα βῆσето δίφρον  
παρ δ’ ἄρα Νεστορίδης Πεισίστρατος, ὄρχαμος ἀνδρῶν,  
ἐς δίφρον τ’ ἀνέβαινε καὶ ἡνία λάζετο χερσὶ,  
μάστιξεν δ’ ἐλάαν, τὼ δ’ οὐκ ἀέκοντε πετέσθην  
ἐς πεδίον, λιπέτην δὲ Πύλου αἰπὺ πτολίεθρον. 485  
οἱ δὲ πανημέριοι σείον ζυγὸν ἀμφὶς ἔχοντες.

Δύσετό τ’ ἥελιος σκιδωντό τε πᾶσαι ἀγυαί·  
ἐς Φηρὰς δ’ ἵκοντο Διοκλῆος ποτὶ δῶμα,

476. πρήσσωσιν] So rightly, and not πρήσσωσιν. Cp. La Roche, ad loc. ‘πρήσσειν ὁδοῖο nusquam nisi de hominibus dicitur; πρήσσειν κέλευθον etiam de equis et navibus.’ 486. σείον] Aristoph. read θεῖον, i.e. ἔτρεχον. Callistratus defended σείον. Schol. H. M. Q. R.

ἐπ’ ἔχeto Od. 1. 143. Others refer ὄροντο to root ὄρ or φορ, from which come δρᾶν and οἶρος (supra 409), and render it ‘looked after them.’ And this seems necessarily the meaning in ἐπὶ δ’ ἀνέρες ἐσθλοὶ ὄρονται Od. 14. 104.

475. ἄγε. Used here, as in Od. 2. 252, with plural.

476-ὄφ’ ἄρματα (and 478 ὑφ’ ἄρμασιν), ‘beneath the yoke,’ which forms part of the apparatus of the chariot. Notice the use of the plural to denote a complex structure, as ἱστία.

ὁδοῖο. A partitive genitive. Cp. Od. 15. 47; Il. 24. 264.

480. ὄψα, ‘flesh-meat,’ properly that which is cooked, ὀπτός; whereas ἥια (cp. Od. 5. 368) is ‘bread,’ here described as σῆτον.

486. ἀμφὶς ἔχοντες, ‘supporting it at either end.’ The ζυγόν was a bar at the end of the pole, and at right angles to it, lashed on with a thong; at either end of the ζυγόν was a pad, where it rested on the horses’ necks, and from

each pad came the straps (λέπαθνα) that served as collars, cp. Il. 5. 729 τοῦ δὲ ἐξ ἀργύρεος θυμὸς πέλεν· αὐτὰρ ἐπ’ ἄκρῳ | δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαθνα | κάλ’ ἔβαλε, χρύσει’. ἐπὶ δὲ ζυγὸν ἤγαγεν Ἥρη | ἵππους ἀκίποδας. Where the yoke joined the pole was a boss, ὀμφαλός, and the thong that connected yoke and pole is called ζυγόδεσμον. On the yoke were rings (οἰήκει) through which the reins passed. The pole ended in a pin (ἵστον), over which was slipped a ring in the centre of the yoke called κῆκος. See for the whole description Il. 24. 266 foll.

488. Φηραί (Φηρή Il. 5. 543) has in Homer the epithets εὐκτίμεναι (ib.) and ζάθει Il. 9. 151. Its position in Messene is settled by Od. 21. 15-19. It was situated on the left bank of the Nedon, at the north-east side of the Messenian Gulf, and belonged to the Lacedaemonian kingdom. It forms one of a group of cities, described as ἐγγυὰς ἀλλοι νέεται Πύλου ἡμαθόντος Il. 9.

υἱέος Ὀρσιλόχοιο, τὸν Ἀλφειὺς τέκε παῖδα.  
 ἔνθα δὲ νύκτ' ἄεσαν, ὃ δὲ τοῖς παρ ξείνια θῆκεν. 490  
 Ἥμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἥως,  
 ἵππους τ' ἐξεύγνυντ' ἀνά θ' ἄρματα ποικιλ' ἔβαινον  
 [ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπου]  
 μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην.  
 Ἴξον δ' ἐς πεδίον πυρηφόρον, ἔνθα δ' ἔπειτα 495  
 ἦνον ὁδόν· τοῖον γὰρ ὑπέκφερον ὠκέες ἵπποι.  
 δούσετό τ' ἥλιος σκιῶντό τε πᾶσαι ἀγυαί.

489. Ὀρσιλόχοιο] La Roche reads with Zenod. Ὀρσιλόχοιο. 493.] Omitted in the majority of MSS. Bekk. retains it but rejects the next line.

151-153. Its modern name is Kalamáta. The two sons of Orsilochnus were slain before Troy by Aeneas, Il. 5. 540 foll.

493. ἐκ δ' ἔλασαν. This line, for the genuineness of which see above, critical note, involves a prothysterion, as one must needs pass the αἰθούσα [αὐλή] before reaching the πρόθυρον, the exit from the courtyard. For similar prothystera cp. Od. 16. 341 λίπε δ' ἔρκεά τε μέγαρόν τε, and 18. 102 ὅφρ' ἔκτ' αὐλήν | αἰθούσης τε θύρας, and 22. 474 ἐκ δὲ Μελάνθιον ἦγον ἀπὸ πρόθυρόν τε καὶ αὐλήν. But the insertion of the line here makes a confusion by leaving the subject to μάστιξεν wholly uncertain.

495. πυρηφόρον (for the more usual form πυροφόρον cp. Il. 12. 314; 14. 123; 21. 602) is hardly in accordance with the physical features of the upper Eurotas valley, which was rugged and narrow; we can scarcely avoid the conclusion that there is a blank here in the

poet's geographical knowledge, which he fills up from guess.

496. ἦνον, from ἄνω, epic form of ἀνω, 'made for their journey's end'; literally, 'sought to finish their journey.'

τοῖον. See on Od. 1. 209, and compare it further with Od. 1. 409, τῶς ἑκάκει, both words being properly adjectives, in agreement with a neuter accusative cognate. Cp. Od. 23. 18 τοῖονδε κατέδραθον, 24. 62 τοῖον γὰρ ὑπάρρε Μοῦσα, and again 1. 410 οἷον ἀναΐτας ὅφρα οἴχεται, 2. 239 νεμεσίζομαι οἷον ἅπαντες ἦσθε.

ὑπέκφερον. This verb is used transitively in later Greek, as Apoll. Rhod. 1. 1264 πόδες αὐτὸν ὑπέκφερον δισσόντα, and may be so rendered here, 'bore them forward.' But we may, with Eustath., take the verb intransitively, as in Hdt. 4. 125, and as ἐκφέρειν is used in Il. 23. 376, 759 = 'dashed forward.'

## Ο Δ Υ Σ Σ Ε Ι Α Σ Δ.

Τὰ ἐν Λακεδαίμονι.

Οἱ δ' ἔχον κοίλην Λακεδαίμονα κητώεσσαν,  
πρὸς δ' ἄρα δώματ' ἔλων Μενελάου κυδαλίμοιο.  
τὸν δ' εὖρον δαινύντα γάμον πολλοῖσιν ἔτῃσιν

1.] Ζηνόδοτος δὲ γράφει καιετάεσσαν ἀντὶ τοῦ καλαμινθώδη Schol. H. M. Q. R. Eustath. 1478, 38. See Strabo 8. 367. Lobeck, Path. El. 1. 344, would write καιετέεσσαν. Cp. Curt. Gk. Etym. p. 135.

1. Λακεδαίμονα. Buttmann insists that here Λακεδαίμων signifies the name of the district of which the chief town was Sparta, as in Il. 2. 581 οἱ δ' ἔχον κοίλην Λακεδαίμονα κητώεσσαν | Φᾶρῖν τε Πάρτην τε κ.τ.λ. The epithets moreover are suitable to a district but not to a town. κοίλην is distinct in meaning from κητώεσσαν. The rocky sides of the Eurotas valley widen a little just above Sparta, and close in again at some distance below it; the plain thus contained was the district called Lacedaemon, which therefore (like districts of Syria and of Elis, and like Argos, Soph. O. C. 378), is called κοίλη = 'mountain-pent.' Strabo (8. 563) quotes the Cresphontes of Eurip. (Frag. 1. Dind.) τὴν Λακωνικὴν ἔχον | πολλὴν μὲν ὄρετον ἐκπονεῖν δ' οὐ βῆδιον, | κοίλη γὰρ, ὅρεσι περίδρομος, τραχεῖά τε.

κητώεσσα, by the regular rule of the composition of adjectives in -εις, must come from κῆτος, 'a gulf;' root καf, Lat. cau-us; and thus means 'cavernous.' Ameis quotes from Plutarch, Cim. 16 ἡ τε χώρα τῶν Λακεδαιμονίων χάσμασιν ἐνώλισθε πολλοῖς, and Strabo 8. 367 ὅτι οἱ ἀπὸ τῶν σεισμῶν βραχμοὶ καίετοί λέγονται .. εὐσειστοὶ δὲ ἡ Λακωνικὴ.

Zenodotus' emendation καιετάεσσαν (which Buttmann thinks never existed

as a real variant) would have this meaning equally, from καῖαρ, akin to which is the name of the best-known of those hollows, the Καῖάδες, into which malefactors were thrown, Thuc. 1. 134. Others again see in κητώεσσα merely a reference to the deep valley between Taygetus and Parthenius, in which Lacedaemon lies. Strabo also mentions μεγάλη, as one interpretation of the word, and calls this rendering πιθανότερον.

3-19. The criticism given in Athenaeus (5. 180) on this place, is to the effect that Diodorus, δ' Ἀριστοφάνειος, expunged the whole passage (ὅλον τὸν γάμον περιέγραψε), which we are told he did on the supposition that the scene intended to be described was the full height of the festivity (τοπάζων πρώτας ἡμέρας εἶναι). Hennings (Die Telem. p. 178 foll.) adopts this view, and regards the passage as a later interpolation. But it must be remarked that the excision of vv. 3-19 makes the connection between v. 2 and 20 very awkward.

3. δαινύντα γάμον, compare δαινύναι τάφον Od. 3. 309. Doubtless this was not the actual wedding-day, but rather, as Athen. loc. cit. says, συνεχούσι ούσης τῆς ἐστιάσεως καὶ τῶν ἀκαμίστων ἡμερῶν παρεληλυθυῖαν ἐν αἷς παρείληπτο μὲν ἡ γαμουμένη πρὸς τοῦ νυμφίου, but it is doubtful if Nitzsch can be right

υἱός ἡδὲ θυγατρὸς ἀμύμονος ᾧ ἐνὶ οἴκῳ.  
 τὴν μὲν Ἀχιλλῆος ῥήξήνορος υἷϊ πέμπεν 5  
 ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσε  
 δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξετέλειον.  
 τὴν ἄρ' ὃ γ' ἐνθ' ἵπποισι καὶ ἄρμασι πέμπε νέεσθαι  
 Μυρμιδόνων προτὶ ἄστυ περικλυτὸν, οἷσιν ἀνασθεν.  
 υἱεὶ δὲ Σπάρτῃθεν Ἀλέκτορος ἤγετο κούρην, 10  
 ὃς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένθης

4. ἀμύμονος] Bekk., ed. 2, ἀμύμονα, as the possessive *δε* always has the initial *f*.

in inferring, from v. 8, that Hermione was already gone. The tense (πέμπε) would rather suggest that preparations were just being made for her departure, and, similarly, that the daughter of Alector was on her way from Sparta to join Megapenthes. Thus Telemachus comes in upon the end of the feasting, for there is no sign of it when he enters the palace (assuming vv. 15-19 to be an interpolation, on which see below), nor on the next day. Nevertheless, the hesitation of Eteoneus (28, 29), about admitting Telemachus indicates that the bustle and confusion of the occasion had not subsided.

ἐτρίσιν. The Schol. explains this word by *πολίταις*. Apoll. Lex. Hom. renders it by *ἐταῖροις*, and Nitzsch understands by it near relations or dependents of the family, comparing Il. 6. 238 ἀμφ' ἄρα μιν Τρώων ἄλοχοι θίον ἡδὲ θυγάτρεσσι | εἰρόμεναι παῖδας τε κασιγνήτους τε ἔτας τε, and Il. 9. 464 ἔται καὶ ἀνεψιοί, whence we learn two facts; (1) that the word excludes kinsmen, and (2) that it expresses a relation in which the female sex shared. Again from Il. 7. 293 ὡς σύ τ' ἐυφρήνη πάντας .. Ἀχαιοὺς, | σοὺς τε μάλιστα ἔτας καὶ ἐταίρους οἱ τοὶ ἔσαι we learn that ἔται are distinct from the body of the citizens or the whole nation, and again distinct from ἐταῖροι. It is difficult to see how Nitzsch can regard them as being in a nearer relation than ἐταῖροι. On the contrary, the relation seems a wider one, as we see that men could stand in that relation to women, but not in the relation of ἐταῖροι. So Hector is described, Il. 6. 261, as ἀμύνων ἐτρίσιν, i.e. 'helping the ἔται in the fight,' and not, in a general

sense, 'fighting for countrymen and countrywomen.' So then ἔται are neither kinsmen, nor ἐταῖροι, but stand between these on the one hand, and the whole body of the citizens on the other. The relation which the word expresses is one in which women share, and it is not in the same degree with that of ἐταῖροι, a relation of choice. They are perhaps *aequales*, persons of the same generation, who have been known to each other (often slightly) all their lives. ἐτρίς, which shows strong traces of the initial *f* may perhaps be referred to the pronominal stem *i*, *f*s, with which are connected *σφε*, *ευνε*, *ἴδιος*, etc.

7. ἐξετέλειον, 'were bringing to accomplishment.' Notice the tense here, and in πέμπε and ἤγετο.

8. πέμπε νέεσθαι. With this infinitive of purpose after πέμπε compare infra 29; Od. 13. 206; 24. 419; Il. 9. 575; 16. 575; 18. 240.

10. ἤγετο, commonly used of the bridegroom bringing home his own wife, here refers to the father getting a wife for his son. So κασιγνήτῳ δὲ γυναῖκα | ἡγάγετο Od. 15. 237, ἀφροίμοι ἀμφοτέρους ἀλόχοισι Od. 21. 214.

11. τηλύγετος. Buttmann supposes this word to be a metathesis for τελεώ- γετος, sc. ὁ τελευταῖος γενόμενος, and finds in this the secondary meaning, 'dearly-loved,' 'tenderly-treated.' This does not suit μόνον τηλύγετον Il. 9. 482; Od. 16. 19; nor ἀμφὶ τηλυγέτω Il. 5. 153; even if there were strong grounds in favour of the interpretation.

The word *τήλιστα*, (Orph. Arg. 179, 1186) and the adverb *τήλιν*, Apoll. Dysc. de Pronom. 329 B, with the Hesychian gloss on τηλύθροον, sc. *μεγα-*

ἐκ δούλης· 'Ελένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,

12. δούλη] τινὲς δὲ τὸ Δούλη κύριόν φασι Schol. H. M. Q. R. 'Ελένη] ἐν τῇ κατὰ Ῥιωνδὸν καὶ Ἀριστοφάνην, 'Ελένη, σὺν τῇ σ Schol. M.

λόφων, all point to an adjective *τηλός*. This word shows itself in *τηλεκλυτός*, *τηλεσκόπος* and, especially, in *τηλέπυλος*, an epithet applied to the Laestrygonian city, Od. 10. 82; 23. 318. The common interpretation, *τῆλε διεστηκυίας* *ἔχουσα τὰς πύλας*, requires the addition to *τῆλε* of the whole verbal notion 'mutually distant.' Now Eustath. on Od. 10. 82 writes *τινὲς δὲ τηλέπυλον φασὶ τὴν μακρόπυλον, οὐ τῷ διαστήματι ἀλλὰ τῷ πλάτει τῶν πυλῶν ἢ τῷ μήκει*. Thus we may parallel *τηλέπυλος* with *ὠρίπυλος* or *εὐρύπυλος*, and (by help of the passage quoted above from Hesych.) may render it 'great-gated.' With *τηλός* we may further compare *ταθύγος*, 'the great mountain,' referring to the glosses in Hesych. *ταθός μέγας* and *ταθός* *μεγαλίνος*, and *ταυγέταις πύλαις* *ταῖς μεγάλαις*. The meaning of the element *-γος* is scarcely doubtful. All authority connects it with *γένος*, and we have too the analogy of the Latin *indigeles*, and of *-γatos* in *νεήγatos*.

Provisionally accepting the meaning 'grown-big' for *τηλύγος*, we may see how it suits the passages in which it is found.—Il. 5. 152 Diomedes kills in battle *φαίνοντας υἱέ*, | *ἄμφω τηλύγετον* | *ὃ δὲ τέρετο γῆραϊ λυγρῷ*, | *υἷόν δ' οὐ τέκετ'* ἄλλον *ἐπὶ κτεάτεσσι λιπέσθαι*. Here the word implies that though these two sons were grown-up or nearly so, there were no younger brothers still children. So in Il. 9. 481 *καί με φίλησ'* ὡς *εἰ τε πατήρ ὃν παῖδα φιλήσῃ* | *μοῦνον τηλύγετον*, *πολλοῖσιν ἐπὶ κτεάτεσσι*, a father's increasing fondness for an only son is described; he is the heir of large possessions, and the father's love for him grows as the chance of having other sons diminishes; the eldest being already in early manhood. And when such a son comes home after long absence, one vivid element in the father's joy is the contrast of his youthful manhood with his recollections of him as a child. See Od. 16. 17 foll.

In Il. 9. 143 Agamemnon speaks of Orestes as the son *ὃς μοι τηλύγος τρέφεται*. Now Orestes, according to

Eurip. (I. A. 465, 466, 622-7, 1118, 9), was not more than three or four years old at the departure of the host for Troy. In the tenth year of the war, according to this reckoning, Orestes would be thirteen or fourteen, and therefore, 'growing up to be a great boy.' In like manner, Iphigenia recognising in her brother, now grown-up, the child she formerly knew, says, *ἔχω σ'*, *Ὀρέστα, τηλύγετον χθονὸς ἀπὸ πατρίδος* Eur. I. T. 829.

In Il. 3. 175 Helen reproaches herself with having deserted her home, *παῖδά τε τηλυγέτην*, implying that Hermione was growing into womanhood at the time of Helen's flight.

In the present passage vv. 11-14 *ὃς οἱ τηλύγετος*.. *Ἑρμόνη*, the implication is that Helen's flight occurred long after the birth of Hermione; long enough to let the conclusion be drawn *'Ελένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον*. That interval was the measure of the age of Hermione. Now the Schol. on Od. 4. 4, and Eustath. 1479 say that Hermione was actually given in marriage to Orestes while Menelaus was at Troy, quoting the authority of Sophocles, who *ἐν Ἑρμόνῃ ἰσχωρεῖ ἐν Τροίᾳ ἔτι ὄντος Μενελάου ἐκδοθῆναι τὴν Ἑρμόνην ὑπὸ Τυνδάρει τῷ Ὀρέστῃ* *ἔλτα ὕστερον ἀφαιρεθεῖσαν αὐτοῦ ἐκδοθῆναι τῷ Νεοπαλλέμῳ κατὰ τὴν ἐν Τροίᾳ ὑπόσχεσιν*. But see Eur. Hel. 689, where Helen describes the condition of Hermione as *ἀγαμος, ἀτεκνος, ὃ πόσι, καταστένει γάμον ἀγαμὸν ἀσχύνα*. Hermione must thus have been growing-up, or at least past childhood at the time of Helen's flight, which satisfies the meaning assigned to *τηλύγος*, even without making allowance for the exaggeration of regret in Helen's mention of her. The application of *τηλύγος* here to Megapenthes is no less appropriate. Born after Helen's flight, but before the Trojan expedition, he would now be nineteen or twenty. Among the interpretations which Eustath. collects here of *τηλύγος* he gives as the last *ὃ ἀνέφηθαι μετὰ γέννησιν*.

ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατεινήν,  
'Ερμῖονην, ἣ εἶδος ἔχε χρυσέης Ἀφροδίτης.

Ὡς οἱ μὲν δαίνυντο καθ' ὑπερεφές μέγα δῶμα 15  
γείτονες ἡδὲ ἔται Μενελάου κυδαλίμοιο,  
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος αἰοῖδος  
φορμίζων· δοῖά δὲ κυβιστητῆρε κατ' αὐτοὺς  
μολπῆς ἐξάρχοντος ἐδίνεον κατὰ μέσους.

Τῷ δ' αὖτ' ἐν προθύροισι δόμων αὐτῷ τε καὶ ἵππῳ, 20  
Τηλέμαχος θ' ἦρως καὶ Νέστορος ἀγλαὸς υἱός,  
στῆσαν· ὁ δὲ προμολῶν ἵδετο κρείων Ἴτεωνεύς,

15-19.] *φασὶ τοὺς ε' στίχους τούτους μὴ εἶναι τοῦ Ὀμήρου, ἀλλὰ τοῦ Ἀριστάρχου* Schol. M. T. See note below. 19. *ἐξάρχοντος*] According to Athenaeus, quoted below, Aristarchus read *ἐξάρχοντες*, as does the Venet. A. on Il. 18. 606.

The only remaining passage to notice is Il. 13. 470 *ἀλλ' οὐκ Ἰδομενῆα φόβος λάβε, τηλύγετον ὅς*, where Buttm. renders 'like a spoiled child;' but the meaning of a 'great boy' suits equally well here, 'no stripling's fear seized Idomeneus.'

*τηλύγετος* thus corresponds very closely with the Lat. *adolescens*, both in its denotation, and its literal etymological sense. The limits of age implied by it may be from thirteen to twenty or twenty-three. From J. Savelsberg, Rhein. Mus. 1853, p. 441.

11. *Μεγαπνόντης*, a name commemorative of the 'great sorrow' caused by Helen's faithlessness, cp. Gen. 35. 18.

12. *δοῦλῃς* is not a slave by birth, but a captive.

13. *ἐπεὶ δὴ*. The same commencement is found in Od. 8. 452; 21. 25; 24. 482; Il. 22. 379; 23. 2. See on Od. 12. 423.

15-19. Athenaeus (v. 181), referring to this mention of dancing and tumbling, considers the addition out of place in the house of Menelaus, and suggests that the lines were introduced by οἱ περὶ Ἀριστάρχον, who failed to see that the marriage-feast was really over;—*μὴ συνέντες ἀλλ' ἐξαπατηθέντες ὑπὸ τοῦ πρώτου ἔπους* (sc. v. 3) *προσσυνήσαν τοιούτους τινὰς στίχους* (vv. 15-19), *μετενεγκόντες ἐκ τῆς Ὀπλοποιίας* (Il. 18. 604-606) *ὅν αὐτῷ γε τῷ περὶ τὴν λῆξιν ἀμαρτήματι· οὐ γὰρ ἐξάρχοντες οἱ κυβιστητῆρες, ἀλλ' ἐξάρχοντος τοῦ αἰοῖδος πάντας ὠρχοῦντο*. But it is simply in-

credible that Aristarchus, the critic famed beyond everything for his *περιττὴ εὐλάβεια*, should have out of sheer ignorance (*μὴ συνέντες*) had recourse to such an interpolation. It is far more likely that Aristarchus himself marked the verses with the obelos, or asteriscos, or both, and that the error lies with Athenaeus or his informant. The Schol., who gives the same story, mentions it merely as a current saying, *φασὶ τοὺς ε' στίχους τούτους μὴ εἶναι Ὀμήρου ἀλλὰ τοῦ Ἀριστάρχου*. With the entrance of Telemachus and his friend, we may suppose the music and dancing would cease.

18. *κυβιστητῆρε*. As *κεφαλὴ* had a bye-form *κεβαλή*, Etym. Mag. 195. 39, so the Cretan form *κυφή*, 'head,' was also written *κύβη*, Etym. Mag. 543. 22, and *κυβιστάω*, which presupposes a verb *κυβίζω*, is interpreted by *εἰς κεφαλὴν πηδᾶω*.

19. *ἐξάρχοντος*, sc. αἰοῖδου. So *ἐξάρχειν γόοιο* Il. 18. 51; cp. Eur. Troad. 148 *ἐξάρξω μολπῶν*, ib. 152 *ἐξήρχον θεοὺς*.

*κατὰ μέσους*, as a nearer definition of *κατ' αὐτοὺς*.

20. *προθύροισι*, sc. the entrance from outside into the αἶλη.

22. *κρείων*. This title implies that Eteoneus was of gentle birth. In Od. 15. 96 he is mentioned again as living near Menelaus. For *θεράπων* see on Od. 1. 109. The Schol. M describes him as *ὁ τοῦ Ἀλέκτορος τοῦ συμπενηθεροῦ Μενελάου ἀδελφός*, and Schol. B. H. M.



ὄτρηρὸς θεράπων Μενελάου κυδαλίμοιο,  
 βῆ δ' ἔμεν ἀγγελέων διὰ δώματα ποιμένι λαῶν,  
 ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα·  
 25  
 'Ξείνω δὴ τινε τώδε, διοτρεφέες ὦ Μενέλαε,  
 ἄνδρε δύω, γενεῇ δὲ Διὸς μεγάλοιο ἔικτον.  
 ἀλλ' εἴπ' ἡ σφῶιν καταλύσομεν ὠκέας ἵππους,  
 ἡ ἄλλον πέμπωμεν ἱκανέμεν, ὅς κε φιλήσῃ.  
 Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·  
 30  
 'οὐ μὲν νήπιος ἦσθα, Βοηθοῖδ' Ἐτεωνεῦ,  
 τὸ πρῖν ἅταρ μὲν νῦν γε πάις ὥς νήπια βάζεις.  
 ἡ μὲν δὴ νῶϊ ξεινῆια πολλὰ φαγόντε  
 ἄλλων ἀνθρώπων δεῦρ' ἰκόμεθ', αἱ κέ ποθι Ζεὺς  
 ἐξοπίσω περ παύσῃ οἰζύος. ἀλλὰ λυ' ἵππους  
 35  
 ξείνων, ἐς δ' αὐτοὺς προτέρω ἄγε θοινηθῆναι.  
 'Ὡς φάθ', ὁ δὲ μεγάροιο διέσσυτο, κέκλετο δ' ἄλλους  
 ὄτρηροὺς θεράποντας ἅμα σπείσθαι ἐοῖ αὐτῷ.  
 οἱ δ' ἵππους μὲν λύσαν ὑπὸ ζυγοῦ ἰδρώοντας,  
 καὶ τοὺς μὲν κατέδησαν ἐφ' ἱππείησι κάπησι,  
 40  
 παρ δ' ἔβαλον ζειὰς, ἀνὰ δὲ κρῖ λευκὸν ἔμιξαν,

27. *ἔικτον*] Nitzsch prefers, with a few MSS, the commoner form *ἔικτον* from the pluperfect. 29. *φιλήσῃ*] *παρέλκει* (is redundant) δ' κε Schol. M. 'Si Scholion Aristonici est, colligi potest Aristarchum *φιλήσει* probasse' Dind. 33. *φαγόντε*] Bekk. with Harl. etc. reads *φαγόντες*. 37. *ὁ δὲ μεγάροιο*] Vulg. *ὁ δ' ἐκ μεγάροιο*. Cp. Schol. H. M. Q. R. 'Ἀριστάρχος *χωρὶς τῆς ἐκ . . . βούλεται γὰρ λέγαν διὰ μεγάροιο*. 38. *σπείσθαι*] So with Bekk. from Harl. MS, instead of *ἐμ' ἐσπείσθαι*, *σπείσθαι* being the more genuine form of the *inf.* aor.

Q. adds *συγγενὴς οὖν Μενελάου Ἐτεωνεὺς καὶ θεράπων αὐτοῦ ὡς Ἀχιλλέως Πάτροκλος*.

26. *τῶδε*, 'here,' 'yonder,' with a gesture.

27. *γενεῇ Διὸς*. This implies royalty; kings being generally called *διογενεῖς* and *διοτρεφεῖς*.

29. Join *ἡ πέμπωμεν ἱκανέμεν ἄλλων* δ' κε. The doubt that Eteoneus feels about welcoming the strangers, implies that the house was in a state of bustle with the festivities. The Schol. thinks that the treachery of the guest Paris had suggested fresh caution in admitting strangers.

34. *ἰκόμεθ'*, αἱ κε . . . *οἰζύος*, 'we are

come here, in the hope that Zeus may rid us of sorrow for the days to come.' περ adds an emphasis to *ἐξοπίσω*, for the past had been troublous enough.

αἱ κε, in this connection, always stands with the conjunctive, as Od. 1. 379; 2. 144; 12. 215, etc.

36. *ἐς δ' . . . ἄγε προτέρω*, 'bring them forward into the house.' *θουῶσθαι* is connected with root *θυ*, in the original sense of a sacrificial feast.

39. Join *ἐπὶ ζυγοῦ λύσαν*, as *ἐπ' ἀπήνης ἔλυν* Od. 7. 5.

41. *ζειὰς*. Nitzsch, after Voss, identifies this with Virgil's '*farra*,' Georg. 1. 73. It is much disputed what species of corn *ζειά* was. Herodot. (2. 36)

ἄρματα δ' ἐκλιναν πρὸς ἐνώπια παμφανόωντα,  
αὐτοὺς δ' εἰσῆγον θεῖον δόμον· οἱ δὲ ἰδόντες  
θαύμαζον κατὰ δῶμα διοτρεφέος βασιλῆος.

ὥς τε γὰρ ἡελίου αἴγλη πέλεν ἡὲ σελήνης 45

δῶμα καθ' ὕψερεφές Μενελάου κυδαλίμοιο.

αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσιν,

ἔς ρ' ἀσαμίνθους βάντες ἐνξέστας λούσαντο.

τοὺς δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,

ἀμφὶ δ' ἄρα χλαίνας οὐλας βάλλον ἡδὲ χιτῶνας, 50

says [Αἰγύπτιοι] ἀπὸ δαυρέων ποιεῖνται σιτία, τὰς ζεῖας μετεξέτεροι καλοῦσι, where Bachr comments thus: 'ad commune τῆς ζεῖας genus pertinuisse videtur δαυρα tanquam species. Quod enim distinguunt, et triticum spelta (Dinkel), et zea (Spelz), utrumque .. communi ζεῖας appellatione indicatum, illud, si accuratius loquaris, δαυρα, hoc ζεῖα appellari debet.'

42 ἐνώπια. According to Nitzsch, the inner faces, opposite to each other, of a gateway or doorway; here, that of the αἰλή, but in Od. 22. 21, that of the μέγαρον. So the Scholl. τοὺς ἀντικρὺ τόπους τῆς εἰσόδου, and more nearly Eustath. p. 722. 7 τὰ ἐντὸς τῶν θυρῶν. The epithet παμφανόωντα, applied elsewhere to τεύχεα, ἔντεα, δούρατα, κνήμη, αἶγλη, φλάξ, λέβης, κάρη, might be taken to mean that the ἐνώπια were plastered smooth, if there were any ground for assuming them to be so. But probably the key is supplied by the Schol. τοὺς φωτισζομένους ὑφ' ἡλίου τόπους ἢ τῆς σελήνης. In the dark shadow thrown by the front wall with its colonnades, the open gateway, with the sun shining through it on one side or the other, and reflected from its pavement, would well deserve the epithet. Against one of these walls the chariot was rested atilt.

45. The full form of this brachylogical sentence would be αἴγλη πέλεν ὥς τε [like] ἡελίου αἴγλη. The line occurs again Od. 7. 84, and with the form of sentence we may compare Od. 4. 122; 11. 605; 12. 86, 396.

43. δόμον .. δῶμα. The words are contradistinguished again in Od. 16. 273-6; and used indiscriminately together, Od. 15. 509-11. It would seem

that δόμος, in its proper sense, is more restricted than δῶμα, which is used of the whole building, exclusive only of the αἰλή (see Od. 7. 139; 15. 109; 16. 74), though sometimes also of the μέγαρον (Od. 22. 494 εἴ διεθείωσεν μέγαρον καὶ δῶμα καὶ αἰλήν); on the other hand, the reference in the words οἶο δόμοιο Od. 1. 330, signifies only Penelope's apartment. In Od. 7. 88 θύραι πυκινὸν δόμον ἔντος ἔργον, ib. 131 ὑπ' αἰλῆς οὐδὸν .. πρὸς δόμον ἐψηλόν, Od. 18. 237 οἱ μὲν ἐν αἰλῇ | οἱ δ' ἔντοσθε δόμοιο, and elsewhere, δόμος is identified with μέγαρον, the banquet-hall. This last seems the proper use of δόμος, while the proper signification of δῶμα is the whole of the inhabited buildings. There is another sense in which both words are used, which, being the perfectly general one of 'abode,' reduces the two words to synonyms. Both words are found in their proper sense in the plural as well as the singular.

44. θαύμαζον κατὰ δῶμα. Some commentators propose to connect ἰδόντες, in preceding line, with κατὰ δῶμα, but Fäsi rightly remarks that the phrase κατὰ δῶμα forms the object to θαύμαζον, or rather it is the brachylogical substitute for it, signifying in fact, 'the house, throughout itself;' cp. Od. 9. 6. We might render the expression in Latin 'mirabantur singula hic illic aedium.' Compare with the sense here, though not in illustration of the idiom, Od. 9. 153 νῆσον θανμάζοντες ἐδνεόμεσθα κατ' αὐτήν.

47. ὀρώμενοι. Contrast this tense expressing the leisurely examination, with ἰδόντες (supra 43), which describes one glance.

50. οὐλας. Cartius, G. E. p. 310,

ἐς ῥα θρόνους ἔζοντο παρ' Ἀτρεΐδην Μενέλαον.  
 χέρνιβα δ' ἀμφίπολος προχῶν ἐπέχευε φέρουσα  
 καλῇ χρυσεῖν, ὑπὲρ ἀργυρέοιο λέβητος,  
 νίσσασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.

σίτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα, 55  
 εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων.

[δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας  
 παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα.]  
 τῷ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος·

‘Σίτου θ' ἀπτεσθον καὶ χαίρετον. αὐτὰρ ἔπειτα 60

δείννου πασσαμένῳ εἰρησόμεθ' οἳ τινὲς ἔστον  
 [ἀνδρῶν· οὐ γὰρ σφῶν γε γένος ἀπόλωλε τοκῆων,  
 ἀλλ' ἀνδρῶν γένος ἔστ' ἐτι διοτρεφέων βασιλῆων

54. [ξεστὴν] γρ. χρυσῇ Schol. H. 57, 58.] Rejected by most editors subsequent to Wolf, as wanting in the Harl. and several other MSS. 61. πασσαμένῳ] A few MSS. read παυσαμένῳ. 62-64.] προηθεύοντο καὶ παρὰ Ζηνοδότῃ καὶ παρὰ Ἀριστοφάνει, τό τε γὰρ σφῶν οὐχ' Ὀμηρικῶς μονοσυλλάβως ἐξηγήθη, κ.τ.λ. σφῶν χωρὶς τοῦ ἰ, ὡς Ἀριστάρχος καὶ Ἡρωδιανὸς δὲ . . . μετὰ τοῦ ἰ Schol. H. M. Eustath. found the common reading σφῶν (as Schol. E.), but adds βούλονται οἱ παλαιοὶ σὺν τῇ ἰῷτα γράφειν τὸ σφῶν. Aristarchus, however, rejected

refers οἶλος to the same root as ἔριον, Skt. *úr-na*, Lat. *vellus*, Goth. *vulla*, and English 'wool,' with the common interchange of *r* and *l*.

The mention of χλαῖναι before χιτῶνες is a common Homeric prothysteron. So Od. 3. 467 φᾶρος ἡδὲ χιτῶνα, 5. 264 εἴματα ἀμφιέσασα . . . καὶ λούσασα. The inverted order is suggested by the fact that the φᾶρος or χλαῖνα, being the exterior garment, is the one which impresses the eye. The χλαῖνα, or 'overall' (Od. 8. 455; 17. 89), was a piece of cloth either square, or rounded at the corners, passing over the left and under the right arm, the end that hung down behind being thrown over the left shoulder (so δᾶ' ὅμῳιν χλαῖναν θέτο Od. 21. 118), where it was fastened with a brooch or pin, χλαῖναν περονήσατο Il. 10. 133.

59. δεικνύμενος, 'welcoming.' See on Od. 3. 41.

61. δείννου. This was probably the principal mid-day meal, and although the day was now far spent it is correctly used to describe the first regular meal that the travellers had enjoyed. In inf. 213 it is called by its regular name

δόρυς. For a similar use of δείννον to describe the meal taken by travellers on setting out, see Od. 15. 79, or by herdsmen before leaving home for the day, ib. 397.

62. σφῶν, as a contracted form of σφῶν, is found only here. See above critical note. There was a great uncertainty about the correct way of writing this dual. According to Aristarch., Apoll., and Herod. σφῶν is nom. and accus. dual of the second personal pronoun; σφῶε of the third. For the gen. and dat. dual of the second person they wrote σφῶν; of the third, σφῶν. Of these forms σφῶε and σφῶν were enclitic. See generally La Roche, Hom. Textkrit. p. 357. Here the dative σφῶν follows ἀπόλωλε and expresses agency. This dative seems in Homer to occur chiefly after verbs of a kindred signification with ἀπολλύναι. Compare Il. 3. 301 ἄλλοισι δαμῖεν, 5. 465 κτείνεσθαι Ἀχαιοῖς. Translate, 'For [the nobility of] your parentage has not been marred by you,' i. e. in your persons.

63. γένος is here the accus. and ἀνδρῶν the gen. after ἔστι, as we may

σκηπτούχων, ἐπεὶ οὐ κε κακοὶ τοιούσδε τέκοιεν.]"

Ἔς φάτο, καὶ σφιν νῶτα βοδὸς παρὰ πίονα θῆκεν 65  
ὅπτι' ἐν χερσὶν ἔλδων, τά βρά οἱ γέρα πάρθεσαν αὐτῷ.

οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

δὴ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱὸν,

ἄγχι σχὼν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι· 70

ῥάξω, Νεστορίδῃ, τῷ ἐμῷ κεχαρισμένε θυμῷ,

χαλκοῦ τε στεροπὴν καὶ δώματα ἡχήμενα,

χρυσοῦ τ' ἡλέκτρον τε καὶ ἀργύρου ἡδ' ἐλέφαντος.

the lines (Schol. H. M.) though referring to the reading. 70. *πευθοῖαθ' οἱ ἄλλοι*] Schol. H. M. *οὕτως Ζηρόδοτος ὁ δὲ Ἀρίσταρχος 'πευθοῖατο ἄλλοι.'* 72. *καὶ δώματα*] So Bekk., while other modern editors write *κατὰ δ*. The MSS. give *καὶ δώματα*, but Schol. on Il. 24. 323 *κατὰ*.

infer from Il. 21. 186, 187 *φῆσθα σὺ μὲν ποταμοῦ γένος ἐμμεναι εὐρὺ ρέοντος, | αὐτὰρ ἐγὼ γενεὴν μεγάλου Διὸς εὐχομαι εἶναι*. Cp. Od. 14. 199.

*ἀνδρῶν* is in apposition to *διοτρεφέων βασιλῶν* as genus to species.

64. With *ἐπεὶ οὐ κε = οὐ γάρ κε* cp. Il. 15. 228.

65. *νῶτα*. For allusions to the chine as the portion of honour compare Od. 8. 475, where Odysseus sends down to Demodocus a portion *νῶτον ἀποπροταμῶν*, *ἔτι δὲ πλεῖον ἐλέλειπτο*, 14. 437 *νῶτοισιν δ' Ὀδυσῆα διηγεκέεσσι γέραιον*, also Il. 7. 321; 9. 207. Menelaus, in accordance with the custom which survived in the case of the kings of Sparta, had this portion assigned to him from the public table; *τὰ ῥα... αὐτῷ*, 'the portion of honour which they had set before himself.' He does not join in the repast here, having presumably dined already, but (as in Od. 8. 475, quoted above) he gives his guests the remains of his portion of meat.

66. *γέρα* here is merely a plural of amplification, as *χρυσός... δῶρα θεοῖο* Il. 20. 268, and not assimilated in number to *νῶτα*.

70. *σχών*, 'putting,' is the first moment of *ἔχειν*.

71. *τῷ ἐμῷ θυμῷ*, 'this heart of mine.' Cp. Virg. Aen. 12. 142 '*animo carissima nostro*.'

73. *ἡλέκτρον*. Buttm. Mythol. vol. 2 discusses fully the meaning of *ἡλεκτρον* (*ἡλεκτρος*). It is used only in two

passages besides this, viz. Od. 15. 460 *χρύσειον ὄρμον ἔχων, μετὰ δ' ἡλέκτροισιν ἔεργο*, and 18. 295 *ὄρμον... χρύσειον ἡλέκτροισι ἐερμένον ἥλιον ἔε*. Is this *ἡλεκτρον* a metal or is it amber? Pliny, Hist. Nat. 33. 4. 23 takes it as a metal, a natural not artificial compound: '*Omni auro inest argentum vario pondere, alibi dena, alibi nona, alibi octava parte... ubicunque quinta portio est electrum vocatur. Vetus est electro uetorinas, Homero teste, qui Menelai r. m auro electro argento ebore fulgere*.' It is indeed tempting to accept when we find, as here, *ἡλεκτρον* standing between gold and silver metals of which it is a compound. But the other two passages in the *Odyssey* constrain us to adopt for the meaning 'amber.' It is incredible that a necklace should be described as being of gold and strung with what was but a paler gold than the Schol. on Aristoph. Nub. *δὲ οὐκ οἶδε τὸ ὄνομα* (sc. *ἡλεκτρον*) *παρ' αὐτῷ καὶ τοῖς ἀρχαίοις ἔστιν, ὁ ἅλος δὲ οὐ*. The same fit Hesiod, Scut. Herc. *λευκῷ τ' ἐλέφαντι | ἡλεκτρον πῆς ἔην [σάκος], χρυσῷ τε φερόμενον*, and Epig. Hom. *δ' ἱστὸν ὑφαίνει ἐπ' ἡλέκτρον*, 'quo pavementum conclavis, domo opulentissima, distincti.' Frank. Cp. Hdt. 3. 115 *ἐξ ἔσχατο Εὐρύππης* *δὲ τε κασιότερος ἡμῶν* *ἡλεκτρον*. We may therefore safely

Ζηνός που τοιήδε γ' Ὀλυμπίου ἔνδοθεν αὐλή,  
 δσσα τὰδ' ἄσπετα πολλά· σέβας μ' ἔχει εἰσορόωντα.' 75

Τοῦ δ' ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος,  
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

‘Τέκνα φίλ’, ἦ τοι Ζηνὶ βροτῶν οὐκ ἂν τις ἐρίζοι  
 ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔασιν·  
 ἀνδρῶν δ' ἢ κέν τις μοι ἐρίσσεται, ἢ καὶ οὐκί, 80  
 κτήμασιν. ἦ γὰρ πολλὰ παθὼν καὶ πόλλ' ἐπαληθεῖς  
 ἡγαγόμεν ἐν νηυσὶ καὶ ὀγδοάτῳ ἔτει ἦλθον  
 Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθεῖς,  
 Αἰθιοπίας θ' ἰκόμεν καὶ Σιδονίους καὶ Ἐρεμβούς

74. αὐλή] Athenaeus, 188 F., quotes as the reading of Seleucus τοιαῦτα δόμοι ἐν κτήματα κείται, doubtless to avoid the difficulty of αὐλή. So Schol. P. 83. ἐπαληθεία] πλανηθεία. οἱ δὲ ἐπὶ τοῖς ἀληθεῖς Αἰγυπτίους, ὅτι μαντικῆς ἐμπειροί Schol. V. 84. Ἐρεμβούς] So Aristarch.; Κράτης Ἐρεμνοῦς γράφει . . . ἐνίοι δὲ (among them Zeno) . . . Ἀραβίας τε Schol. E. H. M. V.: see inf.

decide for the meaning ‘amber’ in Homer. On the other hand, the passages, Soph. Ant. 1037 τὸν πρὸ Σαρδέων [?] ἤλεκτρον . . . καὶ τὸν Ἰνδικὸν χρυσόν, and Virg. Aen. 8. 402 ‘quod fieri ferro liquidove potest electro,’ demand that it should be taken for the metal; the name of the amber being borrowed to express a metal which resembled it in its pale brightness; compare Pliny, l. c. ‘*electrici natura est ad lucernarum lumina clarius argento splendens*.’ Thus far, in substance, Buttm. who proceeds in conclusion to refer the word (like ἡλεκάτῃ) to ἔλκειν, from its powers of attracting light substances when rubbed. This at all events is remarkably applicable to the meaning which ἤλεκτρος has, as synonymous with κόλλωσι, in Arist. Eqq. 532 ἐπιπρυσουσὴν τῶν ἤλεκτρον καὶ τοῦ τόνου οὐκί? ἐνόντος, | τῶν θ' ὁρμονίων διαχασκουσῶν—the κόλλωσι being called ἤλεκτρος from *drawing* tight the strings. But the derivation from ἔλκειν seems too fanciful to be maintained, with the additional difficulty of explaining its relation to ἤλεκτρον and Ἠλέκτρα. Curtius, G. E. refers all to a root ἄλκ, parallel with Skt. *ark*, ‘to flash,’ and *arkas*, signifying brightness, the sun, crystal, or polished copper.

74. αὐλή. If this word is to stand here in its proper acceptation of ‘court,’ we must suppose that after Telemachus has referred to the splendours of the

δῶμα he recurs to the αὐλή, as he saw it on first entering, and to the feelings of amazement he then experienced; so that he compares it to the αὐλή of Ζεῦς. We may however remark that in Il. 24. 452 αὐλή is loosely used for the habitation itself, as in later Greek ἡ Διὸς αὐλή Aesch. P. V. 122.

75. δσσα, ‘for the untold multitude of the things that are here.’ δσσα does not answer to τοιήδε, but is roughly equivalent to ὅτι τόσα.

80. ἢ κέν τις μοι ἐρίσσεται (conjunctive). In this line, the first word ἀνδρῶν is opposed to Ζηνί, 78. This use of ἢ κε with the conjunct is found in Il. 9. 701 ἀλλ' ἢ τοι κεύθων μὲν ἐάσομεν ἢ κεν ἴρσι | ἢ κε μίην, and with the optat. in Od. 14. 184 ἢ κεν ἄλλω ἢ κε φύγοι. In the phrase ἢ τις . . . ἢ καὶ οὐκί we have the primitive equivalent of the later phrase in Plato (Rep. 496 B) etc. ἢ τις ἢ οὐδέ τις, ‘few or none.’ Nitzsch compares inf. 632 Ἀντίνο' ἢ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἢ καὶ οὐκί; also Il. 2. 238, 300, 349. That the general meaning of the passage is that few, if any, can compete with him is shown by the γάρ which follows.

82. ἡγαγόμεν, sc. κτήματα.

83. Αἰγυπτίους. Here, as in inf. 127, 229; Od. 14. 263, 286; 17. 432; Il. 9. 382, a trisyllable; in inf. 385 Αἰγύπτιος scans as four syllables.

84. Σιδονίους. Here, and in Il. 23.

καὶ Λιβύην, ἵνα τ' ἄρνες ἄφαρ κεραοὶ τελέθουσι.  
 τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν.  
 ἔνθα μὲν οὔτε ἀναξ ἐπιδευῆς οὔτε τι ποιμὴν  
 τυροῦ καὶ κρειῶν, οὔδ' ἑ γλυκεροῖο γάλακτος,  
 ἀλλ' αἰεὶ παρέχουσιν ἐπηετανὸν γάλα θῆσθαι.

85

86. τρὶς γάρ] Bekk., ed. 2, transposes this line to come after v. 89, and to give the reason for the constant supply of milk. τινὲς γελοῖως γράφουσι δις Schol. H. M.

740 foll. the Sidonians are distinguished from the Phoenicians.

**Ἐρεμβοῖς.** Only mentioned in the present passage. The connection of the word with *ἐρεβος*, *ἐρεβενός*, and *ἐρεμνός* seems certain. The Erembi must have been a branch of the Aethiopes, living on the coast of the Mediterranean opposite Cyprus. The etymology of the name was an ancient difficulty. Strabo says of them (b. 16) ἀλλὰ μᾶλλον περὶ τῶν Ἐρεμβῶν ἢ ζήτησις, εἴτε τοὺς Τρωγλοδύτας ὑπονοήτιον λέγεσθαι, καθάπερ οἱ τὴν ἑτυμολογίαν βιαζόμενοι ἀπὸ τοῦ εἰς τὴν ἔρῶν ἐμβαίνειν ὅπερ ἔστιν εἰς τὴν γῆν, εἴτε τοὺς Ἀραβας. ὁ μὲν οὖν Ζήνων μεταγράφει οὕτως καὶ Σιδονίους Ἀραβάς τε. πιθανώτερον δὲ Ποσειδώνιος γράφει τῇ παρὰ μικρὸν ἀλλάξει καὶ Σιδονίους καὶ Ἀραμβοῖς. οὐδ' οἱ Ἐρεμνοὶ γράφοντες πιθανοί. τῶν γὰρ Αἰθίοπων μᾶλλον ἵκων. The Schol. here, and Eutath. assert that Aristarchus identified the Ἐρεμβοὶ with the Ἀραβες, which Lehrs denies (de Ulixi erroribus 3. 5. 4). Gosselin, quoted by Pierron, regards the Ἐρεμβοὶ as the inhabitants of the little island of Arad. Arab, or Ereb on the Phoenician coast. Ameis, ad loc. suggests the identity of Hebrews, Aramaeans, and Arabians with these Erembi.

85. **ἄφαρ κεραοὶ.** The interpretation of this line depends upon the force which we assign to *τελέθουσι*. If we follow the view of Herodotus (4. 29) who quotes this line substituting *δοί* for *ἔα*, we shall render 'begin at once to become horned'; for he says, *ἐν τοῖσι θερμοῖσι ταχὺ παραγίγνεσθαι τὰ κέρα*. This view Eutath. follows, only pointing out that *ἄφαρ* is stronger than *ταχὺ*. See further on Od. 11. 274. But comparing Od. 7. 52; 8. 583; 17. 486; 19. 328; Il. 9. 441; 12. 347; 21. 465; 23. 589 we gather that *τελέθω* is rather identical in meaning with *πέλω* than

with *γίγνομαι*, so that we should rather translate, 'are horned at once,' i. e. come to birth with horns ready grown or at least sprouting, and this harmonises best with the interpretation of Aristotle, Hist. Anim. 8. 28 καὶ ἐν μὲν Λιβύῃ εὐθὺς γίνονται κέρατα ἔχοντα τὰ κερατώδη τῶν κριῶν (ζῶον Schn.), οὐ μόνον οἱ ἄρνες, ὥστερ' Ὀμηροῖς φησιν, ἀλλὰ καὶ τᾶλλα. The connection with *τρὶς γάρ* which follows is:—Such a fact illustrates the genial productiveness of Libya; for it ranges itself with other facts pointing the same way, such as that there are three sets of lambs in a year. This fertility must be something astonishing; compare Aristot. Mirab. 81 παρὰ τοῖς Ὀμβρικοῖς φασι τὰ βοσκήματα τρὶς τίκτειν τοῦ ἐνιαυτοῦ, and Virg. Georg. 2. 150 'bis gravidæ pecudes, bis pomis utilis arbor.'

86. **τελεσφόρον** only occurs in Homer in this phrase. It serves, that is, as a fixed epithet of *ἐνιαυτός* as comprising a complete cycle of the observed relations of the earth to the stars and to the sun; of the terrestrial seasons; of the stages of vegetation; and, consequently, of the operations of husbandry. The period of the coincident completions of all these phenomena had been abundantly marked, and become the chief measure of time, long before the cause of coincidence was imagined. The period itself was represented meanwhile as the cause, and called the 'time-maturing' or 'the maturing' year.

A conclusive reason against writing *τελέσφορον*, and taking the passive notion of a 'completed' year, is that such an epithet would not be a fixed epithet, the essence of which is to be descriptive. Only a fixed epithet could refer, as here, to *any* year. Cp Od. 10. 467; 14. 292; 15. 230; Il. 19. 32.

89. **ἐπηετανόν.** The old interpretation of this word is 'lasting out the

εἶος ἐγὼ περὶ κείνα πολὺν βίον συναιγείρων 90  
 ἡλώμην, τείως μοι ἀδελφεὸν ἄλλος ἔπεφνε  
 λάβρην, ἀνωιστὶ, δόλφ οὐλομένης ἀλόχοιο·  
 ὧς σὺ τοι χαίρων τοῖσδε κτεάτεσσιν ἀνάσσω,—  
 καὶ πατέρων τάδε μέλλετ' ἀκούμεν, οἳ τινες ὑμῖν  
 εἰσιν,—ἐπεὶ μάλα πόλλ' ἔπαθον, καὶ ἀπώλεσα οἶκον 95

93. σὺ τοι] So Dind., Bekk., etc. with Harl., instead of σὺ τι. Cod. M. has οὗτοι in lemma of Schol., but οὗ τι in text. After this line, according to Schol. H. M. Q., some inserted the line οὐδέ τι βουλόμενος, ἀλλὰ κρατερῇ ὑπ' ἀνάγκης, which the Schol. rightly characterises as γελοῖος. It is quoted in Themist. Orat. 33. p. 367 C. with the variant οὗτ' ἐπιτερόμενος. 94. ὑμῖν] Schol. E. ὅμμν, Αἰολικῶς ψιλοῦται.

year,' as if compounded of ἐπί and ἔτος. As illustrating this, reference is made to its application to plants ἐπητανὸν γανῶσαι Od. 7. 128, and to the similar use of ἐπετήσιος ib. 118. But Curtius, Gk. Etym. 346, follows Döderl. in regarding it as a compound of ἐπί and αἰεῖ, (Boeotian ἡῖ). ἐπ-ηε-τάνος will then be a formation similar to ἐφ-ημέριος, the termination being identical with the Skt. -tana, as *nītanas*, 'present;' and the Lat. -tinus, as in *cras-tinus*. This suits better such passages as ἐπητανὸν γὰρ ἔχεσκον Od. 7. 99, κομίδῃ ἐπητανός Od. 8. 232, πλουτοὶ ἐπητανοί Od. 6. 86, ἀρῆμοι ἐπητανοί Od. 13. 247. The word is used loosely in the sense of 'plentiful,' in h. Hom. Merc. 113.

θῆσθαι, 'to draw.' Hesych. quotes an active infinitive aorist θῆσαι, other forms from the aorist being θῆσατο μαζόν Il. 24. 58, θησάμενος h. Hom. Cer. 236; and, in the sense of 'suckled' h. Hom. Apoll. 123. This aorist implies a present θάω. The root is θα (θη), compare θηλή, τι-θή-νη, Lat. *fi-lius*, *fe-mina*, *felare*. See Curt. Gk. Etym. 227.

90. εἶος. On the *metathesis quantitatis* which transforms εἶος from an iambus to a trochee see C. Hoffmann, Hom. Quaest. i. 109, who supports it by the analogy of the two forms of the genitive of nouns of the 1st declension in -ης, viz. εἶω, in synizesis, and εἶο. Voss suggests that εἶος was also written εἶω as οὐτως and οὕτω, but there is no trace of such a form in MSS. The oldest way of writing the word would be ΕΟΞ, which will contain both εἶος and εἶος.

κείνα, 'those parts.'

92. ἀνωιστὶ, 'at unawares,' from οἶω, like Lat. *percipit*.

οὐλομένης. See note on ὀνήμενος Od. 2. 33.

94. καὶ πατέρων .. εἰσιν. The way in which these words are printed in the text, (which seems better than the insertion of a full stop at ἀνάσσω), shows that they are wholly parenthetical. The reference of the sentence is to be explained by looking forward, as indeed τάδε helps to indicate, and not backwards. The point of which τάδε is the pronominal description is that his house before the Trojan war was εὖ μάλα ναιεῖσθαι, etc. That state of things, says Menelaus, is now matter of history; but these witnesses of it still survive. Then ἐπεὶ explains, and is to be taken as immediately following, οὗ τοι χαίρων .. ἀνάσσω. μέλλετ' ἀκούμεν, 'ye are likely to have heard.' See on Od. 3. 87.

95. ἀπώλεσα οἶκον. The Schol. M.V. makes this an ambiguous phrase, ἀμφίβολον πότερον τὸν ἑαυτοῦ ἢ τὸν τοῦ Πριάμου. But there is no real doubt. He means he was obliged to leave his house to be wasted, when he went to Troy; and wasted it was completely, although he had more than replaced the loss on his return. He then, at the words ὧς ὄφελον, passes on to another reason for his statement οὗ τοι χαίρων ἀνάσσω, namely, the many lives lost for his sake at Troy (in contrast to Agamemnon's death at home); and he says he would much rather be in possession of one third of his old οἶκος, than be, as he now is, richer than ever—could he but have all those lives restored.

εὔ μάλα ναιετάοντα, κεχανδότα πολλὰ καὶ ἐσθλά.  
 ὦν ὀφελὸν τριτάτην περ ἔχων ἐν δώμασι μοῖραν  
 ναίειν, οἱ δ' ἄνδρες σόοι ἔμμεναι, οἳ τότ' ὀλοντο  
 Τροίῃ ἐν εὐρείῃ, ἐκὰς Ἄργεος ἵπποβότοιο.  
 ἀλλ' ἔμψης πάντας μὲν ὀδυρόμενος καὶ ἀχεύων 100  
 πολλάκις ἐν μεγάροισι καθήμενος ἡμετέροισιν—  
 ἄλλοτε μὲν τε γόφῳ φρένα τέρπομαι, ἄλλοτε δ' αὐτὲ  
 παυόμεναι αἰψηρὸς δὲ κόρος κρυεροῖο γόοιο—  
 τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχνύμενός περ,  
 ὥς ἐνός, ὃς τέ μοι ὕπνον ἀπεχθαίνει καὶ ἐδωδὴν 105  
 μνωομένῳ, ἐπεὶ οὐ τις Ἀχαιῶν τόσσ' ἐμόγησεν  
 ὅσσ' Ὀδυσσεὺς ἐμόγησε καὶ ἤρατο. τῷ δ' ἄρ' ἐμελλεν  
 αὐτῷ κῆδέ' ἔσσεσθαι, ἐμοὶ δ' ἄχος αἰὲν ἄλαστον  
 κείνου, ὅπως δὴ δηρὸν ἀποίχεται, οὐδέ τι ἴδμεν,  
 ζῶει δ' ὅ γ' ἦ τέθνηκεν. ὀδύρονταί νύ που αὐτὸν 110  
 Λαέρτης θ' ὁ γέρον καὶ ἐχέφρων Πηνελόπεια  
 Τηλέμαχος θ', ὃν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ.

99.] ὀβαλίζουσι τινες τὸν στίχον . . . διὰ μέντοι τῶν Ἀρισταρχείων ὑπομνημάτων οὐδὲν φέρεται περὶ τοῦ ἔπους Schol. H. M.

100. ἔμψης, is answered by τῶν πάντων inf. 104; which is indeed the proper continuation of the sentence ἀλλ' ἔμψης . . . ἡμετέροισιν. The words ἄλλοτε μὲν τε . . . γόοιο are parenthetic, as the explanatory force of μὲν τε is sufficient to show. Translate, 'But still though often bewailing them all and grieving sore, as I sit in our halls—one moment, 'tis true, I ease my heart with lamentation, and then again I cease, for quickly comes surfeit of freezing grief—yet for all of my friends, however deeply touched—I sorrow not so much as for one.' This arrangement of the clauses, marked by Wolf in his edition, seems best to bring out the meaning. Ameis regards it as too artificial, and begins the apodosis at ἄλλοτε, putting a full stop at γόοιο.

105. ἀπεχθαίνει. Eustath. μισογὸν ποιεῖ. With this causative sense compare στυφαίμι μῖνος Od. 11. 501. The Schol. compares πάντας μὲν β' ἔλπει Od. 2. 91.

107. ἤρατο. Eustath. ὑπέρμεινε καὶ ἀβάστασε. If this sense be adopted,

there is a sort of hysteron proteron in ἐμόγησε καὶ ἤρατο, 'achieved and undertook.' Compare νῆψι ἄχθος ἄροιο Il. 20. 247.

τῷ δ' ἄρ' ἐμελλεν αὐτῷ. Many interpret τῷ 'wherefore;' but it seems better to take it as the dative of the demonstrative, strengthened by the addition of αὐτῷ (σι ἰρσι), to form a marked antithesis to ἐμοί.

108. ἄχος . . . κείνου, 'sorrow for him.' So ἄχος σέθεν Il. 4. 169; 8. 124; 13. 417; 14. 458, etc.

ἄλαστον. The old and commonly received interpretation is 'not to be forgotten.' Another meaning suggested, as suiting the meaning in all passages, is 'wild,' 'restless,' from ἀλάομαι, ἀλῶ, which will make Ἐκτορ ἄλαστον (Il. 22. 261) intelligible. Others interpret it 'avenging,' in close connection with ἀλάστον. Bekk. accentuates ἀλαστός.

109. ὅπως δὴ = 'quo tandem modo.' Soph. Phil. 165.

110. ζῶει δ' ὅ γ'. See on Od. 2. 132.



‘Ὡς φάτο, τῇ δ’ ἄρα πατὴρς ὑφ’ Ἱμερον ὄρσε γόοιο,  
δάκρυ δ’ ἀπὸ βλεφάρων χαμάδις βάλε πατὴρς ἀκούσας,  
χλαῖναν πορφυρέην ἄντ’ ὀφθαλμοῖν ἀνασχὼν  
ἀμφοτέρησιν χερσὶ. νόησε δέ μιν Μενέλαος,  
μερμήριξε δ’ ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν  
ἢ μιν αὐτὸν πατὴρς ἐάσειε μνησθῆναι,  
ἢ πρῶτ’ ἐξερέοιτο ἕκαστά τε πειρήσαιο.

115

Εἶος δ’ ταυθ’ ὄρμαινε κατὰ φρένα καὶ κατὰ θυμὸν,  
ἐκ δ’ Ἑλένη θαλάμοιο θυώδεος ὑψορόφοιο  
ἤλυθεν, Ἀρτέμιδι χρυσηλακάτῳ ἐκκυῖα.

120

119. *τε πειρήσαιο*] *ἐπειρήσαιο* ἀντὶ τοῦ *ἐπειρήσειε* (this points to a reading *ἕκαστά τ’ ἐπειρήσαιο*, evidently wrong, as *ἐλρόμην* and not *ἐλρησάμην* is the aor. in use of *ἐλρομαι*). *ἔτιοι* δὲ γράφουσιν κατωῶς, μνησθῆσαιο Schol. H. M. Q.

113. *ὕφ’ Ἱμερον ὄρσε γόοιο*. The preposition has here its noteworthy meaning of ‘in the mind.’ Cp. Od. 24. 62 *τοῖον γὰρ ὑπέρφερε μούσα λίγεια*. Thus *ὕφ’*... ὄρσε is ‘sent into his mind.’ Translate, ‘thrilled him with a yearning to bewail his father.’ Aristotle (Rhet. 1. 11, 12) quotes this line as an illustration of the fact that *καὶ ἐν τοῖς πένθεσι καὶ θρήνοις ἐγγίνεται τις ἡδονή*, ἢ μὲν γὰρ λύπη ἐπὶ τῇ μὴ ὑπάρχειν ἡδονῇ δὲ ἐν τῇ μνησθῆσθαι καὶ ὁρᾶν πᾶσι ἐκείνων, καὶ ἂ ἐπαιτταὶ καὶ οἱος ἦν. Cp. inf. 183; Il. 23. 108, 153; 24. 507.

114. *πατὴρς ἀκούσας*. When a genitive is used with *ἀκούειν* there is generally an adjectival or participial addition expressive of the facts heard; as *πατὴρς τεθνηῶτος ἀκούειν* Od. 1. 289; or *ζώοντος* Od. 11. 458. Cp. inf. 728.

115. *ἀντ’*. The accent shows that this is *ἀντα*. Cp. Od. 1. 334.

116. *νόησε*, ‘noticed him,’ thence inferring who he was.

117. The idea in *μερμήριξε* accords, as Nitzsch remarks, with Menelaus’ characteristic slowness of resolve. In Od. 15. 169 a similar case of indecision on the part of Menelaus and of quickness on the part of Helen is given.

119. *ἕκαστά τε πειρήσαιο*. It is unnecessary here, with Ameis, to supply *αὐτοῦ* and to render *ἕκαστα* ‘in every particular.’ Cp. Il. 18. 600 *ὡς ὅτε τις τροχὸν ἄρμενον ἐν παλάμῃσιν | ἐζόμενος περὶ φάσματι*. So here ‘should test all he said.’

121. *Ἢ* here marks the apodosis, as in Od. 5. 366, etc.

122. *χρυσηλακάτῳ*. The other passages in which this epithet is found are Il. 16. 183 *ἐν χορῷ Ἀρτέμιδος χρυσηλακάτου κελαδευῆς*, Il. 20. 70 *χρυσηλάκτος κελαδευῆ* | *Ἀρτεμις λοχέαιρα*. The combination of epithets seems to necessitate the rendering of *χρυσηλάκτος* ‘with golden arrows,’ although the general meaning of *ἡλακῆτι* is ‘distaff,’ inf. 131; Il. 6. 491, etc. The introduction of the distaff into the description of the huntress Artemis would confuse the whole scene. To the objection that arrows are not made of gold, the answer may be given that the distaff is not made of gold either, and that ‘gold-tipped’ or ‘gold-ornamented’ is all that is meant, as in *χρυσήνιος*, another epithet of Artemis, Il. 6. 205.

The point of comparison is this; a distaff is a long straight rod, so is an arrow; when Helen appears, distaff in hand, you might have thought it was Artemis holding one of her gold-tipped arrows.

That both meanings were assigned to *ἡλακῆτι* we gather from the Schol. *ἡλακῆτην γὰρ καλοῦσι καὶ τὸ βέλος καὶ τὸ γυναικῆιον ἐργαλεῖον ἐξ ὅ τὸ νῆμα ἔλκουσι*. The word *ἡλακῆτι* is generally taken as a derivative from *ἔλαω*, but Curtius refers it to a root *ark*, seen in *ἀρκεον* and perhaps in *ἀράχνη*.

Helen, whose graceless flight had caused the war and brought bereavement into so many families—her hus-

τῇ δ' ἄρ' ἄμ' Ἀδρήστη κλισίην εὐτυχτον ἔθηκεν,  
 Ἀλκίπη δὲ τάπητα φέρεν μαλακοῦ ἐρίοιο,  
 Φυλῶ δ' ἀργύρεον τάλαρον φέρε, τόν οἱ ἔδωκεν 125  
 Ἀλκάνδρη, Πολύβοιο δάμαρ, δς ἔναι ἐνὶ Θήβης  
 Αἰγυπτίης, δθι πλείστα δόμοις ἐν κτήματα κεῖται·  
 δς Μενελάφ δῶκε δὺ' ἀργυρέας ἀσαμίνθους,  
 δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλанта.  
 χωρὶς δ' αὖθ' Ἑλένη ἄλοχος πύρε κάλλιμα δῶρα· 130  
 χρυσήν τ' ἡλακάντην τάλαρόν θ' ὑπόκυκλον ὅπασσεν  
 ἀργύρεον, χρυσῷ δ' ἐπὶ χεῖλεα κεκράαντο.  
 τόν βὰ οἱ ἀμφίπολος Φυλῶ παρέθηκε φέρουσα  
 νήματος ἀσκητοῖο βεβυσμένον· αὐτὰρ ἐπ' αὐτῷ  
 ἡλακάντη τετάνυστο ἰοδνεφὲς εἶρος ἔχουσα. 135  
 ἔζετο δ' ἐν κλισίῳ, ὑπὸ δὲ θρήνυς ποσὶν ἦεν.

123. ἄμ' Ἀδρήστη] τινεὶ 'ἄμα δρήστη,' οἷοναί θεράπεινα Schol. H. M. εὐτυχτον] Bekk., whom Ameis follows, writes εὐτυχτον, 'folding,' from the reading εὐτυχτον in the Harl., but the alteration is needless. 132. κεκράαντο] Two MSS. give κέραντο, which may have suggested κεκράαστο to Schol. H. Q.

band's among them—appears once more as the ἀκασκῶν δγαλμα πλούτου (Aesch. Ag. 741), devoted to domestic duties; and now and then with a luxury of gentlest self-reproach recalling complacently the memories of Troy.

126. Θήβης, called Θήβαι Αἰγυπτιαί Il. 9. 381. Seiler notices the fact that Θήβαι or Θήβη was the Greek rendering of the popular Egyptian name of the city *Ti-pe*; another form being *Ape*, connected with *Ape*.

131. τάλαρος, from root *ταλ*, is properly that which 'holds' the work. This basket (*gualus*) is here called ὑπόκυκλος, which Eustath. interprets by *κυκλωτέρης*, but Apoll. and Hesych. are right in their explanation of ὑπό-τροχος, 'with wheels, or castors, underneath,' so that the basket could be easily moved about. Compare the description of the movable tripods made by Hephaestus, Il. 18. 375 χρύσεια δὲ σφ' ἐπὶ κύκλα ἐκίστην πυθμένι θῆκεν, ὅφρα οἱ αὐτόματι θεῶν δουαίαι ἀγῶνα, ἡδ' αὖτις πρὸς δῶμα νεοίατο. Cp. Il. 5. 722. Translate, 'It was of silver, but its edge was finished off with gold.'

132. κεκράαντο, ἀντὶ τοῦ ἀπὴρτιστο ἢ

κεκράαστο Schol. H. Q. The latter, which refers to the *mixture* of the two metals, is supported by Cobet, Var. Lect. 227, saying, 'neque *κραίνειν* de huiusmodi opificio dici potuit, neque haec significatio locis poetae apta est.' But it is difficult to see why *κραίνω* in its regular meaning of 'complete' is out of place here, as the poet is not speaking of the general fashioning of the cup, but of the rim of gold added as a finish.

Helen was famous as a workwoman; compare οὕτε τις ἐν τάλάρῳ παρίσθεται ἔργα ταυῶτα, | οὐτ' ἐν δαιδαλέῳ πυκνώτερον ἄτριον ἰστῷ | κερκίδι συμπλέασα μακρῶν ἔταμ' ἐκ κελεύστων Theocr. 18. 32. The basket was full of 'dressed yarn,' which lay ready for the weaver in balls, or on spools (πηνία Il. 23. 762, cp. παρίσθεται sup.). The distaff, charged with 'dark blue wool,' which had yet to be spun, was 'laid across' the basket; τετάνυστο, δηλοῖ μὴ ὀρθῶν ἴστασθαι τὴν ἡλακάντην, ἀλλὰ περὶ τὸν τάλαρον κείσθαι, ἀπὸ χεῖλους ἐς χεῖλος διήκουσαν, ἴσται δὲ καὶ μήκος αὐτῆς ἢ λέξις δηλοῖ Eustath. This interpretation does not imply that the distaff did not reach beyond the edge on either side.

αὐτίκα δ' ἢ γ' ἐπέεσσι πῶσιν ἐρέεινεν ἕκαστα·

‘Ἰδμεν δὴ, Μενέλαε διωτρεφές, οἳ τινες οἶδε  
ἀνδρῶν εὐχετόωνται ἱκανέμεν ἡμέτερον δῶ;  
ψεύσομαι, ἢ ἔτυμον ἐρέω; κέλεται δέ με θυμός. 140

οὐ γάρ πώ τινά φημι εἰκότα ὧδε ἰδέσθαι  
οὐτ' ἀνδρ' οὔτε γυναιῖκα, σέβας μ' ἔχει εἰσορῶσαν,  
ὥς δδ' Ὀδυσσῆος μεγαλήτορος νῦν ἔοικε,  
Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ  
κεῖνος ἀνὴρ, δτ' ἐμείο κυνώπιδος εἶνεκ' Ἀχαιοὶ 145  
ἦλθεθ' ὑπὸ Τροίην, πόλεμον θρασὺν ὀρμαίνοντες.’

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·  
‘οὕτω νῦν καὶ ἐγὼ νοέω, γύναι, ὥς σὺ εἰσσκεῖς·  
κείνου γὰρ τοιοῖδε πόδες τοιαῖδε τε χεῖρες

143. μεγαλήτορος] τινὲς ταλασίφρονος Schol. H. Q., which Bekk., ed. 2, adopts.

140. ψεύσομαι. This is commonly taken to mean, ‘Is what I am going to say correct or not?’ To which there are two objections: (1) as Nitzsch (inconsistently with his own adoption of the common interpretation) observes, ψεύδεσθαι is not simply *mendacium dicere* but *mentiri*,—to say what is false, not in the belief that it is true, but knowing it to be false: and (2) that κέλεται δέ με θυμός, ‘I have a great mind to do it,’ does not suit ἔτυμον ἐρέω in this sense. The following interpretation seems decidedly preferable. Helen represents herself as deliberating on her own question, Ἰδμεν δὴ; and debating whether to answer it or not. The alternative is not between uttering a truth and uttering a falsehood, but between uttering the truth and uttering nothing. So much is plain from the parallel, Il. 10. 532 Νέστορ δὲ πρῶτος κτύπον δαε, φάησέν τε | ψεύσομαι ἢ ἔτυμον ἐρέω; κέλεται δέ με θυμός: | ἴσταν μ' ἀκυνόδοον ἀμφὶ κτύπος οὐατα βάλλει. It follows that ψεύσομαι means, ‘Shall I withhold the truth?’ The first member of the antithesis has no stress laid upon it, but only serves to throw the second into relief; so that the modified meaning of ‘suppression veri’ will satisfy ψεύσομαι. In antitheses, especially in such as are colloquial, one part of the expression often

goes beyond the meaning: thus Soph. Antig. 1108 ἴτ' ἴτ' ὀπάσους, | οἳ τ' ὄντες οἳ τ' ἀπόντες, Aristot. Eth. Nic. 10. 9, 11 δεῖ... μήτ' ἀκοντα μήτ' ἐκόντα πράττειν τὰ φαῦλα. And so here we must be content to neglect the proper force of ψεύσομαι and regard it as an expedient for enhancing the force of ἔτυμον ἐρέω.

141. οὐ γάρ πο. Cp. Athenaeus, 190 D πᾶν γὰρ αἱ γυναῖκες... δεινὰ τὰς ὁμοιότητας τῶν παίδων πρὸς τοὺς γονεάς ἐλέγχει. And Helen is not only a woman, but a very prompt and ready woman; which characteristics show themselves all the more vividly in contrast with the natural slowness and indecision of Menelaus. The Spartan girls who sing his epithalamium (Theocr. 18. 9) are thus made to laugh at him, οὕτω δὴ πρῶτα [πρὸς] ἄνδρ. κατέδραθεν, ὃ φίλε γαμβρέ; | ἢ ῥά τις ἴσσι λιαν βαρυνγούνατος; ἢ ῥα φίλστρος; 148. ἔσκεας, properly means ‘make like,’ as inf. 247; then ‘regard as like,’ Il. 5. 181; Od. 9. 321; from which meaning it is easy to pass into the more general one of ‘believing,’ cp. Od. 11. 363; Il. 13. 446 ἢ ἄρα δὴ τι εἰσκομὲν ἄξιον εἶναι | τρεῖς ἐνὸς ἀντὶ πεφάσθαι;

149. κείνου. Virgil reproduces this, shortening as usual (Aen. 3. 490), ‘sic oculos, sic ille manus, sic ora ferebat.’ The whole sentence is a general

ὀφθαλμῶν τε βολαὶ κεφαλῇ τ' ἐφύπερθέ τε χαῖται. 150  
καὶ νῦν ἦ τοι ἐγὼ μεμνημένος ἀμφ' Ὀδυσῆι  
μυθεόμην, ὅσα κείνος διζύσας ἐμόγησεν  
ἀμφ' ἐμοί, αὐτὰρ ὁ πικρὸν ὑπ' ὀφρύσι δάκρυον εἴβε,  
χλαῖναν πορφυρέην ἀντ' ὀφθαλμοῖν ἀνασχών.'

Τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ἤρδα· 155  
' Ἀτρεΐδῃ Μενέλαε διοτρεφεῖς, ὄρχαμε λαῶν,  
κείνου μὲν τοι ὀδ' υἱὸς ἐτήτυμον, ὥς ἀγορεύεις·  
ἀλλὰ σαδφρων ἐστὶ, νεμεσσᾶται δ' ἐνὶ θυμῷ  
ᾧδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν  
ἄντα σέθεν, τοῦ νῶι θεοῦ ὥς τερπόμεθ' αὐδῇ. 160  
αὐτὰρ ἐμὲ προέηκε Γερήνιος ἱππῶτα Νέστωρ  
τῷ ἅμα πομπὸν ἔπεσθαι· ἐέλδeto γάρ σε ιδέσθαι,  
ὄφρα οἱ ἦ τι ἔπος ὑποθήσεται ἢ ἐ τι ἔργον.  
πολλὰ γὰρ ἄλλ' ἔχει πατὴρ παῖς οἰχομένοιο  
ἐν μεγάροις, ᾧ μὴ ἄλλοι δόσσητήρες ἔωσιν, 165

158-160.] οὐκ ἐφέροντο ἐν τῇ Ῥιανού οἱ γ' στίχοι. ἀθετοῦνται δὲ στίχοι ε' (Dind. writes γ' to harmonise with the former statement) ὡς περιττοὶ καὶ ὑπὸ τοῦ νέου παντάνασι λέγεσθαι ἀπρεπεῖς Schol. H. M. Q. R. 159. ἐπεσβολίας] Zenod. ἐπιστομίας. 162. ἐέλδeto] Zenodot. ἔλετο, κακῶς Schol. H. 163.] τινὰς ἠθέτησαν τὰ ἐπη Schol. H. M. Q. R. Ameis, in his Appendix, makes the ἀθέτησις refer only to vv. 163-167, which Düntzer follows, showing that we cannot dispense with 158-162, and that the only words of the young man which can be called pedantic (Eustath. γυναικῶς ἱρρίθη) are in vv. 163-167.

description of his person, as the Schol. remarks, ἐς πόδας ἐκ κεφαλῆς Il. 18. 353.

151. ἀμφ' Ὀδυσῆι follows μυθεόμην, while μεμνημένος = 'as I remember him,' stands by itself. Cp. Od. i. 343 τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεῖ.

152. The words διζύσας ἐμόγησεν are equivalent to ἐμόγησε καὶ ἥρατο sup. 107. διζύσας is active, as in Il. 14. 89 ἦς εἶνεκ' διζύομεν κακὰ πολλά.

159. ᾧδ' ἐλθὼν τὸ πρῶτον, 'having come on his first visit as you see,' or, 'as I myself have.' ᾧδε will bear either of these interpretations; but we must beware of making it equivalent to δεῦρο.

ἐπεσβολίας is rendered by Eustath. φλαυρίας. But the allusion is not so much to the quality of the remarks, as to their seasonable or unseasonable introduction. Translate, 'to make show

of much talking uninvited;' or, 'to throw in his word.' With the plural cp. ἡπιδίας Od. i. 297. The formation of the word ἐπεσβολός (Il. 2. 275) is analogous to σκευεφόρος, ἐγχεύσας, etc., where the older grammarians imagined the introduction of a sigma, whereas the syllable *es* shows the true stem of this division of the consonant declension. See Curtius, Explan. Gk. Gram. p. 72. With the sentiment cp. Job 32. 6 'I am young and ye are very old; wherefore I was afraid and durst not show you my opinion.' νῶι = Peisistratus and Telemachus.

165. δόσσητήρες. Curtius, G. E. 404, attempts to refer δόσσητήρ to the root *ew* or *sew* in *επομαι* and *εσπόμεν*, by supposing a form *δ-σσητή-τήρ*: cp. Lat. *ad-sec-la*, *soc-ius*. Others compare the word with *δοσος*, or connect it with *δοσσεσθαι*.

ὥς νῦν Τηλεμάχῳ ὁ μὲν οἴχεται, οὐδέ οἱ ἄλλοι  
εἰς' οἳ κεν κατὰ δῆμον ἀλάλκοιεν κακότητα.'

Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·

'ὦ πόποι, ἦ μάλα δὴ φίλου ἀνέρος υἱὸς ἐμὸν δῶ

ἴκεθ', ὃς εἵνεκ' ἐμείο πολέας ἐμβόησεν ἀέθλους·

170

καί μιν ἔφην ἐλθόντα φιλησέμεν ἔσοχον ἄλλων

'Αργείων, εἰ νῶιν ὑπεῖρ ἄλα νόστον ἔδωκε

νηυσὶ θοῇσι γενέσθαι Ὀλύμπιος εὐρύσπα Ζεὺς.

καί κέ οἱ Ἄργεϊ νάσσα πόλιν καὶ δώματ' ἔτευξα,

ἐξ' Ἰθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ ᾗ

175

καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἐξαλαπάξας,

αἱ περὶ ναιετάουσιν, ἀνάσσονται δ' ἐμοὶ αὐτῷ.

166. οἱ is governed by ἀλάλκοιεν as well as by ἔωσιν.

171. καί μιν continues the relational construction *ὃς εἵνεκ'...* ἀέθλους, on the model of Od. 2. 225 *ὃς β' Ὀδυσῆος ἀμόμονος ἦεν ἐταῖρος*, | καὶ οἱ... ἐπέτραιεν οἶκον, Od. 7. 171 *ὃς οἱ πλῆσιον ἴξε, μάλιστα δέ μιν φιλέσκε*, Il. 1. 79 *ὃς κρατεῖ... καὶ οἱ παίδονται Ἀχαιοί*, and so Il. 3. 388; 12. 229; 14. 93. Translate, 'And I thought that I should entreat him well, beyond all the other Argives, when he came back, had Zeus granted him and me a return in our swift ships over the sea, to take place.' This bald rendering is meant to show the probable construction of *γενέσθαι*, that it is not in direct government with *ἔδωκεν*, but stands as a circumstantial addition; for similar uses of the infinitive cp. Od. 1. 379; 2. 144; 3. 271; 9. 518. The sentence beginning with *εἰ νῶιν* forms the epexegetis to *ἐλθόντα*. For *ἔφην*, meaning 'I thought,' cp. Il. 20. 187 *ἦδη μὲν σέ γ' ἐφ' ἡμῶν καὶ ἄλλοτε δουρὶ φοβήσῃαι*, ib. 348 *ἀτὰρ μιν ἔφην μὲν αὐτοὺς εὐχεταισάσαι*.

174. καί κέ οἱ... νάσσα, 'I would have given him a city to dwell in,' to be inhabited by him and his people. Nitzsch remarks that supposing the whole passage genuine, then vv. 178-180 forbid us to regard this supposed offer as a jest, or a mere fancy of friendship, though he says the implied conception of kingly power is more Oriental than Achaean, and allows that Od. 15. 80-85 *εἰ δ' ἰθὺς... ὅρα τοι αὐτὸς ἔσμαι ὑποζεύξω*

δέ σοι ἵππους, | ἄσπετα δ' ἀνθρώπων ἡγήσονται κ.τ.λ. can hardly have been an offer in earnest.

The fact is, the seriousness of one part of the speech would be no argument against the fancifulness of the other. Nothing is more earnest than the appeal Agamemnon proposes to make to Achilles, Il. 9. 158 *ταῦτά κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιο*. | *δημήθηται*—*Αἰδῆς τοι ἀμείλιχος ἦδ' ἀδάμαστος κ.τ.λ.*; but nothing is more fanciful than the inducements which he had previously named, ib. 137-156 *νῆα ἄλις χρυσοῦ καὶ χαλκοῦ νησάσθω* | .. *γαμβρὸς μοι κεν εἴοι, τίσι δέ μιν ἴσον Ὀρέστη* | .. *ἐπὶ δέ οἱ δάσας εὐ ναυόμενα πτολίεθρα*. There is an Oriental feature about such overtures, not however that which Nitzsch detects, but this, that they are never thought of by the offerer as likely to be accepted; they are merely 'assurances of high consideration,' their very character of exaggeration makes it quite safe that their performance will not be claimed. With the causative *νάσσα* cp. Pind. Pyth. 5. 70 *τῷ καὶ δακεδαίμονι* | *ἐν Ἀργεὶ τε καὶ ἱθάκῃ Πύλῳ* | *ἐνασσαν ἀλκάντας Ἑρακλῆος*. | *ἐκγόνους Αἰγυμοῦ τε*.

177. αἱ περὶ ναιετάουσιν. This is a description of perioeci. The expelled inhabitants would have a home found them in other cities. *ἐξαλαπάξας* denotes expulsion of inhabitants, not demolition of buildings; cp. Il. 5. 642 *Ἰλίου ἐξαλάπαξε πόλιν, χήρασε δ' ἀγνῖα*. The etymology of *αλαπάξαι* is most

καί κε θάμ' ἐνθάδ' ἐόντες ἐμισγόμεθ'· οὐδέ κεν ἡμέας  
 ἄλλο διέκρινεν φιλέοντέ τε τερπομένω τε,  
 πρὶν γ' ὅτε δὴ θανάτοιο μέλαν νέφος ἀμφεκάλυψεν. 180  
 ἀλλὰ τὰ μὲν που μέλλεν ἀγασσεσθαι θεὸς αὐτὸς,  
 ὃς κείνον δύστηνον ἀνδρῆσιμον οἶον ἔθηκεν.'

'Ὡς φάτο, τοῖσι δὲ πᾶσιν ὕφ' ἡμερον ὥρσε γόοιο.  
 κλαῖε μὲν Ἀργεῖη Ἑλένη, Δίδς ἐκγεγαυῖα,  
 κλαῖε δὲ Τηλέμαχος τε καὶ Ἀτρεΐδης Μενέλαος, 185  
 οὐδ' ἄρα Νέστορος υἱὸς ἀδακρῦτά ἔχεν ὅσπερ  
 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχοιο,  
 τὸν β' Ἥοῦς ἔκτεινε φαεινῆς ἀγλαὸς υἱός.  
 τοῦ δ' γ' ἐπιμνησθεὶς ἔπεα πτερόεντ' ἀγόρευεν

'Ἀτρεΐδη, περὶ μὲν σε βροτῶν πεπνυμένον εἶναι 190  
 Νέστωρ φάσχ' ὁ γέρων, ὅτ' ἐπιμνησαίμεθα σείω  
 οἷσιν ἐνὶ μεγάροισι, καὶ ἀλλήλους ἐρέοιμεν,

192.] Ἀρίσταρχος *abrege* Schol. H. Q. Wolf and modern edd., except Fäsi, follow him, on the ground that οἷσιν should be ἡμετέροισι, and that ἀλλήλους ἐρέοιμεν gives no sense. The Schol. suggested the impossible interpretation *διαλεγόμεθα* for ἐρέοιμεν, changing ἀλλήλους into ἀλλήλου.

obscure. Athenaeus (361 E) connects it with *λαφύσσειν* and *λατίζειν*, and from the same root perhaps may come *λαπαρός*. Ameis refers to Skt. *diras* = 'small.'

179. Ἄλλο .. πρὶν γ' ὅτε. After ἄλλο we should expect εἰ μὴ ὁ θάνατος, but the sentence runs as if οὐδὲν ἄλλο had been written. *φιλέοντες* = 'entertaining each other.' Such a reciprocal sense of the active may be compared with Arist. Eth. Nic. 10. 4. 10 οἱ ἐμβλέποντες, 'people trying to stare each other out of countenance.' With the reciprocal middle *τερπομένω* compare *τιναζάσθην* Od. 2. 151, *θυφόμενος* ib. 153.

181. μᾶλλον, equivalent to 'might have' or 'must have.' αὐτός implies that the god *himself* would interfere to prevent it. *ἀγασσεσθαι* may be connected with *ἀγων*, and can take two distinct meanings. The greatness of what we see may cause only admiration; then *ἀγαμαι* = 'to admire,' as Il. 3. 181, 224; Od. 6. 168; 23. 175; or it may cause a feeling of jealousy or spite; and then *ἀγαμαι*, like *μεγαίρω*, means 'to envy' or

'to be indignant at,' as Il. 17. 71; 23. 639; Od. 23. 64. Curtius prefers to connect *ἀγαμαι* with *γαίω*, root *γαF*, γαν, as in *ἀγανός*. Of the jealousy felt by the gods (compare Herodot. 1. 32 τὸ θεῶν πᾶν ἐστὶ φθονερόν, 3. 40; 7. 46) there are many instances in Homer. Cp. Il. 7. 446 foll.; Od. 8. 565; 13. 125 foll.; Il. 15. 461; 17. 71. See also Od. 5. 119, and consult Nägelsb. Hom. Theolog. § 13.

188. Ἥοῦς υἱός. Memnon, king of the Eastern Aethiopes. Memnon was slain by Achilles in revenge for the death of Antilochus. See Pind. Pyth. 6. 28 foll.; Nem. 3. 59 foll.

192. οἷσιν ἐνί, = 'in his own,' requires that the subject of the clause to which it belongs should be Nestor. That is, οἷσιν ἐνὶ μεγάροισι makes one clause with Νέστωρ φάσχ' ὁ γέρων. In like manner, ὅτ' ἐπιμνησαίμεθα σείω is continuous with καὶ ἀλλήλους ἐρέοιμεν. So the clauses must be thus disengaged: — 'Nestor was wont to say in his own mansion, when we made mention of thee and asked one another about thee.' For

καὶ νῦν, εἴ τί που ἔστι, πίθοιό μοι· οὐ γὰρ ἐγὼ γε  
 τέρπομ' ὀδυρόμενος μεταδρόπιος, ἀλλὰ καὶ ἥδω  
 ἔσσεται ἡριγένεια· νεμεσῶμαι γε μὲν οὐδὲν  
 κλαίειν δς κε θάνησι βροτῶν καὶ πότμον ἐπίσπη.  
 τοῦτ' νυ καὶ γέρας οἶον διζυροῖσι βροτοῖσι,

195

this counterchange of clauses compare Od. 5. 162 δούρατα μακρὰ ταμῶν, ἀρμόεο, χαλεπὸ, εὐρέϊαν σχεδὴν, Od. 8. 170 οἱ δὲ τ' ἐς αὐτὸν | τερπόμενοι λείσσουνσι, δ' ὁ σφαλέως ἀγορεύει, | αἰδοὶ μελιχρῆ, μετὰ δὲ πρέπει ἀγορεύονοις, ib. 475 νάτω ἀποπροταμῶν, ἐπὶ δὲ πλείον ἐλέλειπτο, | ἀργιόδοτος ὕδα, θαλερῇ δ' ἦν ἀμφὶ ἀλοϊφῇ, ib. 477 τοῦτο πόρε κρίας, δόρα φάγησι, Δημοδόκῃ, καὶ μιν προσπύζομαι, 14. 62 κτῆσιν ἔπασσεν | οἳ τε ᾧ οἰκτῇ ἀναξ εὐθύμωσ ἔδωκεν, | οἰκόν τε κληρόν τε πολυμήστην τε γυναικα, | δς οἱ πολλὰ κάμει. The object of the counterchange of clauses is approximately to effect the simultaneous expression of facts, which are simultaneous.

193. εἴ τί που ἔστι, 'if it is in anywise possible.' The sequence of this and the following clauses is rendered obscure by the omission of the connecting thoughts, which we have to supply. Thus, 'If it is anywise possible, be persuaded by me, [to cease weeping]; for to me at least it is no pleasure to weep in the middle of supper; and, besides, the morn will come [and shall serve for weeping. Therefore let us forbear weeping now:] not that I at all grudge,' etc.

194. μεταδρόπιος. Vide Lehrs, Aristarch. § 134. Aristarchus maintained that δόρπον never means anything in Homer except the last meal of the day; remarking, ὅτι τρεῖς τροφαὶ ἐλάμβανον οἱ ἥρωες (i.e. men of Homeric times); 1. ἀριστον Il. 24. 124; Od. 16. 2; 2. δεῖνον, the mid-day meal, Il. 11. 86; and 3. δόρπον, the evening meal. Now Telemachus came at sunset (Od. 3. 497) to the house of Menelaus, and finds a meal going on which must have been the δόρπον. When Peisistratus says here, οὐ τέρπομαι ὀδυρόμενος μεταδρόπιος, he means 'I do not like weeping after supper; I do not like ending the day badly.' Menelaus feels the force of this, and proposes (inf. 213) to resume the meal (ἐξ αὐτίς = deinceps)

and so to finish the evening in comfort.

With reference to this rendering of μεταδρόπιος Lehrs remarks, l. c., 'nihil aliud μεταδρόπιος significare potest; ut haec composita omnia id significant quod praepositio cum substantivo. Μεταδήμιος ἔστι (e.g. Od. 8. 293) i. q. μετὰ δήμῳ, sed μετὰ δόρπῳ nihil est. Dignus horum usus qui attendatur. Sic Od. 9. 234 (cf. 249) φέρε δ' ὀβριμον δχθος | ἔληε δ' ἀλάληε ἵνα οἱ ποτιδρόπιον εἴη, i. e. πρὸς δόρπον.' Cp. also Od. 15. 51 ἐπιδύφρια = ἐπὶ δύφρῳ, and Il. 7. 267 ἐπομφάλιον = ἐπ' ὀμφαλῷ. But Nitzsch and the majority of commentators interpret the word as meaning 'during supper,' according to which ἐξαυτίς μῶνος. (213) describes the resumption of the δόρπον interrupted by the burst of weeping. The difficulty still remains that Menelaus should (sup. 61) call the meal δέινον. It may be that he uses the word designedly, supposing that his guests in the bustle of travel had taken no mid-day meal. Lehrs thinks that the word has crept into the text here from Od. 1. 124. Voss's interpretation, that this δέινον had been carried through the whole afternoon, and so had passed into δόρπον, is not supported by Od. 20. 390 which he quotes, for between the δέινον and δόρπον there mentioned, the whole of the τόξου θέσις comes in. The rendering of Eustath. is ἐπ' αὐτῇ τῇ δόρπῳ ἐν ᾧ ἀνέστης μάλιστα χρεῖα.

ἀλλὰ καὶ ἥδω, 'but the dawn of day shall serve for that,' i. e. ἔσσεται ὀδυρομένη. He goes on to say, 'It is the time and not the act that I do not like. I, who have myself lost a brother, have no fault to find with one who,' etc. The words are equivalent to οὐ φθονῶ [τινα] κλαίειν τὸν [i. e. τοῦτον] βροτῶν δς κε θ. With τὸν . . . δς compare τῶν . . . δς Od. 2. 119; 5. 448.

195. νεμεσῶμαι, 'am displeased,' 'grudge,' 'forbid.' Compare Od. 18. 227 τὸ μὲν οὐ σε νεμεσῶμαι κεχολῶσθαι.

197. διζυροῖσι βροτοῖσι. Compare

κείρασθαί τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν.  
καὶ γὰρ ἐμὸς τέθνηκεν ἀδελφεός, οὗ τι κάκιστος  
'Αργείων' μέλλεις δὲ σὺ ἰδμεναι· οὐ γὰρ ἐγὼ γε 200  
ἦντησ' οὐδὲ ἶδον· περὶ δ' ἄλλων φασὶ γενέσθαι  
'Αντίλοχον, περὶ μὲν θέλειν ταχὺν ἡδὲ μαχητὴν.'

Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·  
'ὦ φίλ', ἐπεὶ τόσα εἶπες δο' ἂν πεπνυμένος ἀνήρ  
εἴποι καὶ ῥέξειε, καὶ δὲ προγενέστερος εἴη· 205  
τοῖον γὰρ καὶ πατὴρ, δὲ καὶ πεπνυμένα βάζεις.  
ῥεῖα δ' ἀρίγνωτος γόνος ἀνέρος φ' τε Κρονίων  
δλβον ἐπικλώσῃ γαμέοντί τε γεινομένῳ τε,  
ὥς νῦν Νέστορι δῶκε διαμπερὲς ἡματα πάντα,  
αὐτὸν μὲν λιπαρῶς γηρασκέμεν ἐν μεγάροισιν, 210  
υἱέας αὖ πινυτούς τε καὶ ἐγχεσιν εἶναι ἀρίστους.

208. ἐπικλώσῃ] The older and better reading restored by Bekk. Wolf had adopted the form ἐπικλώσει. γεινομένῳ] Bekk., whom Fäsi follows, reads needlessly γεινομένῳ. See below.

Virgil's 'miseris mortalibus' Aen. 11. 182, or 'mortalibus aegris' Geor. 1. 237. It is a standing epithet like δειλός.

198. With κείρασθαι supply again τὸν as subject. The infinitive is the exegesis of γέρας, compare II. 2. 5; Od. 1. 83; 2. 284; 8. 506; 9. 511; 10. 483. For the custom referred to in the verb compare II. 23. 46, 135; Od. 24. 46. The lines 197-8 are parenthetical, as καὶ γάρ follows directly upon νεμεσώμαι.

200. μέλλεις δὲ σὺ, with an emphasis on the pronoun. 'You may have known him; I never saw him, nor was ever in his company.' Peisistratus, being the youngest of the family, may not have been born when Antilochus left for Troy.

201. περὶ ἄλλων, so sup. 190 περὶ βροτῶν. The word περὶ is resumed in the next line as a pure adverb = 'exceedingly.'

206. τοῖον .. βάζεις, 'for from such a sire art thou sprung (τοῖον resumes πεπνυμένος), wherefore also thy words are wise.' With δὲ in the sense of quod, compare Od. 1. 382 and 18. 392 ἢ νῦν τοι αἰεὶ | τοιοῦτος νόος ἐστίν, δὲ καὶ μεταμῖασι βάζει.

208. γαμέοντί τε γεινομένῳ τε, 'at

bridal and birth.' The prothysteron is necessitated by the metre. Compare τράφεν ἡδ' ἐγένοντο II. 1. 251; Od. 4. 723; 10. 417; 14. 201, θρίψασα τεκούσα τε Od. 12. 134. In Soph. O. T. 827 Πόλυβον δὲ ἐξέφυσε κἀξέθρεψέ με, one MS. (Ambros. M) reads ἐξέθρεψε κἀξέθρεψέ με. Eastath. attempts to explain γεινομένῳ as γεννῶντι, but compare II. 10. 71; Od. 20. 202; Od. 8. 312; and especially Hesiod. Theog. 219 αἶψα τε βροτοῖσι | γεινομένοισι διδοῦσιν ἔχειν ἀγαθὸν τε κακὸν τε. . Bekker, Fäsi, and Bäuml. read unnecessarily γι[γ]νομένῳ. The prothysteron, perhaps, has here this shade of meaning, that Menelaus, speaking of a man's offspring, naturally dwells particularly on the fact of his fortunate marriage, and then remembering that the same good fortune has been the man's constant attendant from the moment of his birth, expresses this conviction by the addition of γεινομένῳ.

210. λιπαρῶς γηρασκέμεν, so λιπαρὸν γήρας Od. 11. 136, etc.; Pind. Nem. 7. 99.

211. υἱέας αὖ. For αὖ or δ' αὖ as the return to μέν cp. II. 11. 104; Od. 13. 111.



ἡμεῖς δὲ κλαυθμόν μὲν ἑάσομεν, ὃς πρὶν ἐτύχθη,  
δόρπου δ' ἑξαυτίς μνησώμεθα, χερσὶ δ' ἐφ' ὕδωρ  
χευάντων. μῦθοι δὲ καὶ ἡῶθέν περ ἔσονται

Τηλεμάχῳ καὶ ἔμοι διαειπέμεν ἀλλήλοισιν.

215

ὦς ἔφατ', Ἀσφαλίῳν δ' ἄρ' ὕδωρ ἐπὶ χεῖρας ἔχευεν,  
δωτηρὸς θεράπων Μενέλαου κυδαλίμοιο.

οἱ δ' ἐπ' ὄνειαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.

Ἐνθ' αὐτ' ἄλλ' ἐνόησ' Ἑλένη Διδὸς ἐκεγεγαυῖα.

αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἔνθεν ἔπινον,

220

νηπενθές τ' ἀχολόν τε, κακῶν ἐπὶ ληθον ἀπάντων.

ὃς τὸ καταβρόξειεν, ἐπὴν κρητῆρι μυγείη,

οὐ κεν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν,

οὐδ' εἴ οἱ κατατεθναίῃ μήτηρ τε πατήρ τε,

221. ἐπὶ ληθον] Ἀρίσταρχος μὲν προπαροξυνόμενος γράφει, ὡς ὄνομα οὐδέτερον (neuter noun adjective); ὁ δὲ Ἀσκαλωνίτης ὡς μετοχὴν φασιν οὐκ εἰς περισσῇ, sc. ἐπὶ ληθον Eustath., and Schol. H. Q. ἐπὶ ληθες (sic) is the lemma in Schol. E. and the reading of a few MSS. 222. καταβρόξειεν] Written either with ο or ω Schol. E. H.

212. ἡμεῖς δὲ. This forms the apodosis to ἐπεὶ, supra 204. πρὶν, sc. before Peisistratus spoke.

214. χευάντων. Here, as often, an indefinite subject in the plural has to be supplied, as with θύωντων Od. 19. 599. Cp. also Od. 1. 194; 5. 273; 7. 10; 11. 4. 477; 5. 306; 18. 487, 493; 22. 389; 23. 705; 24. 316. Similar to this is the use of φασὶ Od. 1. 220; 3. 84. 212; 4. 387; 6. 42.

μῦθοι... ἔσονται, 'but there shall be stories in the morning for Telemachus and me to tell at length (διαειπέμεν) to each other.' With the infinitive διαειπέμεν after ἔσονται cp. 11. 13. 312 δμῖναι εἰσι καὶ, ἄλλοι, 15. 129 οὐαὶ δκονέμεν ἔστι.

220. ἔνθεν, refers back to οἶνον. In later Greek we should find ὅθεν used in its place. Commentators have puzzled over the φάρμακον here mentioned. The reference to δροσρα (229) suggests that the substance was a vegetable, and the use of βάλε rather than χέει seems to point to a solid and not to a liquid. Dioscorides (4. 28) ascribes a similar efficacy to the bugloss or borage, δπερ καθύμεινον ἐς τὸν οἶνον εὐφρόσυνον δοκεῖ εἶναι. Sprengel and others understand it to be opium, and Mure (Hist. Gk.

Lit. 1. 436) inclines to the same view. Dr. Hayman (ad loc.) quotes the opinion of Sir H. Halford that it is the hyoscyamus or henbane, still in use in Greece and Turkey under the name Nebensch. Older writers, as Plutarch (Symp. 1. 1. 4) and Macrobius (Sat. 7. 1), allegorised the story, understanding by the φάρμακον the bewitching eloquence of Helen.

221. ἐπὶ ληθον, coupled δκονέμεν with νηπενθες ἀχολόν τε, forms an exegesis to the two former adjectives. Cp. Plat. Apol. 20. B τίς τῆς τοιαύτης ἀρετῆς, τῆς ἀνθρωπίνης τε καὶ πολιτικῆς, ἐπιστήμῳν ἔστι; see also Od. 4. 788; 12. 118, 119; 11. 2. 482.

222. ἐπὴν μυγείῃ. See on Od. 2. 105. Bekker alters here and elsewhere to ἐπεὶ. Nitzsch supports ἐπὴν on the ground that we have here not merely a point of time suggested, but an actual hypothesis stated. So Eustath., οὐ γὰρ ἔστιν ἀπλῶς νηπενθες εἰ μὴ καὶ κρητῆρι μυγείῃ. Or, we may say that the adverb and mood express the repetition of an action in past time. Elsewhere, ἐπὴν appears with the optative in oratio obliqua, where in oratio recta ἐπὴν with the conjunctive would have stood. Cp. 11. 19. 208; 24. 227.

οὐδ' εἰ οἱ προπάροιθεν ἀδελφεὸν ἢ φίλον υἱὸν 225  
χαλκῷ δηϊώφεν, ὃ δ' ὀφθαλμοῖσιν ὄρῳτο.  
τοῖα Διδὸς θυγάτηρ ἔχε φάρμακα μητιέντα,  
ἔσθλα, τὰ οἱ Πολύδαμνα πόρεν, Θῶνος παράκοιτις,  
Αἴγυπτίῃ, τῇ πλείστα φέρει ζείδωρος ἄρουρα  
φάρμακα, πολλὰ μὲν ἔσθλα μεμιγμένα, πολλὰ δὲ λυγρά· 230  
ἱητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ πάντων  
ἀνθρώπων· ἡ γὰρ Παιήονός εἰσι γενέθλης.  
αὐτὰρ ἐπεὶ ῥ' ἐνέηκε κέλευσέ τε οἶνοχοῆσαι,  
ἑξαῦτις μῦθοισιν ἀμειβομένη προσέειπεν·  
'Ἀτρεΐδῃ Μενέλαε διωτρεφὲς ἡδὲ καὶ οἶδε 235  
ἀνδρῶν ἔσθλων παῖδες· ἀτὰρ θεὸς ἄλλοτε ἄλλῳ

227. *μητιέντα*] γρ. *μητιόωντα* Schol. P. 228. *Πολύδαμνα*] κύριον ὄνομα κατὰ 'Αρίσταρχον Schol. H. Q. γρ. *πολύδαμνα* (sc. *φάρμακα*), τὰ πολλοὺς *δαμάζοντα* Schol. E. 231. After the word *ἕκαστος*, Aristarchus wrote (according to Schol. B. H. Q.) *ἐπεὶ σφίσι δῶκεν 'Απόλλων | ἰᾶσθαι, καὶ γὰρ Παιήονός εἰσι γενέθλης*. But the Schol. disapproves, saying *διαφέρει ὁ Παιήων 'Απόλλωνος ὡς καὶ 'Ησίοδος μαρτυρεῖ 'εἰ μὴ 'Απόλλων φοῖβος ὑπὲρ θανάτου σάωσαι | ἢ καὶ Παιήων, δε ἀπάντων φάρμακα ὀῶν*. Lehrs maintains that the Schol. is wrong in attributing this to Aristarchus. Possibly the words *ἐπεὶ σφίσι δῶκεν 'Απόλλων ἰᾶσθαι* are really the gloss of Aristarchus on the lemma *ἡ γὰρ Παιήονός εἰσι γενέθλης*, and not the reading that he proposed.

226. *δηϊώφεν*, see on sup. 214. With respect to the form it may be noticed that verbs in *ωω* in Homer occasionally adopt the open forms in use from verbs in *αω*; as *ἀρώσιν* Od. 9. 108, *θηῶσιν* Il. 18. 195, *θηόωντο* Il. 13. 675.

227. *μητιέντα*, interpreted by Schol. B. to mean *μετὰ συνέσεως εὐρεθέντα*, but a better meaning is given by Göbel (de epith. in -ει), viz. 'quae tanquam auxiliumque praebent' Translate, 'helpful.'

228. *Θῶνος*. According to Strabo (17. 801) there was a town *Θῶνι* near Canopus, built by a king *Θῶν*. Cp. Hdt. 2. 113.

229. *Αἴγυπτίῃ*, three syllables; as *Αἴγυπτίους* sup. 83.

τῇ, sc. *ἐν Αἴγυπτῳ* suggested by the adjective *Αἴγυπτίῃ*.

230. *μεμιγμένα*, 'intermixed,' i.e. the wholesome and the harmful grow together. It is possible to explain the

word as the resumption of *ἐπὶν κρητῆρι μίγνῃ*. But cp. Od. 19. 175 *ἄλλῃ δ' ἄλλων γλῶσσαι μεμιγμένη*.

231. Compare what Herodotus (2. 84) says of the number of physicians in Egypt, *πάντα δ' ἱητρῶν ἔστι πλεία*, and the system on which every Egyptian physics himself three days in each month (ibid. 77). In Egypt 'every one is a physician skilled beyond all other men.' This is the natural view that a stranger would take, when he saw all the people about him dosing themselves. It would seem like a nation of doctors. For the name *Παιήων* as the eponymous hero of physicians cp. Il. 5. 401, 899. In h. Hom. Apoll. (272) Apollo is called 'ἱηπαίων'. See critical note above.

234. *ἑξαῦτις*, i.e. with reference to her former words in sup. 138.

235. For this use of *οἶδε* see on Od. 1. 76.

236. *ἀτὰρ*. Fäsi makes this word serve as an antithesis to *ἔσθλων*—'good

Ζεὺς ἀγαθὸν τε κακὸν τε διδοῖ δύναται γὰρ ἅπαντα·  
 ἦ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροισι  
 καὶ μύθοις τέρπεσθε· εἰκότα γὰρ καταλέξω.  
 πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω, 240  
 ὅσσοι 'Οδυσσῆος ταλασίφρονός εἰσιν ἀεθλοί·  
 ἀλλ' οἷον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ  
 δῆμφ' ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί.  
 αὐτὸν μιν πληγῇσιν ἀεικελίησι δαμάσσας,  
 σπείρα κάκ' ἀμφ' ὥμοισι βαλὼν, οἰκῇ εἰκόως, 245

242. οἷον] Παρμένισκος ἐψῆλον τὸ οἷον ἐν ᾧ τοῦτο μόνον, ἀμεινον δὲ θαυμαστικῶς  
 ἀναγιγνώσκειν Schol. H. P. Q. 244. μιν] Αἰ. μίν.

men indeed, *but* [even virtue has its trials for,] the god grants, etc., etc.; only the thought is thrown into quite a general form. See however Classen (Homerisch. Sprachgeb. pp. 9 foll.), who points to this passage as an instance of the parenthetical and paratactical style of Homeric syntax. It is common enough to find a prolepsis or anticipation of the clause containing the reason, so that it precedes the main clause, as Od. i. 337 *Φῆμε, πολλὰ γὰρ .. τῶν ἐν δαΐδε*, and similarly Od. 5. 29; 8. 159; 10. 190, 226; 12. 154, 208, 310. Here, therefore, we may explain *ἀτάρ* as a similar anticipation of a clause which would naturally come in by way of antithesis to, or reason for, the main clause *ἦ τοι νῦν δαίνυσθε*. Cp. Il. 6. 429 *Ἔκτορ, ἀτάρ σύ μοι ἐσσι πατὴρ καὶ πότνια μήτηρ | ἥδὲ κασίγνητος, σὺ δέ μοι θαλερὸν παρακοίτην | ἀλλ' ἄγε νῦν ἐλέαιρε*. See Schol. on Od. 5. 429, who says τὸ σχῆμα καλεῖται σχῆσις.

239. *ἰοκῶτα*, 'suited thereto,' sc. *ὅμας τέρπεσθαι*.

240. *μυθήσομαι* is conjunctive, being parallel to *ὀνομήνω*.

242. *ἀλλ' οἷον τόδε*. This phrase resembles in form Od. 11. 517 *πάντας δ' οἷε δὲ ἐγὼ μυθήσομαι οὐδ' ὀνομήνω | ὅσων λαὸν ἔεφεν*. It is possible to supply here after *ἀλλά* some such word as *καταλέξω* = 'but I will recount what an achievement was this.' Cp. Od. 8. 564. But the explanation of the Schol. that *οἷον* is used with something of the force of an interjection (*ἀμεινον δὲ θαυμαστικῶς ἀναγιγνώσκειν*)

is simpler, and suits the generality of passages better. Translate, 'To think what a deed he did and dared there!' Cp. Soph. O. R. 946 *ὃ θεῶν ματεύματα | ἔν' ἐστί!*

244. *αὐτόν μιν* stands here in the sense of the later reflexive *ἑαυτόν*, which is not found as one word in Homer. The simple *αὐτόν* is used in the same sense, inf. 247, and similarly *μιν* in Od. 18. 94. Nitzsch quotes Hdt. i. 24 *ἢ αὐτὸν διαχρᾶσθαι μιν*. Curtius (G. E. 477) explains *μιν* (Doric *νιν*) as a reduplicated accusative of the pronominal stem *ι*, and so equivalent to *ιμ-μ*, comparing the formation with the Lat. *se-se*, and the old *em-em* for *eundem*, Pauli. Epit. 79.

245. The trick of Odysseus is reproduced in the story of Zopyrus, who feigned himself a deserter from the Persian camp, and enabled Darius to take Babylon, Hdt. 3. 154. Compare also the act of Peisistratus, *τροματίσας ἑαυτόν*; Hdt. i. 59. The reconnaissance of Odysseus falls in with the time of the making of the wooden horse. He wanted to measure the gates to see if it could pass within; and according to a Schol., he sought to enlist the assistance of Helen on the side of the Greeks. Compare the form of the story given by Eurip. Hec. 239 foll. *ἜΚ. οἷσθ' ἦρικ' ἤλθει 'Ιλίου κατάσκοπος, | δυσχλαυνία τ' ἀμορφος, ὁμμάτων τ' ἀπο | φόνου σταλαγμοὶ σὴν κατέσταζον γένυν;* 'ΟΔ. οἷδ' οὐ γὰρ ἀερας καρδίας ἔψαυσέ μιν. 'ΕΚ. ἔγνω δέ σ' Ἐλένη καὶ μὴν κατεῖν' ἐμοί.

ἀνδρῶν δυσμενέων κατέδυν πόλιν εὐρυάγυιαν  
 ἄλλω δ' αὐτὸν φωτὶ κατακρύπτων ἤσκει  
 δέκτηρ, ὃς οὐδὲν τοῖος ἔην ἐπὶ νηυσὶν Ἀχαιῶν.  
 τῷ ἱκελος κατέδυν Τρώων πόλιν, οἱ δ' ἀβάκησαν  
 πάντες· ἐγὼ δέ μιν οἷη ἀνέγνων τοῖον ἔοντα, 250  
 καὶ μιν ἀνηρώτων· ὁ δὲ κερδοσύνη ἀλέεινεν.  
 ἀλλ' ὅτε δὴ μιν ἐγὼ λῶσον καὶ χρίον ἐλαίφ,  
 ἀμφὶ δὲ εἴματα ἔσσα, καὶ ὄμοσα καρτερὸν ὄρκον  
 μὴ μὲν πρὶν Ὀδυσῆα μετὰ Τρώεσσ' ἀναφῆναι,  
 πρὶν γε τὸν ἐς νῆας τε θαῶς κλισίας τ' ἀφικέσθαι, 255  
 καὶ τότε δὴ μοι πάντα νόον κατέλεξεν Ἀχαιῶν.  
 πολλοὺς δὲ Τρώων κτείνας ταναήκει χαλκῷ  
 ἦλθε μετ' Ἀργεῖους, κατὰ δὲ φρόνιν ἡγαγε πολλήν.  
 ἔνθ' ἄλλαι Τρωαὶ λίγ' ἐκώκυον αὐτὰρ ἐμὸν κῆρ

246-249.] Bekk. and Friedländer (Philol. 4. 580 foll.) expunge these lines, so that the text would run, ἀνδρῶν δυσμενέων κατέδυν πόλιν· οἱ δ' ἀβάκησαν. See note below. 248. δέκτηρ] So Aristarch. ὁ κυκλικὸς τὸ Δέκτηρ ὀνοματικῶς ἀκούει Schol. H. M. Q. T. Perhaps the allusion is to the Little Iliad of Lesches. 251. ἀνηρώτων] Al. ἀνειρώτων, Eustath. adopted by Ameis. 252. ἐγὼ λῶσον] The MSS. give, besides this reading, ἐγὼν and ἐγὼ γ', ἐλόεν and ἐλόουν.

246. Bekker (with Friedländer, Phil. 4. 580 foll.) would strike out the words from εὐρυάγυιαν (246) to Τρώων πόλιν (249), because of the confusion introduced if both οἷη and δέκτηρ are retained; for the notion of οἷη is incompatible with that of δέκτηρ, cp. Od. 14. 63. Here δέκτηρ is the nearer definition of φωτὶ—'another person, i.e. a beggar.' Some seem to have read Δέκτηρ as a proper name; ὁ κυκλικὸς τὸ Δέκτηρ ὀνοματικῶς ἀκούει Schol. H. M. Q. T. Cp. Eur. Rhesus, 503, where Odysseus is described, ἥδη δ' ἀγύρτης πτωχικῆν ἔχων στολὴν | εἰσῆλθε πύργου.

247. κατακρύπτων, intransitive, as in Od. 7. 205.

248. ὃς οὐδὲν τοῖος ἔην, 'he who in no wise was such an one,' i.e. who was anything but a beggar. Eustath. renders the passage as if the words ran οἷος οὐδεὶς ἔην. Schol. H. M. Q. T. says, Ἀρίσταρχος δὲ δέκτηρ μὲν ἑαίτηρ, τὸ δὲ οὐδὲν τοῖος ἔην, τῷ ἐναντίῳ τὸ ἐναντίον, ὃς οὐκ ἦν τοιοῦτος, ὁ Ὀδυσσεύς, ἀλλ' ἐνδοξότατος καὶ μεγαλοπρεπέστατος.

249. ἀβάκησαν (ἀ-βά(ω). Döderl. quotes ἀβακίη = 'speechless,' from Sap-

pho, and parallels the meaning of ἀβακίη by νηπιόω, the meaning of both which words passes from the notion of speechlessness to that of ignorance. So Apoll. and Scholl. ἡγήσαν.

250. τοῖον ἔοντα, 'to be the man he was,' sc. a Greek in disguise. Compare Od. 11. 143 πῶς κύν με ἀναγνοῖ τὸν ἔοντα, 14. 118 εἰπέ μοι αἶ κέ ποθι γινώσκω τοιοῦτον ἔοντα. Another rendering is 'knew him though thus disguised.'

252. λῶσον. The disguised stranger receives hospitality from Helen herself, as Eustath. says, ἐπιτηδὲς ἡναι τῇ γυναικί τῶν βασιλῶν ἀπελῆγξεν ἀρνούμενον. The protasis which begins in this line finds its apodosis in 256, καὶ τότε δὴ.

254. μὴ πρὶν... πρὶν = non prius... quam. ἀναφῆναι = 'betray.' It does not follow that Helen told the story after the return of Odysseus to the Greek camp. She only engaged that she would not tell it before.

256. νόον, 'the plan,' sc. of the wooden horse, as v. 274 shows.

258. φρόνιν ἡγαγε, 'brought back much information.' The use of ἀγεῖν represents the information as so much spoil or booty; compare Od. 3. 244.

χαῖρ', ἐπεὶ ἤδη μοι κραδίη τέτραπτο νέεσθαι 260  
 ἀψ' οἰκόνδ', ἄτην δὲ μετέστενον, ἦν' Ἀφροδίτη  
 δῶχ', ὅτε μ' ἤγαγε κεῖσε φίλης ἀπὸ πατρίδος αἵης,  
 παῖδά τ' ἐμήν νοσφισσαμένην θάλαμόν τε πόσιν τε  
 οὐ τευ δευόμενον, οὐτ' ἄρ' φρένας οὔτε τι εἶδος.'

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος· 265  
 'ναὶ δὴ ταῦτά γε πάντα, γύναι, κατὰ μοῖραν ξειπες.  
 ἤδη μὲν πολέων ἐδάην βουλήν τε νόον τε  
 ἀνδρῶν ἡρώων, πολλὴν δ' ἐπελήλυθα γαῖαν·  
 ἀλλ' οὐ πῶ τοιοῦτον ἐγὼν ἴδον ὀφθαλμοῖσιν  
 οἷον Ὀδυσσεύς ταλασίφρονος ἔσκε φίλον κῆρ. 270

260. *ἐπεὶ ἤδη*] So Aristarch., but Crates read *ἐπεὶ ἡ δὴ* Schol. H. Q. See Buttm. and Dind. ad loc. 263. *νοσφισσαμένην*] The accusative was restored by Wolf (Proleg. 33) from Eustath., who writes *νοσφισσαμένη*, but adds *γράφεται μὲν καὶ αἰτιατικῇ*. Cp. II. 3. 174.

260. *κραδίη τέτραπτο*. Helen felt many a touch of remorse and repentance, as Nitzsch quotes from II. 3. 139 foll., 383-444; 6. 349 foll.; 24. 761 foll.

261. *ἄτην*. The present passage will serve to show how the poet connects good understanding with morality, and ignorance with crime. Sin appears rather as the result of a blinding of the mind, than a perversion of the will. Compare Od. 21. 297 *φρένας δασεν ὄνυξ*, etc. This blindness is *ἄτη*. Such blindness may be the direct work of some god, as II. 19. 137 *ἀλλ' ἐπεὶ δασάμεν*, καὶ μὲν φρένας ἔξέλετο Ζεὺς, *ibid.* 86 *ἐγὼ δ' οὐκ αἰτίως εἰμι, | ἀλλὰ Ζεὺς καὶ Μοῖρα καὶ ἡεροφῶντις Ἑρινύς | ... φρεσὶν ἄγχιον ἔμβalon ἄτην*, Od. 15. 233 *ἄτης τε βαρείης | τὴν οἱ ἐπὶ φρεσὶ θῆκε θεὰ δασυλήντι Ἑρινύς*. In the present passage the *ἄτη* is sent by Aphrodite. From this the meaning of 'damage' or 'mischievous' comes easily; so Od. 12. 372 *εἰς ἄτην κοιμήσατε*, etc. In II. 19. 91 foll. *Ἄτη* is personified as a daughter of Ζεὺς: see the whole passage.

263. *νοσφισσαμένην*, 'having quitted.' For *νοσφίζομαι* with accusative compare Od. 19. 339; 21. 104. It is also used with the genitive, as Od. 23. 98; and without a case in Od. 11. 425. Bothe supports the reading *νοσφισσαμένην* (see crit. note) in an active sense, as throw-

ing the whole blame on Aphrodite.

264. With these words, Helen is clever enough to flatter the personal vanity that every man has in his heart. Her husband is evidently pleased, as the tone of his next words shows, in which, as Eustathius remarks, he takes a very favourable view of her conduct, referring to the influence of some god her attempt to make the Greek heroes discover themselves to their own destruction. The act was in itself inconsistent with her expressed penitence, and her longing after her home, unless we explain it as a passionately heedless desire to anticipate the end, and to hear once more the familiar tone of her own people. But such a power of mimicry as she exhibits here (inf. 279) seems to point to some special inspiration, reminding us of the skill of the Delian maidens under the influence of Apollo, πάντων δ' ἀνθρώπων φωνὰς καὶ κρημβυαίστην | μιμίσθ' ἴσασιν, φαίη δὲ κεν αὐτὸς ἑκαστος | φθέγγεσθαι h. Hom. Ap. 162-4.

269. *τοιοῦτον*. The gender is uncertain, but probably masculine, as the relational sentence is only a periphrasis for *Ὀδυσσεύς*. The sense of the words is *τοιοῦτόν [τινα] οἷος Ὀδ.* *ἔσκε*, but for *Ὀδ.* is substituted the equivalent *Ὀδυσσεύς φίλον κῆρ*. Compare *Πυλαμάνεος λάσιον κῆρ* II. 2. 851.

ὄον καὶ τῶδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ  
 ἱππῳ ἐνὶ ξεστῷ, ἔν' ἐνήμεθα πάντες ἄριστοι  
 Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.  
 ἦλθες ἔπειτα σὺ κεῖσε· κελυσέμεναι δέ σ' ἔμελλε  
 δαίμων, ὃς Τρώεσσιν ἐβούλετο κῦδος ὀρέξαι· 275  
 καὶ τοι Δηϊφόβος θεοείκελος ἔσπετ' ἰούσῃ.  
 τρὶς δὲ περιστείξας κοῖλον λόχον ἀμφαφώσασα,  
 ἐκ δ' ὀνομακλήδην Δαναῶν ὀνόμαζες ἀρίστους,  
 πάντων Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν.  
 αὐτὰρ ἐγὼ καὶ Τυδείδης καὶ δῖος Ὀδυσσεὺς 280  
 ἡμενοὶ ἐν μέσσοισιν ἀκούσαμεν ὥς ἐβόησας.  
 νῶϊ μὲν ἀμφοτέρῳ μενεήναμεν ὀρμηθέντε  
 ἢ ἐξελθέμεναι, ἢ ἐνδοθεν αἰψ' ὑπακούσθαι·  
 ἀλλ' Ὀδυσσεὺς κατέρυκε καὶ ἔσχεθεν ἱμένῳ περ.  
 [ἐνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν υἱὲς Ἀχαιῶν, 285

276.] προηθεῖτο κατ' ἐπίου Schol. H. Q., doubtless as seeming to suggest a later form of legend. 279. ἴσκουσ' Aristarch. εἰσκουσ'. See Herodian on Il. 11. 799 Ἀρίσταρχος ἑξιοῖ διὰ τῆς α. διφθόγγου γράφειν. 282. ὀρμηθέντε] Bekk. with Harl. and other good MSS. ὀρμηθέντες. 285-289.] οὐκ ἐφέροντο σχεδὸν ἐν πάσαις οἱ πέντε Schol. H. Ἀρίσταρχος τοὺς ε' ἀθετεῖ ἐπεὶ ἐν Ἰλιάδι οὐ μνημονεύει Ἀντίκλου ὁ ποιητῆς Schol. H. Q. See below.

271. ὄον, see on sup. 242.

274. κελυσέμεναι—ἐμελλε, 'some god must have hidden thee.' The infinitive is probably an aorist, formed like ἀξίμεναι Il. 23. 50, οἰσόμεναι Od. 18. 291, and σωσόμεναι Il. 9. 230. The construction will then be parallel to μέλλω ἀλιτρίσθαι, inf. 377. Helen's act must have been at the instance of a god, for she came to see the horse, not with any intention of betraying the heroes, but from curiosity; and had she succeeded in tempting them to reveal themselves to her, the Trojans would have won the σῶος of victory over the Greeks.

276. Δηϊφόβος, one of Hector's brothers (Il. 12. 94; 13. 156). He is represented in later legend as having married Helen after the death of Paris. Cp. Eurip. Troad. 959 βίβ' δ' ὁ καινός μ' ὅστος ἀρπάζας πόσει | Δηϊφόβος ἄλοχον εἶχεν ἀνίστανθ' ἑρμῶν.

279. ἀλόχοισιν, a shorter form of expression for ἀλόχων φωναίς. See on Od. 2. 121. The undivided form ἐξονομακλήδην occurs in Od. 12. 250;

Il. 22. 415; for the tmesis compare διὰ δ' ἡμετέραις Il. 11. 377.

283. αἰψ' ὑπακούσθαι, 'instantly to answer.' Cp. Od. 10. 83.

285. See crit. note. Though the grounds of rejection given there, on the authority of Aristarchus, may be insufficient, it should be noticed that v. 285 (cp. Od. 2. 82) does not harmonise with v. 282, and still less does v. 286. The story of Anticleus may have been introduced from the cyclic epic of the Ἰλίου πέρις. Cp. Schol. H. ὁ Ἀντίκλος ἐκ τοῦ πύκλου. The reference to Παλλὰς Ἀθήνη does not agree well with v. 275, nor τόφρῳ δ' ἔχε with ἔσχεθεν v. 284. Nitzsch would retain the lines on the ground that the words σώσας δὲ πάντας Ἀχαιοὺς are necessary as the description of the great achievement for which the hearer is prepared by ἀλλ' ὄον τῶδ' ἔριξε. Bekker (Homerisch. Blätt. 285) conjectures Ἀντίκλος δὲ σ' ἐν' ὄον, as a possible reconciliation of the statements, but he does not accept the lines.

Ἄντικλος δὲ σέ γ' οἶος ἀμείψασθαι ἐπέεσσιν  
 ἤθελεν· ἀλλ' Ὀδυσσεὺς ἐπὶ μάστακα χερσὶ πίεζε  
 νωλεμέως κρατερῇσι, σάωσε δὲ πάντας Ἀχαιοὺς,  
 τόφρα δ' ἔχ' ὄφρα σε νόσφιν ἀπήγαγε Παλλὰς Ἀθήνη.]'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδδα· 290

Ἄτρεϊδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,  
 ἄλγιον· οὐ γάρ οἱ τι τὰδ ἥρκεσε λυγρὸν ὄλεθρον,  
 οὐδ' εἴ οἱ κραδίη γε σιδηρὴ ἐνδοθεν ἦεν.  
 ἀλλ' ἄγετ' εἰς εὐνὴν τράπεθ' ἡμέας, ὄφρα καὶ ἡδῇ  
 ὕπνῳ ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντες.'

295

ᾧς ἔφατ', Ἀργεῖη δ' Ἑλένη δμῶῃσι κέλευσε  
 δέμνι' ὑπ' αἰθούσῃ θέμεναι, καὶ ῥήγεα καλὰ  
 πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,  
 χλαῖνας τ' ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι.  
 αἱ δ' ἴσαν ἐκ μεγάρου δάος μετὰ χερσὶν ἔχουσai,  
 δέμνια δὲ στόρεσαν· ἐκ δὲ ξείνους ἄγε κῆρυξ.  
 οἱ μὲν ἄρ' ἐν προδόμῳ δόμον αὐτόθι κοιμήσαντο,  
 Τηλέμαχος θ' ἥρως καὶ Νέστορος ἀγλαὸς υἱός·  
 Ἄτρεϊδης δὲ καθεῦθε μυχῷ δόμον ὑψηλοῖο,  
 παρ δ' Ἑλένη ταυῦπεπλος ἐλέξατο, δῖα γυναικῶν.

300

305

Ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 ὄρνυτ' ἄρ' ἐξ εὐνῇφι βοὴν ἀγαθὸς Μενέλαος

295. ταρπώμεθα] πανσώμεθα Schol. H. P. La Roche assigns it to Aristarchus, comparing Schol. on Il. 24. 636. 300. μεγάρου δάος] La Roche quotes, as a reading with considerable authority, μεγάρου δᾶδας. μεγάρου is found in Cod. Vindob. 50, and δᾶδας in several MSS. and lemma of Schol. E.

292. ἄλγιον, 'all the harder,' as in Od. 16. 147; Il. 18. 306. Compare also βέλτερον Od. 6. 282. Join οὐ .. τι as in οὐ γάρ τι Od. 7. 216; 8. 138; 18. 36.

τάδε means 'his cleverness and address.' But all this did not save him, 'nor [would it have saved him] even though his heart had been of iron within him.'

294. τράπετε, 'send us off.'

295. ὕπνῳ ὕπο .. κοιμηθέντες, 'lulled beneath the influence of sleep,' as in the metaphor δεδμημένοι ὕπνῳ. Sleep is often personified in Homer, as e. g.

Il. 14. 233 "Ἵπνε, ἀναξ πάντων τε θεῶν πάντων τ' ἀνθρώπων. Others interpret ὑπὸ as meaning 'under the covering of sleep,' comparing Od. 5. 492 ὕπνος .. φίλα βλέφαρ' ἀμφικαλίνεας, and Od. 7. 286 ὕπνον κατ' ἀνείρονα χεύειν.

297. δέμνια, always in plural, properly means the 'bedstead.' Here something portable is implied, as shown by the word θέμεναι. For ῥήγεα, τάπηται, and χλαῖνας see on Od. 3. 348.

302. ἐν προδόμῳ δόμον. With the pleonastic expression compare βοῶν ἐπιβουκόλος Od. 3. 422.

εἴματα ἐσάμενος, περὶ δὲ ξίφος ὄξυ θέτ' ὦμφ,  
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
 βῆ δ' ἔμην ἐκ θαλάμοιο θεῷ ἐναλίγκιος ἀντην,  
 Τηλεμάχῳ δὲ παρίζεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 310

‘Τίπτε δέ σε χρειῶ δευρ' ἤγαγε, Τηλέμαχ' ἥρως,  
 ἐς Λακεδαίμονα δῖαν, ἐπ' εὐρέα νῶτα θαλάσσης;  
 δῆμιον, ἢ ἴδιον; τόδε μοι νημερτὲς ἐνίσπες.’

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤδα· 315

‘Ἀτρεΐδῃ Μενέλαε διοτρεφὲς, ὄρχαμε λαῶν,  
 ἤλυθον, εἴ τινά μοι κληηδόνα πατρὸς ἐνίσποις.  
 ἐσθίεται μοι οἶκος, ὀλωλε δὲ πύονα ἔργα,  
 δυσμενέων δ' ἀνδρῶν πλείος δόμος, οἳ τέ μοι αἰεὶ  
 μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἑλικας βοῦς, 320  
 μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες.

τοῦνεκα νῦν τὰ σὰ γούναθ' ἰκάνομαι, αἳ κ' ἐθέλῃσθα  
 κείνου λυγρὸν ὀλεθρον ἐνισπείν, εἴ που ὀπωπας  
 ὀφθαλμοῖσι τεοῖσιν, ἢ ἄλλου μῦθον ἄκουσας  
 πλαζομένον· περὶ γάρ μιν οἰζυρὸν τέκε μήτηρ. 325

μηδὲ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεαίρων,  
 ἀλλ' εὖ μοι κατάλεξον ὅπως ἤντησας ὀπωπῆς.  
 λίσσομαι, εἴ ποτέ τοι τι πατὴρ ἐμὸς, ἐσθλὸς Ὀδυσσεύς,  
 ἢ ἔπος ἡέ τι ἔργον ὑποῦτ' ἀς ἐξετέλεσσε

δήμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί· 330  
 τῶν νῦν μοι μνήσαι, καὶ μοι νημερτὲς ἐνίσπες.’

Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθοῦς Μενέλαος·  
 ‘ὦ πόποι, ἢ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνή

314. ἐνίσπες] Al. ἐνίσπε, as in Od. 3. 101.

311. παρίζεν, sc. on the *ἑσπτοὶ λίθοι* Od. 3. 406.

312. Τίπτε δέ σε χρειῶ. Eustath. cannot be right in saying *ὅρα δὲ ὅτι τὸ χρειῶ ἐνδεζόμενος ἐστὶ ταῦτ' ἐν τῷ χρειῶ οὐδετέρῳ ὀνόματι* (neuter noun) *πρὸς αὐτὸ συντάξεν Ἀττικῶς τὸ τίπτε*. In Homer *χρειῶ* is always feminine. Trans. ‘For what purpose hath thy need brought thee here?’ A similar use of

*τίπτε* is found inf. 681, 707. Cp. also Od. 1. 225.

314. δῆμιον, ‘Is it public business?’ Cp. Od. 2. 32.

318. οἶκος, ‘my house and home is being eaten up, and my rich farms have been spoiled;’ i.e. the farms have been impoverished by the constant supply of food sent in daily for the suitors.



ἤθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἐόντες.

ὥς δ' ὅπῳτ' ἐν ξυλόχῳ ἔλαφος κρατεροῦ λένοντος 335  
νεβροῦς κοιμήσασα νεηγενέας γαλαθηνούς

336. νεηγενέας] Aristarch. is accredited with the impossible reading νεογενέας by Schol. H. Q. Cobet supposes it to have been νεοιγενέας, cp. Πυλοειγνῆς Il. 2. 54. Perhaps what appears to be the lemma of the Schol. is really the reading of Aristarch.; so that we should write not νεηγενέας] Ἀρίσταρχος νεογενέας, but νεηγενέας Ἀρίσταρχος νεογενέας being the gloss upon it, as νεηγενέας is ἀπαξ εἰρ.

335. ξυλόχῳ. This word, like δρύ-  
οχος, means probably 'having wood.'  
The simile that follows is remarkable as  
bringing out several points of compar-  
ison. The ξυλόχος represents the  
home of Odysseus; the νεβροί [and  
perhaps the presumptuous ἔλαφος] point  
to the suitors; the λένον to Odysseus;  
and the resemblance is still further kept  
up in the picture of the lion's absence  
and return. A similarly elaborated  
simile occurs in Catullus 62. 39 foll.  
Compare also Od. 6. 130 foll.; Il. 13.  
137; 15. 271, 630; 17. 725; 22. 139.  
As to the various tenses and moods  
found in the Homeric simile, we may  
remark that the simplest way of intro-  
ducing a comparison is by means of the  
pres. indicat. which pictures the scene  
as actually and visibly existing. So Il. 2.  
455 ἦντε πῦρ .. ἐπιφλέγει ἕλην, Il. 11.  
492 ὥς δ' ὅπῳτε πλῆθον ποταμοὶ πεδίωνδε  
κάτεισι, Il. 20. 490 ὥς δ' ἀναιμάμει  
βαθὲ ἄγκυα θεσπιδαὶ πῦρ. The same  
mood and tense serve to introduce the  
picture of every-day occurrences, as Il.  
2. 87 ἦντε ἔθνεα εἰσι μελισσάων, Il. 3. 3  
ἦντε περ κλαγγὴ γεράνων πέλει, Il. 5.  
499 ὥς δ' ἀνέμοι ἄχνας φορέει ἱερὰς  
κατ' ἀλωάς, cp. also Il. 21. 23; Od. 8.  
124; 13. 81; or again to describe the  
constant condition of things, as Il. 9.  
14 ὥς τε κρήνη .. ἥ τε .. ὑποφερὸν χέει  
ὑδωρ, Il. 12. 132 ὥς τε δρύες .. αἱ τ'  
ἀνεμον μίμνουσι, Il. 17. 434 ὥς τε στήλη  
μένει, ib. 747 ὥς τε πρὶν ἰσχύει ὑδωρ,  
cp. also Il. 22. 199. This present tense  
may afterwards change to a perfect  
or aorist, and even back again to pre-  
sent; cp. Il. 2. 87 foll., εἰσι .. πύονται  
.. πεποτίζεσθαι, Il. 4. 453 foll. συμβάλλε-  
τον .. ἔκλυε, Il. 8. 556 φαίνεται .. ἐπλετο  
.. ἔφανεν .. ὑπερμάρη .. εἰδεται .. γέγηρθε,  
Od. 13. 31 λιλαιέται .. ἔληγον .. κατέδω  
.. βλάβεσθαι. Or, again, the simile may  
be introduced by the aorist indicative  
[gnomic aorist], as Il. 3. 33 ὥς δ' ὅτε τις  
τε δράκοντα ἰδὼν παλινόροσος ἀπέστη, etc.,

Il. 13. 389 ἤρπε δ' ὅς ὅτε τις δρύς ἤρπεν.  
And this tense may change, as the  
simile progresses; cp. Il. 4. 275 ὥς  
δ' ὅτ' .. εἶδεν νέφος .. φαίνεται .. ἀγει  
.. βίγησεν .. ἤλασε, Il. 5. 902 ὥς δ' ὅτ'  
ὅπως γάλα .. συνέπηξεν .. περιστρέφεται,  
Il. 16. 352 ὥς δὲ λύκοι .. ἐπείχραον ..  
διέτμαγεν .. διαρπάζουσι. The perfect  
indicative is occasionally used, as in Il.  
16. 384 ὥς δ' ὅτε .. βέβραθε χθών .. ὅτε ..  
χέει ὑδωρ Ζεῦ, Il. 17. 263 ὥς δ' ὅτε ..  
βέβρυχεν μέγα κύμα .. ἀμφὶ δέ τ' ἀκραί  
ἡμόνες βοδῶσιν, in both of which instances  
the tense changes back to present indi-  
cative. The imperfect and pluperfect  
seem to be unsuitable in describing  
comparisons, as connoting a too definite  
point of time. Yet we find ἐστῆκε Od.  
22. 468, πεφύκει Il. 4. 483, and ἐστῆκει  
[γ] Il. 17. 434: for it must be remem-  
bered that in Homer the perfect tense is  
more often what is called a mere present-  
perfect and the pluperfect often stands  
for a mere aorist. The use of the  
indicative future in simile is very doubt-  
ful. Its admissibility is denied by  
Hermann and Spitzner and allowed by  
others. The question is complicated  
by the variation of MSS, as e.g.  
between ἔξει and ἔξῃ Il. 5. 161, and by  
the identity of form of the indicative  
future and the conjunctive aorist with  
short penultima, e.g. λέξεται Il. 4. 131.  
The conjunctive mood is used to in-  
troduce a simile where the picture is  
rather imagined than described as ac-  
tually existing. The tenses used of this  
mood may either be the present, as  
θεῖη Il. 6. 507, θρώσκουσι Il. 13. 589,  
μένησι Il. 22. 93, αἰόλλῃ Od. 20. 27;  
or, more commonly, the aorist, as  
στυφέλιξῃ Il. 11. 305, ποήσανται Il.  
12. 168, τανύσῃ Il. 17. 547, φανῇ  
Od. 5. 394. In such cases the tense of  
description often passes into the graphic  
indicative, as Il. 6. 507 θεῖη .. ἔχει ..  
δίσσονται, etc., Il. 22. 93 μένησι .. ἔδω ..  
δέθορκεν, ib. 163 τραυχῶσι .. κείται, 189

κνημοὺς ἐξερέησι καὶ ἄγκεια ποιήεντα  
 βοσκομένη, ὃ δ' ἔπειτα ἐὴν εἰσήλυθεν εὐνήν,  
 ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφήκεν,  
 ὥς 'Οδυσσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει. 340  
 αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,  
 τοῖος ἐὼν οἷός ποτ' ἐυκτιμένη ἐνὶ Λέσβῳ  
 ἐξ ἔριδος Φιλομηλείδῃ ἐπάλαισεν ἀναστὰς,  
 καὶ δ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί,  
 τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς· 345  
 πάντες κ' ὠκύμοροι τε γενόλατο πικρόγαμοί τε.  
 ταῦτα δ' αἶ μ' εἰρωτᾶς καὶ λίσσεται, οὐκ ἂν ἐγὼ γε  
 ἄλλα παρὲξ εἴποιμι παρακλιδὼν, οὐδ' ἀπατήσω·

339. ἀμφοτέροισι] Ἀριστοφάνης τὸ ἀμφοτέροισι ἐπὶ τῆς ἐλάφου καὶ τοῦ νεβροῦ (Dind. τῶν νεβρῶν from H.) λαμβάνει Schol. E. H. Q. T. This seems to imply that his reading was in v. 336 νεβρὸν κοιμήσασα νηγγενία γαλαθηνόν. 342. ἐνὶ Λέσβῳ] ἐν Ἀρίσβῳ lemma in P.

δῆται .. θέει, Od. 5. 328 φορέησιν .. ἔχονται, Od. 19. 518 δαίησιν .. χέει. The optative mood in similes is very rare (compare Od. 9. 384 ὥς ὅτε τις τρυπῇ [for τρυπάει] δόρυ νήϊον), and, when used, it is generally introduced by ὥς εἰ or ὥς εἰ τε, as in Od. 9. 313; 10. 416.

339. ἀμφοτέροισι may be understood of the dam and her young; for though numerically more than two they really represent the two divisions of the family. Fäsi compares Aen. 1. 458 'Atridas Priamumque et saevum ambobus Achillen.' This interpretation seems to bring the parents of the suitors into the comparison; so Eustath. ἐλαφοὶ δὲ οὐκ ἀπεικόντου ἀν' νοηθεῖεν οἱ τῶν μνηστῆρων γονεῖς, οἱ ἀνάκτιδες αὐτῶν δὲ οὗτοι ἀγενεῖς τούτους νεβροὺς ἀφῆκον εἶναι παρὰ τῇ τοῦ Ὀδυσσεύς οἰκῇ. But Eustath. also remarks, διδυμοτόκον ὑποτίθησιν ἐλάφον ἵνα μὴ παρεκδύῃ νεβρῶ ἐνὶ τοῖς τοσούτοις μνηστῆρας. And this seems to be the true interpretation, for the picture represents the slaughter of the fawns as taking place during the absence of the dam, which would settle the limitation of ἀμφοτέροι to the pair of fawns; and this is the view held by Aristoph. Cp. Aristot. H. A. 6. 29, who reckons

one or at most two as the number of fawns at a birth.

341. αἱ γὰρ, Ζεῦ. 'Pallas and Apollo have the exclusive distinction of being invoked in conjunction with Jupiter in this formula. This verse meets us, not upon occasions having reference to any peculiar rite or function, but simply when the speaker desires to give utterance with a peculiar solemnity or emphasis to some story and paramount desire.' Gladstone, Hom. Stud. vol. 2. p. 78, foll. Nitzsch would limit the use of the formula to wishes that are clearly beyond the speaker's hope. Cp. Od. 7. 311; 18. 235; 24. 376; Il. 2. 371; 4. 288; 7. 132; 16. 97. αἶ (cp. Oscan *sai=si*) is an older form than εἰ and may be reckoned among Homeric Aeolisms. Its use is rarer in the Odyssey than in the Iliad.

343. Φιλομηλείδῃ. Eustath. says, φασὶν ὅτι ἀκριβέστεροι Λέσβου βασιλεῖα τὸν Φ. διὰ τοῦτο παρίεντας ἐς πάλιν προσκαλομένους ἐποίει τὸ αὐτὸ καὶ εἰς τοὺς Ἀχαιοὺς ἐκεῖ προσορμυσθέντας. With ἐξ ἔριδος = 'in a match' or 'after a challenge' cp. Il. 7. 111 ἐξ ἔριδος μάχυσθαι.

348. παρακλιδὼν is the exegesis, or nearer definition, of παρὲξ. So τρυχὰ καταφυλαδὼν Il. 2. 668, καθύπερθε μελαθρόφιν Od. 8. 279. With εἰπὼν ἄλλα

ἀλλὰ τὰ μὲν μοι ξείπε γέρων ἄλιος νήμερτης,  
τῶν οὐδέν τοι ἐγὼ κρίψω ἔπος οὐδ' ἐπικεύσω.

350

Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι  
ἔσχον, ἐπεὶ οὐ σφιν ἔρεξα τεληέσσας ἐκατόμβας.

[οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνήσθαι ἐφετμέων.]

νῆσος ἔπειτά τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ

Αἰγύπτου προπάροιθε, Φάρον δέ ἐ κικλήσκουσι,

355

353.] Ζηρόδοτος ἤθετε· ποῖα γὰρ φησιν ἐγένοντο ἐντολαί; Schol. E. H. P. Q. The Schol. E. attempts to give it a special force by supplying *ἡμέας*, and interpreting *ἐφετμέων* as *θυσιῶν*, and thus endeavouring to justify the tense of *βούλοντο*. But doubtless it is a *γνώμη* of some later rhapsodist. Another ground of suspicion is the resumption of the word *θεοὶ* from 351.

παρακλιδόν cp. Od. 19. 556 ὑποκρίνασθαι .. ἄλλη ἀποκλίναντα. The meaning is, 'I will not give you a different answer, away from the point and shirking your question.' These words imply the *suppressio veri*, as ἀπατήσω the *suggestio falsi*.

349. ἀλλὰ τὰ μὲν = *quae vero*. See Hentze, Philol. 30. p. 504, who quotes this with Il. 1. 125 as the only passages in which the relational sentence introduced by a demonstrative precedes the main clause; and in both cases this demonstrative is accompanied by *μὲν* that is followed by no corresponding *δέ*. His reference to Il. 18. 460 does not seem to the point.

350. On this line Eustath. remarks, ἀδελφον εἰ τίς ἐστι διαφορά τοῦ κρίψαι καὶ τοῦ ἐπικεύσαι, which seems true enough; unless we press the analogy of such a phrase as ἕτερον μὲν κεύθῃ .. ἄλλο δὲ εἴπῃ (Il. 9. 313), so as to give the actual force of falsehood to *κρίψω* in this connection.

351. It seems better to take *ἔτι* directly with *ἔσχον*, and *δεῦρο* with *νέεσθαι*, or we may join *ἔτι μεμαῶτα* = 'while I was still striving to arrive here,' but had not yet succeeded. Compare *ἔτι δεῦρο κιοῦσιν* inf. 736.

352. *τεληέσσας* is not an equivalent of *τέλειαι*, in the sense of 'perfect victims,' but, on the general analogy of Homeric epithets in *-αι*, 'effective,' or 'acceptable,' sacrifices, that win an accomplishment (*τέλος*) from the gods. It is doubtful whether in this passage (as well as in inf. 355 and Od. 3. 30) Αἰγύπτῳ refers to the land, or to the Nile, 'the river of Egypt.' cp.

Genesis 15. 18. In inf. 477 and 581 there is no doubt that the reference is to the river. With the dative Αἰγύπτῳ we may compare sup. 174 Ἀργεῖ.

354. *ἔπειτα*, 'Now.' Used of the commencement of a story, or as marking the progress of the narrative to a new stage. Cp. Od. 1. 106; 3. 62; 9. 116.

355. Pharos is really less than a mile from the seaboard of the Delta, and the rocky nature of the bars and shelves off the coast in that spot seem to preclude any theory of the advance of the land or the retreat of the sea (see Hdt. 2. 179; Plut. de Isid. 40) to account for the distance to which Pharos is here removed. It is suggested that Αἰγυπτῳ means the Canopic branch of the Nile and that Naucratis is the station where Menelaus landed; but the simpler way of treating the passage is to regard it as a poetical adaptation of a current story, rather than to try and force it into accordance with actual topography. As Dr. Hayman remarks, the word *κικλήσκουσι* seems to imply the gossiping nature of the account. Cp. Strabo (17. 422) ἡ δὲ Φάρος νησίον ἐστὶ παραμικρὸν, προσεχέστατον τῇ ἡπείρῳ, λιμένα πρὸς αὐτὴν ποιοῦν ἀμείστομον. This agrees with the description given by Caesar (Bell. Civ. 3. 112) 'haec insula Alexandriae obiecta portum efficit,' etc. But Strabo is ready to justify the Homeric description, ὁ γὰρ ἱστορῶν αὐτῶ περὶ τῆς Φάρου, μᾶλλον δὲ ἡ κοινὴ φήμη, διότι μὲν τότε τοσούτον ἀπέχεον ἀπὸ τῆς ἡπείρου, ὅσον φησὶ, δρῶμον νεῶς ἡμερήσιον, οὐκ ἂν εἴη διατεθρυλημένη ἐπὶ

τόσσον ἀνευθ' ὅσον τε πανημερίη γλαφυρῇ νηὺς  
 ἤνυσεν, ἧ λιγυὺς οὖρος ἐπιπνείησιν ὀπισθεν·  
 ἐν δὲ λιμὴν εὖορμος, ὅθεν τ' ἀπὸ νῆας ἔισας  
 ἐς πόντον βάλλουσιν, ἀφυσσάμενοι μέλαν ὕδωρ.  
 ἔνθα μ' εἰκόσιν ἡματ' ἔχον θεοὶ, οὐδέ ποτ' οὖροι 360  
 πνέοντες φαίνονθ' ἀλιαέες, οἳ ρά τε νηῶν  
 πομπῆς γίγνονται ἐπ' εὐρέα νῶτα θαλάσσης.  
 καὶ νύ κεν ἥια πάντα κατέφθιτο καὶ μένε' ἀνδρῶν,  
 εἰ μὴ τίς με θεῶν ὀλοφύρατο καὶ μ' ἐσάωσε,  
 Πρωτέος ἰφθίμου θυγάτηρ, ἀλίοιο γέροντος, 365  
 Εἰδοθέη. τῇ γάρ βα μάλιστά γε θυμὸν ὕρινα,  
 ἥ μ' οἶφ' ἔρροντι συνήντητο νόσφιν ἑταίρων·  
 αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἰχθυάσκον

366. Εἰδοθέη] Zenodot. Εὐρυνόμη Schol. E. H. Q. The Schol. adds that Aesch. in the Proteus (frag. 196) calls her Εἰδοθέα, but Dind. reminds us that he speaks of her as Εἰδώ.

τοσοῦτον ἵψενσμένως, ὅτι δὲ ἡ ἀνάβασις καὶ αἱ προσχώσεις τοιαῦται τινες κοινότερον πεπύσθαι εἰκός ἦν. ἐξ ἧν συνθεῖς ὁ ποιητὴς ὅτι πλέον ἢ τότε ἀφειστήκει τῇ γῆς ἡ νῆσος κατὰ τὴν Μενελάου παρουσίαν, προσέθηκε παρ' ἑαυτοῦ πολλὰ πλάσιον διάστημα τοῦ μυθώδους χάριν· αἱ δὲ μυθοποιαὶ οὐκ ἀγνοίαι χάριν. The last words come very near the truth.

356. τόσσον.. ἤνυσεν, 'as great a way off as a ship makes in a whole day;' gnomic aorist = 'conficere solet.'

358. ἀπὸ.. βάλλουσιν (for the unexpressed subject see on sup. 214), 'they push off.' Probably the process, described in Od. 9. 487, of using the *κοντός*.

359. The μέλαν ὕδωρ, which the crews draw for their use, is water from deep places, where the light cannot reach it. Compare κρήνη μελάνυδρος Od. 20. 158; Il. 16. 3 (where the water is also called *δοφερόν*). The same epithet is applied to water in tanks, Od. 6. 91; in deep rivers, Il. 2. 825; and in deep sea-gulfs, Od. 12. 104. The antithesis to it is λευκὸν ὕδωρ Od. 5. 70, and ἀγλαὸν ὕδωρ Il. 2. 307. But cp. Il. 21. 202.

361. ἀλιαέες serves as a local predicate, joined with πνέοντες = 'blowing over the sea:' the relative clause that follows forms the epexegetis to these

words. φαίνονθ' = 'sprung up:' literally, 'showed themselves,' see inf. 519.

363. κατέφθιτο. Ameis describes this tense as a pluperfect; compare ἔφθισο Aesch. S. c. T. 970, ἔφθιτο γὰρ πάρος Eur. Alcest. 414, but as parallel to ὀλοφύρατο it is better to take it as the syncopated 2nd aorist. So Il. 18. 99 ὁ μὲν μάλα τηλόθι πάτρης | ἔφθιτ', ἐμεῖο δὲ δῆσεν ἀρῆς ἀλετήρα γενέσθαι. Cp. Soph. O. R. 962 νόσοις ὁ τλήμων, ὡς εἰοικεν, ἔφθιτο.

365. ἰφθίμου. This has been variously derived from ἰφι-τιμή, or ἰφι-θυμός. It is simpler to refer it only to ἰφι, the epenthesis of the θ in the latter half of the word being analogous to its introduction in such forms as ἰμάσθη, βαθμός, ῥυθμός.

367. Join ἦ μ' [οἱ] οἶφ' συνήντητο ἔρροντι νόσφιν ἑταίρων. For the elision of the diphthong in μοι cp. Il. 6. 165; 10. 544; 13. 481; 17. 100; Od. 23. 21.

οἶφ' = 'all by myself.'

368. ἰχθυάσκον.. ἔπειρε δέ. Here the second clause, which gives the reason of the first, is introduced by the co-ordinating δέ, where in later Greek we should find ἔπειρε γάρ. Cp. Il. 1. 259 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἑστὸν ἐμεῖο, Il. 2. 26 νῦν δ' ἐμέθεν ξύνεσθε· Διὸς δέ τοι ἀγγελὸς εἰμι, Il. 9. 496

γναμπτοῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός.  
 ἡ δ' ἐμεῦ ἀγχι στᾶσα ἔπος φάτο φώνησέν τε 370  
 νήπιός εἰς, ὦ ξεῖνε, λίην τόσον ἡδὲ χαλίσφρων,  
 ἦε ἐκὼν μεβίεις καὶ τέρπεται ἀλγεα πάσχων;  
 ὥς δὴ δὴθ' ἐνὶ νήσῳ ἐρύκειαι, οὐδέ τι τέκμων  
 εὔρέμεναι δύνασαι, μινύθει δέ τοι ἦτορ ἐταῖρων.  
 ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον 375  
 ἐκ μέν τοι ἔρέω, ἡ τις σύ πέρ ἐσσι θεῶων,  
 ὥς ἐγὼ οὐ τι ἐκὼν κατερύκομαι, ἀλλὰ νυ μέλλω  
 ἀθανάτους ἀλιτέσθαι, οἳ οὐρανὸν εὐρὺν ἔχουσιν.  
 ἀλλὰ σύ πέρ μοι εἰπὲ, θεοὶ δέ τε πάντα ἴσασιν,

370. ἡ δ' ἐμεῦ ἀγχι στᾶσα] Ζηρόδοτος ἡ δέ μοι ἀντομένη Schol. E. H. 372. με-  
 θίει] This seems the best established reading. Bekk. writes μεθίει as Eustath.,  
 al. μεθίει. See Ameis, Anhang ad loc.; La Roche Hom. Text. 225; Etym. Mag.  
 177. 1 τούτου (sc. the verb ἴω) δ' παρατακτικὸς ἴσων, τὸ δεύτερον ἴει καὶ τὸ τρίτον ἴει,  
 καὶ συνθέσει ἀφίει . . . ἴστων δὲ ὅτι τὸ ἴδωμι καὶ τίθημι καὶ ἴημι οἱ παρεχρήματοι  
 μᾶλλον ἀπὸ τοῦ εἰς εἰσὶν ἐν χρήσει ἥπερ ἀπὸ τῶν εἰς μι. 379. εἰπέ] Ζηρόδοτος  
 εἰπε, κακῶς τὴν διαφορὰν γὰρ ἠγνόησεν Schol. H.

αὐτὰ τί σε χρὴ | πηλεὲς ἦτορ ἔχειν | στρε-  
 πτοὶ δέ τε καὶ θεοὶ αὐτοί. Fish were,  
 in the judgment of the Homeric age,  
 in the same category as beasts of prey,  
 compare Il. 24. 82; 21. 201 foll., and  
 see note on Od. 3. 177. For allusions to  
 fishing see Od. 10. 124; 12. 251 (with  
 note); 22. 384; Il. 24. 80. Eustath.,  
 on ἔτειρε δὲ γαστέρα, remarks, ἄλλως  
 γὰρ οὐ θέμις ἀλιεῖν τοὺς ἥρωας. Cp.  
 Athenaeus (I. 46), who says of the  
 Homeric heroes, ὅτι δὲ καὶ ἰχθύς ἡσθιον,  
 καὶ Χαρητῶν δὴλον ποιεῖ, ὁμοῦν τὴν  
 δλωσιν πανόγρον δικτύου θήρα [Il. 5.  
 487]. καίτοι Εὐβούλος, κατὰ τὴν κοινὴν  
 χάριν, φησὶ παῖζαν, 'ἰχθύν δ' "Ομηρος  
 ἐσθιον" εἰρηκε ποῦ | τινα τῶν Ἀχαιῶν;  
 πρὸς δὲ μόνον ὤπων, ἐπεὶ | ἔβοντά γ'  
 οὐ πεποίηκεν αὐτῶν οὐδένα.' But Eubulus  
 is versifying the words of Plato, Rep. 3.  
 404 B, C αἴσθα γὰρ ὅτι ἐπὶ στρατείας ἐν  
 ταῖς τῶν ἡρώων ἐστιάσειςιν οὔτε ἰχθύσιν  
 αὐτοὺς ἐστιγῆ ["Ομηρος], καὶ ταῦτα ἐπὶ  
 θαλάττῃ ἐν Ἑλλησπόντῳ ὄντας οὔτε  
 ἐφθοῖς πρέσιν, ἀλλὰ μόνον ὄπτοῖς.

371. νήπιός εἰς, 'Art thou an utter  
 fool, sir stranger, and spiritless? or  
 chooseth thou thus to be reckless, and  
 takest pleasure in sorrow? seeing that  
 this long while thou lettest thyself

be shut up in the island, and canst find  
 no deliverance, while the heart of thy  
 comrades is fainting.'

374. μινύθει δέ = ὥστε μινύθειν.

377. μέλλω . . . ἀλιτέσθαι, 'assuredly I  
 must have offended the gods.' See on  
 sup. 94.

379. θεοὶ δέ τε πάντα ἴσασιν. Löwe  
 quotes Julian. Orat. 6 οὐ γὰρ ἐπὶ πλοῦτῳ  
 χρημάτων τὸ θεῶν μακαρίζομεν, οὐδὲ ἐπ'  
 ἄλλῳ τινὶ τῶν νομιζομένων ἀγαθῶν· ἀλλ'  
 ὅπερ "Ομηρὸς φησι, θεοὶ πάντ' ἴσασιν.  
 ἐπιστήμῃ γὰρ ἡμῶν οἱ θεοὶ διαφέρουσι.  
 On which he adds, 'Constat tamen  
 Graecorum Romanorumque diis et  
 deabus non tribui omniscientiam abso-  
 lutam; polytheismus enim veram divi-  
 nitatis notionem ac perfectam ferre non  
 potest.' Here we may regard the  
 words as a courteous hyperbole; or as  
 a magnifying of the knowledge of the  
 gods in contrast with human ignorance.  
 Perhaps the expression might still  
 better be described as the theoretical  
 view of the gods; parallel with which  
 is θεοὶ πάντα δύνανται Od. 10. 306; cp.  
 14. 444; or, Ζεὺς . . . δύναται πάντα sup.  
 227. But it is easy to see that this  
 article of belief is not illustrated by the  
 facts recorded. (1) As to knowledge.

ὃς τίς μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου, 380  
 νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.  
 ὡς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δία θεάων  
 τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
 πωλεῖται τις δεῦρο γέρων ἄλιος νημερτῆς,  
 ἀθάνατος Πρωτεὺς Αἰγύπτιος, ὃς τε θαλάσσης 385  
 πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμῶς  
 τὸν δέ τ' ἐμόν φασιν πατέρ' ἔμμεναι ἡδὲ τεκέσθαι.  
 τὸν γ' εἴ πως σὺ δύναιο λοχησάμενος λελαβέσθαι,  
 ὃς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου  
 νόστον θ', ὡς ἐπὶ πόντον ἐλεύσαι ἰχθυόεντα. 390

Aphrodite says of Zeus, εὐοῖδεν ἅπαντα | μοῖραν τ' ἀμμορίην τε καταθνητῶν ἀνθρώπων Od. 20. 75. Thus Zeus is able to warn Aegisthus of his fate, Od. 1. 37; thus, Poseidon can speak securely of the result of his marriage, Od. 11. 248; he knows that Odysseus must find an end of his troublous voyage in Phaeacia, Od. 5. 288; so too, Circe can describe the events that will occur on the voyage to Hades, Od. 10. 490; but in contrast to this we have Poseidon's ignorance of what is befalling his son Polyphemus, Od. 9; and the same god is able to reckon on the ignorance of Zeus while he is defending the Greeks, Il. 13. 356; cp. 18. 185, where Isis, as she brings a message, declares οὐδ' οἶδε Κρονίδης. So Proteus, the sea-god, knows all the depths of the sea, inf. 386, but is quite witless of the deceit that is being devised against him, ib. 542. Nor, if the gods were altogether cognisant of the future, should we have the frequent use of φράζεσθαι, μερμηρίζειν, etc., to describe their 'searchings of heart'; cp. Il. 2. 3; 16. 646; 20. 115; 24. 174. (2) *As to power.* It is said that Athena can save even from the jaws of death, but Telemachus, her favourite, does not hesitate to describe an unexpected result as one that never could have been hoped for, οὐδ' εἰ θεοὶ αὖ ἐθέλοιεν Od. 3. 227. The gods can save; but their saving power is limited (see Od. 3. 231, 236), and Poseidon himself cannot cure his blinded son, Od. 9. 525. Further, such power as the gods possess

is not the simple prerogative of god-head, but each god seems to have his particular amount of strength, just as different men have; cp. Il. 7. 455; 20. 105, 122. Nor again is such an ascription of absolute knowledge or absolute power compatible with the frequently recurring phrases that describe the gods as accomplishing this or that act 'with ease,' or 'with trouble.' Such phrases would be meaningless in connection with omnipotence; see Il. 13. 90; 15. 140, 356; 20. 444; Od. 10. 573; 14. 348, 357; 16. 198.

380. Notice the force of the tenses, 'who keeps me here a prisoner still, and stopped me (cp. sup. 351) from my journeying.'

388. τὸν γ' εἴ πως... ὃς κεν εἴπησιν. There are two ways of taking these lines; (1) 'O that thou couldst catch him by ambuscade, in order that he may tell thee,' etc. With the half-exclamation, half-wish, which is really a protasis with unexpressed apodosis, cp. Il. 10. 111; 16. 559. ὃς κεν will, according to this view, introduce a quasi-final sentence; cp. Od. 10. 539. Or (2), and simpler, 'if thou couldst manage to catch him by ambuscade, he will tell thee,' etc. ὃς here introducing the apodosis with a true demonstrative force, as in ὃς γὰρ δεύτατος ἦλθε Od. 1. 286.

389. ὁδὸν... κελεύθου. The juxtaposition of these two words, as in Od. 9. 261, suggests a difference of meaning, which is not easy to detect. ὁδὸς seems to mean rather the ground

καὶ δέ κέ τοι εἴπησι, διοτρεφές, αἶ κ' ἐθέλησθα,  
 ὅττι τοι ἐν μεγάροισι κακὸν τ' ἀγαθὸν τε τέτυκται,  
 οἰχομένοιο σέθεν δολιχὴν ὁδὸν ἀργαλέην τε.  
 ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 αὐτὴ νῦν φράζου σὺ λόχον θείοιο γέροντος, 395  
 μή πῶς με προῖδ' ἢ ἐπ' ἀνδρὶ δαμῆναι·  
 ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῶ ἀνδρὶ δαμῆναι.  
 ὡς ἐφάμην, ἢ δ' αὐτίκ' ἀμείβετο διὰ θεάων·  
 τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.  
 ἦμος δ' ἥελιος μέσον οὐρανὸν ἀμφιβέβηκε 400

400. ἀμφιβέβηκε] Bekk. ἀμφιβέβηκε with Cod. Vindob. 50. See note below. In Il. 8. 68 the same line occurs, and there it is followed not by a present tense as εἶσι, but by an imperf. ἴτιαν. The note of Schol. H., διχα Ἀρίσταρχος, does not refer, apparently, to this variation, but to the different ways of writing the 3rd sing. of the pluperf., namely, with the final ν or without it.

travelled over, Lat. *via*, and κέλυσθαι the act of travelling, Lat. *iter*. But the meanings are not quite distinct.

In the story of Proteus we may suppose that we have the poet's adaptation of some well-known 'sailors' yarns.' Virgil has employed the story; but he has located Proteus in the Carpathian Sea (Geo. 4. 387 foll.). In later legend Proteus appears as a king in Memphis, Hdt. 2. 112-116. The story of Proteus and his transformations was afterwards allegorized, as representing various processes of nature, or of the intellectual powers of man. Proteus stands as the type of a wizard, and the phrase δολοφάνα εἶδ' inf. 460, reminds us of the epithet δολοφάνα, applied to Atlas, Od. 1. 52. When Proteus is called Προσαυδάντος ὑποδμῶς, Eustath. remarks, περιττὴ ἡ πρόθεσις, by which he intends to express that ὑποδμῶς only means 'a servant,' and not an 'under-servant,' the preposition illustrating the general condition of 'subserviency,' and not any particular grade of servitude. So we have ὑπηριόχος and ὑποδραστήρ. 'Num putabimus aliquem inferioris ordinis famulum significari? Nec res patitur nec sermo desiderat,' Lehrs, Aristarch. 108.

393. οἰχομένοιο . . ὁδόν, 'while thou art away on a voyage.' So ὁδὸν ἐλθεῖν Il. 1. 151; Od. 3. 316, ἵνα ὁδόν Od. 17. 426.

395. αὐτὴ, emphatic, 'do thou thyself contrive it'; for Odysseus does not understand the method of the λόχος.

397. ἀργαλέος . . δαμῆναι. Two constructions are in use with ἀργαλέος, (1) the neuter, with infinitive, and dative or accusative of the person, as Od. 2. 224; 7. 241. Or (2) the personal construction as here; cp. ἀργαλέος Ὀλύμπιος ἀντιφύρεσθαι Il. 1. 589, ἢ δὲ μάλ' ἀργαλέη περᾶν Il. 12. 63. Cp. also Od. 11. 291.

400. ἦμος δ'. What letter is elided here? After the formula τοιγὰρ . . ἀγορεύσω, the next line invariably follows without any connecting particle; nor can we say that any change or contrast is here introduced by ἦμος δ'. On these grounds Nitzsch regards δ' as = δὴ, and not δέ, comparing σχέτλιε, καὶ δ' αὖ τοι Od. 12. 116, and πῇ δ' οὕτως Il. 10. 385; but such phrases as τίπτε δέ τοι point equally the other way. Cp. sup. 312; Od. 2. 363; Il. 15. 244. ἦμος δ' occurs eight times in the Iliad, and twenty-nine in the Odyssey. Only twice is it used without elision, and both times with δέ and not δὴ, Il. 11. 86; Od. 12. 312. It seems simpler here to accept the common combination, which had evidently passed into an epic formula; nor indeed does δέ seem less appropriate for the commencement of a story than ἔπειτα, see on sup. 354. Fäsi quotes Hesiod.

τῆμος ἄρ' ἐξ ἁλὸς εἶσι γέρων ἄλιος νημερτῆς  
 πνοιῇ ὑπο Ζεφύροιο, μελαίνῃ φρικὴ καλυφθεῖς,  
 ἐκ δ' ἐλθὼν κοιμᾶται ὑπὸ σπέσσι γλαφυροῖσιν·  
 ἀμφὶ δέ μιν φῶκαι νέποδες καλῆς ἀλοσύνης  
 ἄθροβα εὐδουσιν, πολλῆς ἁλὸς ἐξαναδύσαι,  
 πικρὸν ἀποπνεύουσαι ἁλὸς πολυβενθέος ὁδμήν.  
 ἔνθα σ' ἐγὼν ἀγαγοῦσα ἄμ' ἡοὶ φαινομένηφιν,  
 εὐνάσω ἐξείης· σὺ δ' ἐν κρίνασθαι ἐταίρους

405

Opp. et D. 414 ἦμος δὴ λήγει μένος  
 ὀξέος ἡελίοιο; but here a Bodl. MS.  
 reads ἦμος δέ. Eustath. suggests that  
 ἡμῶσδε and τῆμῶσδε had become single  
 words like ἐνθάδε. ἦμος is always found  
 elsewhere with the indicative, except in  
 later Greek (as Lycophr. 1268; Hippoc.  
 599. 40), and it is possible to retain the  
 MSS. reading. ἀμφιβεβήκει, if we  
 regard it as equivalent to a gnomic  
 aorist, from the present-perfect ἀμφιβε-  
 βηκα. Cp. ἦμος δ' .. ὀπλίσσατο Il. 11.  
 86; or, possibly, as the present tense  
 from a new form in ω, as κεκλήγοντας  
 implies κεκλήγω. Cp. γεγανήμεν Il.  
 8. 223, ἐγέγωνεν Il. 14. 469, which  
 forms suggest a present γεγώνω from  
 γέγονα. Bekker (see critical note)  
 reads, with one MS., ἀμφιβεβήκη, which  
 La Roche suggests may have been one  
 of the Aristarchean readings, but the  
 words of Schol. H, διχῶν Ἀρίσταρχος,  
 point rather to the variation between  
 ἀμφιβεβηκεῖ and κείν. See Dindorf on  
 Schol. ἀμφιβαίνειν, which signifies, in  
 the most general way, 'to come into the  
 neighbourhood of,' takes various special  
 meanings, as e. g. 'to defend;' cp.  
 ἀμφίβασις, and see Il. 1. 37, 451; Il. 5.  
 623; Od. 9. 198.

402. μελαίνῃ φρικῇ. These two  
 words are interpreted by Il. 7. 63 οἷη δὲ  
 Ζεφύροιο ἐχεύατο πόντον ἐπὶ φρίξ | ὀρνυ-  
 μένιοι νέον· μελίνει δέ τε πόντος ὕπ'  
 αὐτῆς, where the Gramm. add. φρίξ .. τὸ  
 ἐκ γαλήνης πρῶτον ἐξορθούμενον κύμα,  
 and φρίξ Ζεφύρου—ἡ πρώτη ἡρεμία  
 αὐτοῦ κατὰ πόντον ἐπίνουα. Catullus  
 has imitated the passage, Pel. and  
 Thet. 269 'hic qualis flatu placidum  
 mare matutino | horrificans Zephyrus,'  
 and Virgil has caught the idea of  
 μελαίνῃ in the phrase 'inhorrui unda  
 tenebris' Aen. 3. 195. The ruffled  
 surface of the water veils the sea-god

as he rises.

404. νέποδες. According to Apollon.  
 and Et. Mag. this word means 'swim-  
 footed,' i. e. 'web-footed,' from νέω,  
 νήχομαι. Other Gramm. interpreted it  
 'footless.' There seems a hint of this  
 in Aristot. H. A. 1. 1. 9 εἰσὶ τῇ φώκῃ  
 κεκολωμένοι πόδες, ib. 2. 1. 7 ἡ δὲ  
 φώκῃ ὥσπερ πεπρωμένον τετράπουν ἐστί.  
 Eustath. ad loc. says, νέπους κατὰ γλῶσ-  
 σάν τινα δ' ἀπόγονος, though Apollon.  
 writes, τὸ δὲ ἀπόγονοι παράκρουσμα (mis-  
 interpretation) τῶν νεωτέρων ποιητῶν.  
 Cp. Cleon. Sic. apud Bergk (47) βριαροὶ  
 Γοργοφόνου (i. e. Perseus) νέποδες, and  
 Callimach. ap. Schol. ad Pind. Isthm.  
 2. 9 ὁ Κεῖος Ὑαλίου νέπους, and Theocr.  
 Idyl. 17. 25 δῶνατοι δὲ καλεῦνται ἐοὶ  
 νέποδες. The word then is best referred  
 to the root νεπ-, seen in δ-νεψ-ίος, Lat.  
 nep-os and nep-tis, Skt. naptar and napāt.  
 (Curt. G. E. p. 241). Transl. 'brood.'

ἀλοσύνης seems better written with  
 a small initial, as it is not so much  
 a proper name as a descriptive epithet  
 of Amphitrite. In Il. 10. 207 it is used  
 of Thetis. Lobeck quotes from Hesych.  
 ὕδναι = ἐγγονοί. Curt. G. E. 578 sup-  
 poses a form σῦ-δνη = συν-ῆη, cp. Gk.  
 υ-λό-ς, Skt. sánuḥ, 'a son,' from root su.  
 Apoll. Rhod. 4. 1599 calls the Nereids  
 ἀλυσύναι and Callimach. gives one of  
 the Nereids the name 'Ἰδαοσύδνη.

406. πικρὸν ὁδμήν. For this Homeric  
 use of giving only two terminations  
 to adjectives generally used with three  
 cp. Il. 1. 3; 2. 742; 5. 776; 9. 153;  
 16. 589; 19. 88; Od. 1. 93. 246; 4.  
 442, 709; 5. 410, 422, 467; 6. 122;  
 9. 132; 12. 369. See also the same  
 use with κοινός Soph. Trach. 207,  
 πατρός Aesch. Ag. 210, δηλός Eur.  
 Med. 1197.

408. ἐείης, referring to Odysseus and  
 his companions, whom she is just going



τρεῖς, οἳ τοι παρὰ νηυσὶν ἐνυσσέλμοισιν ἀριστοί.

πάντα δέ τοι ἐρέω ὀλοφώϊα τοῖο γέροντος.

410

φώκας μὲν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν

αὐτὰρ ἐπὴν πάσας πεμπάσσεται ἡδὲ ἴδηται,

λέξεται ἐν μέσσησι, νομεὺς ὡς πώεσι μῆλων.

τὸν μὲν ἐπὴν δὴ πρῶτα κατευνηθέντα ἴδησθε,

καὶ τότε ἔπειθ' ὑμῖν μελέτω κάρτος τε βίη τε,

415

αὐθι δ' ἔχειν μεμαῶτα καὶ ἐσσύμενόν περ ἀλύξαι.

πάντα δὲ γιγνόμενος πειρήσεται, ὅσ' ἐπὶ γαίαν

ἐρπετὰ γίνονται καὶ ὕδωρ καὶ θεσπιδαὲς πῦρ

ὑμεῖς δ' ἀστεμφέως ἐχέμεν μᾶλλον τε πιέξειν.

ἀλλ' ὅτε κεν δὴ σ' αὐτὸς ἀνείρηται ἐπέεσσι,

420

420. αὐτός] Aristarch. Schol. H. Al. αὐτῷ.

to name, inf. 440; or we may interpret it as meaning 'in a line with them,' sc. the φώκαι.

410. ὀλοφώϊα. Ameis compounds this word of ὀλοός and φύω, compare φύω. Others from ὀλοός and root φα seen in φαίνω. It may however only be a lengthened form of ὀλοός analogous to παρώνος, the φ being merely the representative of a f, compare εἰλυφών with εἰλύνω. Transl. 'sorcerer's arts.'

411. ἔπεισιν, 'will go his rounds to them,' so ἐποίχεσθαι inf. 451; Od. 15. 504.

412. πεμπάσσεται, (aorist conjunctive), means properly, 'count by five,' sc. on the fingers; but already in Homer's time men counted by decads, cp. Od. 16. 245, so that πεμπάσσεσθαι had lost its original sense. Compare μόρια πεμπαστάν Aesch. Pers. 981, πεμπαζετ' ὀρθῶς ἐκβολὰς ψηφῶν Eum. 748.

413. With πώεσι must be supplied ἐν, as before μέσσησι. Cp. Aristoph. Plut. 399 οὐκ ἔστι πω τὰ πράγματ' ἐν ταύτῃ. Τί φῆς; Οὐ τῷ μεταδοῖναι.

416. αὐθι (acc. to Etym. Mag. a syncopated form of αὐρόθι), serves here only to emphasise ἔχειν, as αὐθι μόνειν Od. 5. 208, 'to remain there,' sc. where they are put. 'Longe frequentissimus est hic epexegetis usus apud adverbia αὐτοῦ, αὐτόθι, αὐθι, sicut pronomina demonstrativa et adverbia inde

formata saepissime quasi duces consequentium explicationum adhiberi videmus' L. Aulin, de usu epexeges. ap. Hom., Upsalae 1858. Compare αὐτόθ' .. ἐν σπέσσι Od. 9. 29, αὐτόθι .. ἀγρῷ Od. 11. 187, αὐθι παρ' Ἀτρεΐδῃ 3. 156, αὐτοῦ τῷδ' ἐνὶ δῆμῳ 2. 31; and for analogous constructions see Il. 1. 270 τηλόθεν .. ἐξ ἀνίης γαίης, Od. 3. 318 ἄλλοθεν εἰλήλουθεν .. ἐκ τῶν ἀνθρώπων, Od. 11. 69 ἐνθὲνδε κίων δόμον ἐξ Αἴδαο.

417. πάντα θί, 'and he will try [to escape thee] by turning into everything that is made for moving on the ground, and into water and terrible fire.' This is more consonant with Homeric usage than to take the participle with the sense of the infinitive γίνεσθαι, though in Hdt. 2. 73 we find πειρᾶσθαι αὐτὸ φορόντα.

418. Here ἐρπετὰ is used in the widest sense of 'moving.' Cp. Od. 18. 131 πάντων ὅσσα τε γαίαν ἐνὶ πνεύει τι καὶ ἔρπει.

419. ἀστεμφέως. Similar advice is given by Proteus to Peleus when he was baffled by the rapid transformations of Thetis, 'nec te decipiat centum mentita figuras, | sed preme quidquid erit, dum quod fuit ante reformet' Ov. Met. 11. 254. It is worth remarking that this power of assuming various forms was a special characteristic of sea and river deities. Compare the stories about Nereus, Glaucus, Achelous, etc.

420. αὐτός = Proteus himself, in his

τοῖος ἐὼν οἶόν κε κατευνηθέντα ἴδῃσθε,  
καὶ τότε δὴ σχέσθαι τε βίης λῦσαί τε γέροντα,  
ἥρως, εἶρεσθαι δὲ θεῶν ὅς τις σε χαλέπτει,  
νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεαι ἰχθυόοντα.  
ὥς εἰποῦς' ὑπὸ πάντων ἐδύσετο κυμαίνοντα. 425  
αὐτὰρ ἐγὼν ἐπὶ νῆας, δὴ ἕστασαν ἐν ψαμάθοισιν,  
ἦα· πολλὰ δέ μοι κραδίη πόρφυρε κίοντι.  
αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,  
δόρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη νύξ·  
δὴ τότε κοιμήθημεν ἐπὶ ρηγμῖνι θαλάσσης. 430  
ἦμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἥως,  
καὶ τότε δὴ παρὰ θίνα θαλάσσης εὐρυπόροιο

421. ἴδῃσθε] γρ. ἴδῃαι Cod. M. 2 man. Many other MSS. give ἴδῃαι.

own shape; further described by τοῖος ἐὼν, etc. Or, perhaps, αὐτὸς here refers to Proteus being as we should say the first to open communications with his captors: compare use of Lat. *ipse*.

422. καὶ τότε δὴ. For the use of καὶ thus introducing the apodosis cp. Od. 2. 108; 2. 132; 4. 236, 415; 11. 111; 11. 1. 478. σχέσθαι here has an imperatival force, as ἐχέμεν sup. 419.

426. δὴ ἕστασαν '[to the place] where they stood,' i.e. drawn up on the shore; the regular preparation for a lengthened stay. Cp. Od. 9. 546; 10. 403, and Virg. Aen. 6 ad fin. 'stant littore puppes.'

427. πόρφυρε. Aristarch. on Il. 14. 16 interprets πορφύρειν by μελανίζειν, and so Döderl. makes 'darkness' the radical idea of the word, which he connects etymologically with our 'brown.' This use of πορφύρεον to describe the troubled mind bears a remarkable analogy to that of μελαγχολία Soph. Ant. 20; and contains the same physical thought as φρένες ἀμφιμέλαινοι Il. 1. 103; compare μελαγχόλιον φρήν Aesch. Pers. 113, σπλάγχνα μοι μελαινοῦται Cho. 406. πορφύρεον only takes the meaning of 'glowing brightly' in later Greek. In Homer, Il. 14. 16 it is used of the dark mass of rolling water that does not break into white foam; opp. to πολὺ ἄλ. Compare Cicero's rendering 'unda purpu-

rascit,' quoted by L. and S. Lex. s. v. See on Od. 2. 428.

429. ἀμβροσίη, 'sacred.' Buttm. Lexil. s. v. shows that the three forms, ἀμβροτος Od. 11. 330, ἀβρότη Il. 14. 78, and ἀμβροσίη, are identical in meaning 'immortal,' i.e. in the most general sense 'sacred,' as partaking of a divine nature. Compare with the present passage ὅπου ὄρον Il. 7. 482, for when this epithet is applied to night, there is always a tacit reference to the refreshment of sleep. Cp. Il. 24. 36; νύκτα δὲ ἀμβροσίην, ὅτε θ' ἐβδουσὶ βροτοὶ ἄλλοι. See 445 inf.

430. ρηγμῖνι. This noun, of which the nominative is not in use, is best described by the words in Il. 4. 422 foll. κύμα . . χέρον ρηγνόμενον, so we find with it, Od. 12. 214, the epithet βαθείαν. Here ἐπὶ ρηγμῖνι means, 'at the breakers' edge.'

432. θίνα (θίς) may be from the same root as θέναρ, 'the thick of the hand,' and perhaps etymologically identical with 'dune,' but see Curt. G. E. p. 230. Others, comparing it with ρηγμῖνι, regard it as referring to the beating surf, and connect it with root θεν in θείνω: compare θιν' ἐνι φουδόντι Il. 23. 693.

εὐρυπόροιο. Compare πόρου ἄλς Od. 12. 259, πόροι ἀλλήροθοι Aesch. Pers. 367; Soph. Aj. 412. The epithet of the earth corresponding to this is εὐρύθεια.

ῥια πολλὰ θεοὺς γοννούμενος· αὐτὰρ ἑταίρους  
τρεῖς ἄγον, οἷσι μάλιστα πεποίθεα πᾶσαν ἐπ' ἰθύν.

Τόφρα δ' ἄρ' ἦ γ' ὑποδύσα θαλάσσης εὐρέα κόλπον, 435  
τέσσαρα φωκάων ἐκ πόντου δέρματ' ἔνεικε·  
πάντα δ' ἔσαν νεδδαρτα· δόλον δ' ἐπεμήδετο πατρί.  
εὐνὰς δ' ἐν ψαμάθοισι διαγλάψας ἀλίησιν  
ἦστο μένουσ'· ἡμεῖς δὲ μάλα σχεδὸν ἤλθομεν αὐτῆς·  
ἔξειης δ' εὐνησε, βάλεν δ' ἐπὶ δέρμα ἐκάστω. 440  
ἔνθα κεν αἰνότητος λόχος ἔπλετο. τείρε γὰρ αἰνῶς  
φωκάων ἀλιотρεφέων ὀλοώτατος ὀδμή.  
τίς γάρ κ' εἰναλίῳ παρὰ κήτεϊ κοιμηθείη;  
ἀλλ' αὐτὴ ἐσάωσε καὶ ἐφράσατο μέγ' ὄνειρα·  
ἀμβροσίην ὑπὸ ρίνα ἐκάστω θῆκε φέρουσα 445

441. ἔνθα κεν] The Schol. H. P. Q. give as lemma *κεῖθι δὲ αἰνότητος*, adding *αὶ πλείους ἔνθα κεν*, which Bekk. restored to the text.

434. ἰθύν, here = 'enterprise,' properly, 'movement.' Cp. *Od.* 16. 304 *γυναικῶν γνόμεν ἰθύν*. For the form *ἰθύς*, as connected with *εἰμι*, compare *ἰθματα* *Il.* 5. 778, *εἰσίθυμ* *Od.* 6. 264. The Homeric form of the pluperfect in this line, [ἐ]πεποίησα, gives the clearest exhibition of the formation of the tense, viz. by adding to the stem the old aorist *ἔα* for *ἔσα*, or a still older form *ἔσαμ*. Compare the corresponding Lat. form, e.g. *perig-eram*. See Curt. Expl. Gk. Gram. 129.

435. ὑποδύσα. There is no need to read with Düntzer here, *αναδύσα* (cp. *Il.* 1. 496), for *υποδύσα* only resumes the words *ὑπὸ πόντον ἐδύσετο* sup. 425, as indeed the use of *ἄρ'* here suggests. 'Meanwhile she having plunged [as I said] into the sea's broad breast, brought up,' etc.

437. δόλον δέ. Here, again, the reason is given by δέ = 'for she was plotting.' In translation the sense of the particle may be kept by throwing an emphasis on δόλον, 'twas a *trap* she was devising.' 'And having scooped lairs for us in the sea-sand, she sat awaiting us, and we came quite close to her, and she laid us down in a row.'

438. εὐνὰ here are shallow holes to lie in, like a hare's 'form.'

441. ἔνθα κεν, 'most horrible would

have been our ambuscade there for .. but she,' etc.

442. ὀλοώτατος ὀδμή, see on sup. 406.

445. ἀμβροσίην. Buttm. remarks that as the gods are said to anoint themselves with *beauty*, *κάλλει ἀμβροσίῳ χρίεσθαι* *Od.* 18. 192 foll., so they feed on *immortality*, *ἀμβροσίην*. He quotes from Lucian, *Dial. Deor.* 4 *νὺν δὲ ἀπαγε τὸν Γανυμήδην, καὶ πίνοντα τῆς ἀθανασίας ἀγε οἰνοχόησοντα ἡμῖν*. Because the radical meaning of *ἀμβροσίην* is thus indefinite, it is easily applicable to many different substances. That it was the food which sustained immortality may be gathered from *Od.* 5. 196 foll., where Circe eats ambrosia herself, but gives Odysseus the 'bread of men.' It was the regular eating of ambrosia and not the single taste that conferred immortality, as we find that Achilles is fed with nectar and ambrosia, *Il.* 19. 353; and yet he did not possess the privilege of freedom from death. Bergk remarks that originally nectar was the only special food of the gods, but that gradually a distinction grew up between nectar as drink, and ambrosia as food, and that this distinction is more noticeable in the *Odyssey* than in the *Iliad*. Among the various uses to which ambrosia is applied in Homer, we find that Hera

ἡδὺ μάλα πνείουσαν, ὄλεσσε δὲ κήτεος ὀδμήν.  
 πᾶσαν δ' ἡοίην μένομεν τετληῶτι θυμῷ  
 φῶκαι δ' ἐξ ἁλὸς ἦλθον ἀολλέες. αἱ μὲν ἔπειτα  
 ἐξῆς εὐνάζοντο παρὰ ῥηγμῖνι θαλάσσης·  
 ἐνδῖος δ' ὁ γέρων ἦλθ' ἐξ ἁλὸς, εὔρε δὲ φώκας 450  
 ζαυρεφείας, πάσας δ' ἄρ' ἐπώχετο, λέκτο δ' ἀριθμόν.  
 ἐν δ' ἡμέας πρῶτους λέγε κήτεσιν, οὐδέ τι θυμῷ  
 ὤισθη δόλον εἶναι· ἔπειτα δὲ λέκτο καὶ αὐτός.  
 ἡμεῖς δὲ λάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χεῖρας  
 βάλλομεν· οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης, 455  
 ἀλλ' ἦ τοι πρῶτιστα λέων γένετ' ἠυγένειος,  
 αὐτὰρ ἔπειτα δράκων καὶ πάρδαλις ἡδὲ μέγας σὺς·

454. δὲ *λάχοντες*] A variant is δ' αἰψ' *λάχοντες*, an unnecessary correction to avoid apparent hiatus. 457. *πάρδαλις*] διὰ τοῦ α ἢ αἱ Ἀριστάρχων. See Didym. on Il. 13. 103; 17. 20; 26. 573. The *κοινή* was *πάρδαλις*, and a further refinement was to write *πάρδαλις* for the male and *πάρδαλις* for the female.

is anointed with it, Il. 14. 170; so also is Sarpedon, Il. 16. 680; the corpse of Patroclus is kept from decay by its use, Il. 19. 38, in which passage it is spoken of as some distinct essence or perfume. There is no need to understand, with the old commentators, such a noun as *ἔδωδῃ* or *τροφῇ*, for *ἀμβροσίη* is an instance of the substantival use of the feminine adjective. See next note.

447. *ἡοίην*, like *ἀμβροσίη*, is a feminine adjective used substantivally, as *ἔγρη*, *ζεφυρίη*, etc.

450. *ἐνδῖος*, formed in the same way as *ἐνθύμιος*, *ἐνύπνιον*, from root *div* (shine), Skt. *div*, seen in Lat. *div-us*, *dies*, etc. So *ἐνδῖος* signifies 'in full light of day,' i.e. 'at noon.' Cp. Il. 13. 837 *αἰθέρα καὶ Διὸς αὐγάς*. See Aelian. de animal. 9 αἱ φώκαι... *μεσημβρίας οὐσῶν... καθεύδουσι τῆς θαλάττης ἔξω*. Buchholz, Hom. Real. 2. 146, quotes from Erhard, Fauna der Cycladen, to the effect that one species of seal is common in that part of the Mediterranean, and that the natives call the holes in which the seals hide *φακότερραι*.

451. In *λέκτο δ' ἀριθμόν* and *λέκτο καὶ αὐτός* we have identical forms from different roots. The root *leg*, from which come *λέγω*, *λόγος*, Lat.

*lāgo*, *lāgio*, etc., means 'to reckon,' and in Homer is never (see Buttm. Lexil. s. v.) convertible with *εἰπεῖν*, but always contains the idea of recounting in order, like our 'tell' and 'tale.' So *ἐλέγμην* Od. 9. 335; but cp. *λεγόμεθα* Od. 3. 240, *λέγε* Il. 2. 222. The other root *leχ*, from which come *λόχος*, *λεχά*, *λέκτρον*, Lat. *lec-tus*, means 'lie.' Translate, 'He reckoned their number, and reckoned us first among the sea-monsters... and then lay down himself.' The *παρήχησις* between the two forms is doubtless intentional. For a list of remarkable jingles and assonances in Homer see J. E. Ellendt, Einige Bemerk. über Hom. Sprachgebr. Königsberg, 1863. The Schol. here seems confused by the double form *ὅτι τῇ αὐτῇ λέξει παραλήλως οὐκ ἐπὶ τοῦ αὐτοῦ σημανομένου κέχρηται*.

452. ἐν δὲ. Here ἐν is not to be joined immediately with *κήτεσιν*, which follows as epexegetis of the prepositional adverb. By the use of *πρῶτους* we learn that the men lay nearest to the sea.

453. ὤισθη (as *δισθεῖς* Il. 9. 543), instead of the more usual *όισατο*.

456. *ἠυγένειος*. This epithet of a lion (cp. Il. 15. 275; 17. 109; 18. 318) is commonly rendered 'bearded,' from

γίγνεται δ' ὑγρὸν ὕδωρ καὶ δένδρεον ὑψιπέτηλον.  
 ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληῖτι θυμῷ.  
 ἀλλ' ὅτε δὴ ῥ' ἀνίαζ' ὁ γέρον ὀλοφώα εἰδώς, 460  
 καὶ τότε δὴ μ' ἐπέεσσιν ἀνειρόμενος προσέειπε·  
 τίς νύ τοι, Ἀτρείος υἱέ, θεῶν συμφράσσατο βουλὰς,  
 ὅφρα μ' ἔλοις ἀέκοντα λοχησάμενος; τέο σε χρή;  
 ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 οἶσθα, γέρον, τί με ταῦτα παρατροπέων ἐρεεῖνεις; 465  
 ὡς δὴ δὴθ' ἐνὶ νήσῳ ἐρύκομαι, οὐδέ τι τέκμωρ  
 εὐρέμεναι δύναμαι, μινύθει δέ μοι ἔνδοθεν ἦτορ.  
 ἀλλὰ σύ πέρ μοι εἰπὲ, θεοὶ δέ τε πάντα ἴσασι,  
 ὅς τίς μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου,  
 νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόοντα. 470  
 ὡς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·

465. ἐρεεῖνεις] Ἀρίστορχος ἐρεεῖνεις γράφει, οὐκ ἀγορεύεις Schol. P.

γενεῖα οἱ γίνεσθαι, like ἡύκομος from κόμη. But it seems more likely that the word is only a lengthened form of ἐγγεῖνη, analogous in form to ἐπιτήδειος, κυανοπρόριος.

458. 'And he became running water, and [next] a lofty tree in full leaf.' On the word ὑψιπέτηλος it may be remarked that frequently a simple attribute is expressed by a compound adjective, the inferior part of which repeats only some notion already in the noun, or in other neighbouring words. Compare such words as δεινόπους, αἰνόπους, and phrases such as νόμοι ὑψιπόδες, δυσπάρεινον λέχος. See also Soph. O. C. 17 πυκνοπτεροὶ ἀηδόνες, meaning only 'many nightingales'; χαλκόπους δδός ib. 57, ἑκατομπεδῶν Νηρηΐδων ἀπώλουσος ib. 718, ἄνδρ' ἐπ' οἰόζανον O. R. 846, δεσπάρχας βασιλῆς Aj. 390, καλλιπήχους βραχίον Eur. Troad. 1194, κορῶν ἀγέλειαν ἐκατόγγυιον Pind. fr. 87. 12. We have again δρῶς ὑψικομος Od. 12. 357. Compare here Ov. Met. 8. 732 foll.

'Nam modo te iuvenem, modo te videre leonem;

Nunc violentus aper, nunc, quem tetigisse timerent,

Anguis eras: modo te faciebant cornua taurum.

Saepe lapis poteras, arbor quoque saepe videri;

Interdum faciem liquidarum imitatus aquarum

Flumen eras, interdum undis contrarius ignis:'

and see generally Virg. Geor. 4. 387-449. Later philosophical writers believed that these transformations of Proteus foreshadowed the opinions of the Ionic sages about the origin of the universe. So Sextus Empir. adv. Math. 7. 11 ὁ μὲν γὰρ ποιητὴς περὶ τούτων ἀποδιδοὺς φησιν ἐν οἷς περὶ Πρωτεῖας καὶ Ἐλδοθέας ἀλληγορεῖ τὸ μὲν πρῶτον καὶ ἀρχαιότατον αἰτίαν Πρωτεῖα καλεῶν, τὴν δὲ εἰς εἶδη τροπομένην εἰσὶν, Ἐλδοθέας.

460. ἀνίαζε, 'grew tired,' used intransitively inf. 598; Il. 18. 300; but transitively in Od. 19. 323; Il. 23. 731.

462. συμφράσσατο, 'helped thee to devise.'

465. παρατροπέων. Nitzsch interprets this as intransitive = 'shirking the truth,' so that με is governed only by ἐρεεῖνεις. But in Il. 9. 500 παρατροπέων is used transitively, and it is better so to interpret παρατροπέων here = 'misleading me.' Translate, 'Thou knowest (why dost ask seeking to mislead me) how that,' etc.

ἀλλὰ μάλ' ὄφελles Δί' ἵ' ἄλλαισιν τε θεοῖσι  
 ῥέξας ἱερὰ κάλ' ἀναβαινέμεν, ὄφρα τάχιστα  
 σὴν ἐς πατρίδ' ἴκοιο πλέων ἐπὶ οἴνοπα πόντον.  
 οὐ γάρ τοι πρὶν μοῖρα φίλους ἵ' ἰδέειν καὶ ἰκέσθαι 473  
 οἶκον ἐκτιμένον καὶ σὴν ἐς πατρίδα γαίαν,  
 πρὶν γ' ὅτ' ἂν Αἰγύπτιοι, διυπετέος ποταμοῖο,  
 αὐτὶς ὕδωρ ἔλθῃς ῥέξεῃς θ' ἱερὰς ἐκατόμβας  
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι·  
 καὶ τότε τοι δώσουσιν ὁδὸν θεοὶ, ἣν σὺ μενοινᾷς. 480  
 ὣς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,  
 οὐνεκά μ' αὐτὶς ἄνωγεν ἐπ' ἥεροειδέα πόντον  
 Αἰγυπτόνδ' ἰέναι, δολιχὴν ὁδὸν ἀργαλήν τε.  
 ἀλλὰ καὶ ὣς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·  
 ταῦτα μὲν οὕτω δὴ τελέω, γέρον, ὥς σὺ κελεύεις. 485  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατὰλεξον,  
 ἣ πάντες σὺν νηυσὶν ἀπήμονες ἦλθον Ἀχαιοί,  
 οὗς Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθεν ἰόντες,

476. ἐκτιμένον] Bekk. reads οἶκον ἐς ἐφόρον here with four MSS. and lemma of P. He adopts the same reading in Od. 6. 315; 9. 533; 10. 474; 15. 129; 23. 259. 477. διυπετέος] Ζηνόδοτος (sic) δὲ διυπετὴ τὸν διανγὴ ἀποδίδωσιν διὰ τοῦτο καὶ γράφει διυπετέος Schol. E. H. Q. The name of Zenodorus is often confused with that of Zenodotus, but Porphyrius, on Il. 18. 356, speaks of him as the author of ten books περὶ τῆς Ὀμήρου συνηθείας. 484. μιν ἔπεσσιν] Bekk. here from Schol. M. μύθοισιν, which Ameis follows and defends.

472. ἀλλὰ μέγα, as in Od. 5. 342. Translate, 'Why, of course you ought,' etc.

473. ὄφρα follows directly on ῥέξας.

475. For the use of ἰκέσθαι with simple accusative, as in the former clause of this line, cp. Od. 1. 176; 3. 1; 14. 167.

476. ἐκτιμένον. There seems a sort of prothysteron in putting οἶκος first and πατρίς γαῖα second; see on sup. 208.

477. διυπετέος, literally, 'fallen from Zeus,' that is, 'rain-fed,' as Eustath. interprets ὑετῷ πληρουμένον, which, he says, best suits the Nile (Αἰγύπτος), inasmuch as ἐκ τῶν ἐν Αἰθιοπία γιγνομένων θέρους σφοδρῶν δεινῶν πληροῦται, ὥς καὶ Ἀριστοτέλης καὶ Εὐδοξὸς φασί. The same epithet is applied to the Spercheios, Il. 17. 263; cp. Il. 16. 174; 21. 326. The name Νεῖλος first occurs in Hesiod.

Theog. 337 Τηθύς τ' Ἰκεαῶν ποταμοὶ τέκε δινήεντας | Νεῖλόν τ' Ἀλφειὸν τε. Diodorus, Bibl. Hist. 1. 19, speaking of the river says, ἀρχαιότατον μὲν ὄνομα σχεῖν Ἰκεάην .. ἔπειτα δὲ διὰ τὸ γενόμενον ἐκρηγμῶ φασιν Ἀετὸν ὀνομασθῆναι ἕτερον δὲ Αἰγύπτον ἀπὸ τοῦ βασιλεύσαντος τῆς χώρας. Strabo, 1. 2, 30, remarks, ὁ ποιητὴς τοῖνυν διυπετέας καλεῖ τοὺς ποταμοὺς οὐ τοὺς χειμάρρους μόνους ἀλλὰ καὶ πάντας κοινῶς, ὅτι πληροῦνται πάντες ἀπὸ τῶν ὀμβρίων ὑδάτων. Others have attempted to interpret the word as meaning 'that flows under the clear sky.' Compare ἐνδιος. Some of the old grammarians gave διανγῆς as an equivalent for διυπετέας, the Etym. Mag. 275. 15 quoting from Eurip. λαμπρότερος ἢ πρὶν καὶ διυπετέτερος.

483. δολιχὴν .. ἀργαλήν τε. Yet it was but one day's sail to Egypt; sup. 356.

ἦέ τις ὦλετ' ὀλέθρῳ ἀδευκέϊ ἥς ἐπὶ νηὸς,  
 ἦέ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσεν. 490  
 ὥς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·  
 'Ατρεΐδῃ, τί με ταῦτα διείρσαι; οὐδέ τί σε χρὴ  
 ἰδμεναι, οὐδὲ δαῆναι ἐμὸν νόον· οὐδέ σέ φημι  
 δὴν ἀκλαυτον ἔσεσθαι, ἐπεὶ κ' εὖ πάντα πύθαι.  
 πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο· 495  
 ἄρχοι δ' αὖ δύο μούνοι 'Αχαιῶν χαλκοχιτώνων  
 ἐν νόστῳ ἀπόλοντο· μάχῃ δέ τε καὶ σὺ παρήσθα.  
 εἷς δ' ἔτι που ζωὸς κατερύκεται εὐρεί πόντῳ.  
 Αἴας μὲν μετὰ νηυσὶ δάμη δολιχηρέμοισι.  
 Γυρῆσίν μιν πρῶτα Ποσειδάων ἐπέλασσε 500

494. ἐπεὶ κ'] γρ. ἐπὶν Schol. H. E. 495. δάμεν] οὕτως αἱ 'Αριστάρχων· αἱ κοινότεραι 'θάνον' Schol. H. 498.] The remark of Schol. H. on this line is, *Ζηνόδοτος τοῦτον δε γράφει· ἀναγκαῖον δὲ καὶ αὐτὸν εἶναι διὰ τὸ λέγειν ὑστερον (sc. 551) Μενέλαον 'σὺ δὲ τρίτον ἄνδρ' ὀνομαζε.'* For δε γράφει Düntz. reads σὺ γράφει, and Dind. περιγράφει, interpreting the words as equivalent to *delenai Zenodotus*; La Roche disagrees.

489. ἀδευκέϊ. This is commonly rendered 'bitter,' being referred to *δεύκος*, which is interpreted as *τὸ γλυκὺ παρὰ τοῦ Αἰτωλοῦ*. See also Schol. B. E. on this passage, *πικρῷ ἀπὸ τοῦ στερητικοῦ α καὶ τοῦ γλεῦκου*. But on the other hand, Apollon. Hom. Lex. gives as his interpretation of the word *ἀπεικῶς*, Hesych. *ἀπροσδόκητος*, Heliodor. *ἀνείκαστος*, and Schol. B. *ἀδοκῆς ἀπὸ τοῦ δέυχω τὸ δέχομαι*. This suggests *δοκ* as the root of *ἀδευκ-ῆς*, the change from *o* to *eu* being like that in *εὔτε* and *δτε*. Thus the meaning comes to be 'un-seemly,' or, more likely, 'unexpected.' Schol. B. on Od. 6. 273 has *δεύκω τὸ βλάπτω*. Compare the name *Πολυ-δεύκης* = 'very comely' or 'seemly.'

493. οὐδὲ σέ φημι. Here again *οὐδέ* introduces the reason, as if *οὐ γάρ* were written. Cp. Od. 1. 296; 2. 369; 10. 380; 15. 393; 18. 17.

494. ἀκλαυτον, 'without weeping,' 'tearless.' In Od. 11. 54. Il. 22. 386, the same word is used passively. So we have *ἀνείκεως* passive in Od. 3. 88, and active in Od. 3. 184; so too *ἀπήμενος* is passive, sup. 487, and active in Il. 14. 164.

495. λίποντο, 'survived.' Used in the same sense inf. 536.

497. μάχῃ stands in antithesis to *νόστῳ*, so that the meaning is, I need say nothing about all that took place before Troy: for 'at the battle you yourself were present.' Cp. *παρεγίγνετο δαίτι* Od. 17. 173. The δύο here mentioned are the Locrian Ajax and Agamemnon, the εἷς is Odysseus.

499. The Locrian Ajax, under the curse of Athena, was shipwrecked (see Virg. Aen. 1. 40-45) on some rocks called *Γυραί* (the form of the adjective is *Γυραί* inf. 507), meaning 'rounded,' cp. Od. 19. 246. Eustath. and Hesych. place these rocks near the Cyclad Myconos. But Quintus Smyrn., Post Homeric. 14. 569, puts them, more correctly, off Caphereus, the S.E. promontory of Euboea: *εὐτὲ μιν εἰσενόησεν* [sc. Poseidon] *ἐπαπτόμενον χειρὶ πέτρῃς | Γυραῖς, καὶ οἱ μέγα χῶσατο, σὺν δ' ἔτιναξε | πόντον ὁμοῦ καὶ γαῖαν ἀπείριτον ἀμφὶ δὲ πάντα | κρημνοὶ ὑπεκλονόοντο Καφῆριος*. Compare also Eur. Troad. 88 foll., where Poseidon promises, in accordance with Athena's request—*ταράξω πέλαγος Αἰγαίας ἁλός. | ἀταί δὲ Μυκόνου Δῆλιοί τε χοιράδες | Σκυρὸς τε Λήμνος θ' αἱ Καφῆριοί τ' ἀκραί | πολλῶν θανάτων σάμαθ' ἔξουσιν νεκρῶν*, and Virg. Aen. 11. 260 'ultorque Caphereus.'

πέτρῃσιν μεγάλῃσι, καὶ ἐξεσάωσε θαλάσσης·  
καὶ νῦν κεν ἔκφυγε κῆρα, καὶ ἐχθόμενός περ Ἀθήνη,  
εἰ μὴ ὑπερφίαλον ἔπος ἔκβαλε καὶ μέγ' ἀάσθη·  
φῆ ρ' ἀέκητι θεῶν φυγέειν μέγα λαῖτμα θαλάσσης.  
τοῦ δὲ Ποσειδάων μεγάλ' ἔκλυεν αὐδῆσαντος· 505  
αὐτίκ' ἔπειτα τρίαιναν ἔλδων χερσὶ στιβαρῇσιν  
ἤλασε Γυραῖν πέτρην, ἀπὸ δ' ἔσχισεν αὐτήν·  
καὶ τὸ μὲν αὐτόθι μέινει, τὸ δὲ τρύφος ἔμπεσε πόντῳ,  
τῷ ρ' Αἴας τὸ πρῶτον ἐφεζόμενος μέγ' ἀάσθη·  
τὸν δ' ἐφόρει κατὰ πόντον ἀπείρονα κυμαίνοντα. 510

502. This line introduces his *second* sin and final catastrophe, and thus forms the opposition to *πρῶτα* in v. 500. Transl. 'And indeed he would have escaped doom, hated though he was by Athena, had not he hurled forth a haughty boast, and been sore besotted.' In place of a new verb introduced by *καὶ*, we should expect here *μέγ' ἀάσθεις* as a descriptive addition to *ἔπος ἔκβαλε*. In Virgil, *Aen.* i, the initial act is attributed to Minerva, and not, as here, to Poseidon. *φῆ ῥα* explains what the *ἔπος* was. With *ἔπος ἐκβάλλειν* compare *Il.* 18. 324 and Lat. 'iactare verba.' Sophocles (*Aj.* 302) uses *λόγους ἀνασπᾶν* in a similar sense, with which compare Plat. *Theat.* 180 A *ὥσπερ ἐκ φαρέτρας ῥηματίσκινα ἀνασπῶντες ἀποτοφείουσι*. In *ἀάσθη* we have a word not denoting physical injury, as Bothe seems to think, but rather the judicial blindness or infatuation which heaven permits to come upon the guilty. Cp. h. Hom. *Ven.* 234 *μάλ᾽ ἀάσθη* | *σχέτλιον, οὐκ ὀνομαστόν, ἀπεπλάγχθη τὸ νόον*, where the last three words are explanatory of *ἀάσθη*.

504. *φῆ φυγέειν*, 'said he had escaped,' considering himself secure on the Gyrae. Seneca represents the same scene, *Agam.* 534 'Tandem occupata rupe funibundum intonat | superasse nunc se pelagus atque ignes: iuvat | vicisse caelum Palladem fulmen mare.' Quint. Smyrn., in his adaptation, seems to make his boast refer to the future and not to the past or present: *φῆ δὲ καὶ εἰ μάλ᾽ πάντες Ὀλύμπιοι εἰς ἐν ἱκνῶνται | χαόμενοι, καὶ πᾶσαν ἀναστή-*

*σωσι θάλασσαν | ἐκφυγέειν ἄλλ' οὐδὲ θεῶν ὑπάλυξεν ὀμοκλήν*, i.e. boasted that he 'would escape.' Compare for this usage *φημὶ τελευτηθήναι* *Od.* 2. 171. In the scene in Quint. Smyrn., however, Ajax is still battling with the waves and not landed on the rock: so that the sense of this whole passage seems to be, that the temporary escape to the rock showed no relenting on the part of heaven, but served only to prolong the struggle of the hero between life and death.

505. Join *μεγάλ' αὐδῆσαντος*, which the Schol. rightly interprets *υπερήφανα εἰπόντος*. The notion however of a *loud shout* is contained in the words as well. Compare *μεγάλ' ἤπυν* *Od.* 9. 399.

508. *καὶ τὸ μὲν*, 'and the one part stayed where it was; but the other—the broken piece—fell in the sea.'

509. Join *τῷ .. ἐφεζόμενος*.

510, 511. *τὸν δ'*, 'and him the crag carried down into the vast surging sea: so there he died when he had drunk the brine.' On this passage Nitzsch quotes from Wolf. *Proleg.* 41 'Ceterum insunt plurimis MSS. versus aliquot qui in nulla ἐκδόσει ferebantur (see crit. note on 511) partim recentioris fabricae putandi,' and himself rejects it, almost on the same grounds as Eustath., on account of its poorness and flippancy (*ὁδὸ τὸ λίαν εὐτελεῖς*). Ameis sees in it the comic colouring of a parody, and thinks it compounded from *Od.* 14. 137; 11. 98; 12. 263. He quotes an obvious imitation of it from Achill. *Tat.* 3. 4 *παραχρήμα τῆς ἄλμης πίνοντες κατεσχέθησαν*. Others attempt to dispose of



ὅς ὁ μὲν ἔνθ' ἀπόλωλεν, ἐπεὶ πῖεν ἀλμυρὸν ὕδωρ.  
 σὸς δέ που ἔκφυγε κῆρας ἀδελφεὸς ἡδ' ὑπάλυξεν  
 ἐν νηυσὶ γλαφυρῇσι· σάωσε δὲ πτόντια Ἥρη.  
 ἀλλ' ὅτε δὴ τάχ' ἔμελλε Μαλειῶν ὄρος αἰπὺ  
 ἵζεσθαι, τότε δὴ μιν ἀναρπάξασα θύελλα  
 πόντον ἐπ' ἰχθυόεντα φέρεν μεγάλα στενάχοντα,  
 ἀγροῦ ἐπ' ἐσχατιήν, ὅθι δώματα ναῖε Θυέστης  
 τὸ πρὶν, ἀτὰρ τότ' ἔναιε Θυεστιάδης Αἰγισθος.  
 ἀλλ' ὅτε δὴ καὶ κείθεν ἐφαίνετο νόστος ἀπήμων,  
 ἀψ δὲ θεοὶ οὖρον στρέψαν; καὶ οἰκαδ' ἴκοντο,  
 ἦ τοι ὁ μὲν χαίρων ἐπεβήσετο πατρίδος αἴης,

515

520

[511.] ἐν οὐδεμῇ ἐφέρετο. καὶ λίαν γὰρ ἐστὶν εὐτελής. θαυμάσαιμεν δ' ἂν πῶς παρ-  
 λαβεὶ τὸν Ἀρίσταρχον ὁ βαλίσαι αὐτὸν Schol. H. P. See note below. 517, 518.]  
 For the alteration proposed in the order of the lines see below.

the supposed difficulty by making ὕδωρ the subject to πῖεν, as though 'the gulf had washed him down;' but this is very unlikely. The line requires no apology: there is a grim humour in it; a bitter irony about the contemptible end of a boastful hero; one moment he is sitting on the rocks, secure and self-complaisant—the next instant he gets a mouthful of salt water, and dies then and there. Compare with the idea of πίνειν Od. 12. 350 πρὸς κύμα χανὼν ἀπὸ θυμὸν ἀλίσσαι.

512. σὸς δὲ ἀδελφεός (in antithesis to Αἴας μὲν sup. 499) is Agamemnon.

513. σάωσε, i. e. saved him from the storm raised by Athena, Od. 5. 109.

514. Μαλειῶν. What brought Agamemnon near Malea at all? We cannot accept the explanation of the Schol. Od. 3. 272 that Thyestes lived in Cythera. E. Curtius (Pelop. 300) suggests that Greek navigators on the regular Phoenician fairway of traffic always took care to make land at Malea. No doubt it was an important bearing to take, but it could hardly come into a voyage from the north coast of Asia Minor; especially when we compare the description of such a voyage in Od. 3. 170 foll. However it is just possible that Agamemnon had taken the long course by the islands, which might bring him far enough south to sight Malea, from whence he would coast up

the Argolic bay. Nitzsch maintains that vv. 514-516 are the interpolation of a rhapsodist, or that the whole passage is spurious; for how could a storm, that caught a ship off Malea and drove it into the open sea, bring it to the borders of the territory where Thyestes dwelt? Bothe would lighten the difficulty by inserting vv. 519, 520 immediately after 516, so that the order would run, ἀλλ' ὅτε δὴ καὶ κείθεν | ἀψ δὲ θεοὶ | ἀγροῦ ἐπ' ἐσχατιήν |; which suggestion Bekker follows. But the best way is to take a general view of Agamemnon's voyage without pressing points of geographical detail. The storm (Od. 5. 109) drives him far out of his course to the south, and as he works up again and makes the cape of Malea, preparatory to sailing along the coast of Argolis on his way home, another hurricane (515) catches him and drifts him north-east to the extremity of the Argolic promontory which runs far out to sea. At this point (520) the wind shifts, and he makes his own port on the coast near Mycene. According to this interpretation, κείθεν takes up ἐσχατιήν, viz. the extremity of the territory (ἀγροῦ) where Thyestes was living.

521. ἦ τοι ὁ μὲν, introduces the apodosis. The words from ἀψ to ἴκοντο are only a fuller description of νόστος in the preceding line.

καὶ κύνει ἀπτόμενος ἦν πατρίδα· πολλὰ δ' ἀπ' αὐτοῦ  
 δάκρυα θερμὰ χέοντ', ἐπεὶ ἀσπασίως ἶδε γαῖαν.  
 τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπὸς, ὃν βα καθεῖσεν  
 Αἰγισθος δολόμητις ἄγων, ὑπὸ δ' ἔσχετο μισθὸν 525  
 χρυσοῦ δοιὰ τάλαντα· φύλασσε δ' ὁ γ' εἰς ἐνιαυτὸν,  
 μή ἐ λάθοι παριῶν, μνήσαιο δὲ θούριδος Ἀλκῆς.  
 βῆ δ' ἔμην ἀγγελέων πρὸς δώματα ποιμένι λαῶν.  
 αὐτίκα δ' Αἰγισθος δολίην ἐφράσσατο τέχνην·  
 κρινάμενος κατὰ δῆμον ἐείκοσι φῶτας ἀρίστους 530  
 εἶσε λόχον, ἐτέρωθι δ' ἀνώγει δαῖτα πένεσθαι.  
 αὐτὰρ ὁ βῆ καλέων Ἀγαμέμνονα, ποιμένα λαῶν,  
 ἵπποισιν καὶ ὄχρεσφιν, ἀεικέα μερμηρίζων.  
 τὸν δ' οὐκ εἰδὼτ' Ὀλεθρον ἀνήγαγε, καὶ κατέπεφνε  
 δειπνίσσας, ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτῃ. 535  
 οὐδέ τις Ἀτρεΐδην ἐτάρων λίπεθ' οἷ οἱ ἔποντο,  
 οὐδέ τις Αἰγίσθου, ἀλλ' ἔκταθεν ἐν μεγάροισιν.  
 ὥς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,  
 κλαῖον δ' ἐν ψαμάθοισι καθήμενος, οὐδέ νύ μοι κῆρ

527. παριῶν] τινὰς παρῶν Schol. H. P.

522. Join κύνει πατρίδα, 'he kissed his native soil as he touched it.' For the custom compare Livy 1. 56.

525. Join ὑπέσχετο δοιὰ τάλαντα μισθόν, 'promised as wage.'

526. It is better to refer both ὁ γ' and ἐ to σκοπῆς, for ὁ γ' generally resumes the chief subject of a sentence, and the words ὃν βα .. τάλαντα are parenthetical. Transl. 'Lest he should land and pass him by unobserved,' and so reach Mycene unannounced; so παριῶν Od. 17. 233. This is simpler than, with Nitzsch, 'lest he come near to him (Aegisthus) at unawares.'

526. εἰς ἐνιαυτόν. Cp. Aesch. Ag. 2 φρουρὰς ἐτείας μήκους.

531. ἐτέρωθι = at the other side of the palace. The full phrase would run, ἐτέρωθι μὲν εἶσε λόχον, ἐτέρωθι δὲ ἀνώγει κ.τ.λ., for the whole circumstances took place ἐν μεγάροις (537).

532. καλέων, i.e. to bid him to the feast. This agrees with δειπνίσσας (535).

533. ὄχρεσφιν to be joined with βῆ as an instrumental dative (cp. Od. 4. 8), and not to be taken as equivalent to σὺν ἵπποισιν καὶ ὄχρεσφιν Il. 5. 219. βῆ means 'went down to the shore,' and forms a contrast to ἀνήγαγε, 'brought him up.' By the plural ὄχρεσφιν only a single car is meant. Compare the use of ἄρματα.

535. Cp. Il. 17. 61, where, as here, ὥς τίς τε may be a transposition for ὥς τέ τις. Others join τίς τε, comparing it with the form of the Lat. quis-que.

κατέκτανε is the gnomic aorist.

536. 'None of the comrades of Atrides survived, nor one of Aegisthus' men.' The λόχος and ἔταροι fell to a man. The circumstances here related are inconsistent with the later form of the story in Od. 11. 405 foll.; 24. 97, where Clytemnestra plays so important a part. The form of the story adopted by the tragedians made the bath-room the scene of the murder.

ἤβελ' ἔτι ζῶειν καὶ ὄρᾱν φάος ἡελίοιο. 540  
 αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενος τε κορέσθην,  
 δὴ τότε με προσέειπε γέρων ἄλιος νημερτῆς·  
 μηκέτι, Ἀτρεΐος υἱέ, πολλὸν χρόνον ἀσκελὲς οὕτω  
 κλαῖ', ἐπεὶ οὐκ ἄνυσίν τινα δῆομεν· ἀλλὰ τάχιστα  
 πείρα ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἴκηαι. 545  
 ἡ γάρ μιν ζῶον γε κιχῆσαι, ἥ κεν Ὀρέστῃς  
 κτεῖνεν ὑποφθάμενος· σὺ δέ κεν τάφου ἀντιβολήσαιοι.  
 ὧς ἔφατ', αὐτὰρ ἔμοι κραδίη καὶ θυμὸς ἀγῆνωρ  
 αὐτὶς ἐνὶ στήθεσσι καὶ ἀχνυμένῳ περ ἰάνθη·  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων. 550  
 τούτους μὲν δὴ οἶδα· σὺ δὲ τρίτον ἀνδρ' ὀνόμαζε,  
 ὃς τις ἔτι ζῶδς κατερύκεται εὐρέι πόντῳ  
 [ἢ ἐθάνων· ἐθέλω δὲ καὶ ἀχνυμένος περ ἀκοῦσαι].  
 ὧς ἐφάμην, ὃ δὲ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·

546. ἡ κεν Bekk. and Düntz. read ἡ καί.  
 Πρωταίης εἰπόντος 'δύο μῶνοι ἀπόλοντο' (496) γελοῖως τρίτον ζητεῖ ἀπολόμενον Schol.  
 H. P. Q. See below.

553. ἐν ἀπάσαις ἠθετεῖτο. τοῦ γὰρ  
 ἀπολόμενον (496) γελοῖως τρίτον ζητεῖ ἀπολόμενον Schol.

541. κυλινδόμενος. Compare for this sign of grief Od. 10. 499; Il. 18. 26; 24. 65, and see Plato's remarks upon this want of self-control in the Homeric heroes, Rep. 389 A.

544. δῆομεν. This word is connected with root *da*, as in *δα-ῆναι*, but some MSS. write *δῆομεν*, *δῆεις* and *δῆει*, which variation may have arisen, as La Roche suggests, from a confusion on the part of the transcriber between *δῆω* and *δηῖω*. With *ἄνυσιν* cp. Il. 2. 347; 4. 56; and for a similar use of *πρήξω* Il. 24. 524.

546. ἡ κεν .. κτεῖνεν. Fäsi here interprets *κεν* as = *ποῦ* or *οἷμαι*, quoting Il. 14. 484 τῷ καὶ κί τις εὐχεται εἶναι, where however *εὐχεται* may be the conjunctive with short vowel. But *κεν κτεῖνεν* (unless we suppose *κεν* to be a sort of anticipation of *ἀντιβολήσαιοι*) may be regarded as a loosely stated apodosis to an unexpressed protasis. 'Either you will find him alive or [if you do not] Orestes will have slain him, and you will come in for the funeral feast.' Thus *κεν κτεῖνεν* expresses an act which probably has taken place, and *κεν ἀντιβολήσαιοι* an

act which probably will take place.

547. τάφου (cp. Od. 3. 309) is interpreted by Schol. B. T. as *δείπνου τοῦ ἐν τῇ ταφῇ*.

553. Though the line is generally rejected (see crit. note), Eustath. thinks that the question may be the natural doubt of a despondent man like Menelaus; or the words of one who has lost his head, as we say, through grief, *συγχυθεὶς ἐπὶ λύπῃ*. Yet this attempt at justification seems insufficient. Nitzsch quotes from Lobeck, Phryn. 754, to show that such combinations as *ζῶδς ἢ ἐθάνων* are only loose ways of speaking; 'His formulæ, εἴτε παρὼν εἴτε ἀπὸν, ζῶν καὶ θανόν, ζῶντες καὶ νεκροί, crebra consuetudine tantum de sua potestate detritum est ut postremo etiam tum usurpentur ubi mortui aut absentes nulli intelligi possunt. In Soph. Antig. 1109 οἱ τ' ὄντες οἱ τ' ἀπόντες, quis non videt hoc tantum dici "quotquot sunt." But Löwe rightly judges, 'tot ambagibus non opus est; and he rejects the line, seeking the cause of the interpolation in sup. 109, where Menelaus says οὐδέ τι ἴδμεν | ζῶνι δ' γ' ἢ τέθνηκε.

νῖδς Λαέρτεω, Ἰθάκῃ ἐνὶ οἰκίᾳ ναίων· 555  
 τὸν δ' ἴδον ἐν νήσῳ θαλερὸν κατὰ δάκρυ χέοντα,  
 Νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκη  
 ἴσχει· ὁ δ' οὐ δύναται ἦν πατρίδα γαίαν ἰκέσθαι·  
 οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,  
 οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης. 560  
 σοὶ δ' οὐ θέσφατόν ἐστι, διοτρεφὲς ὦ Μενέλαε,  
 Ἄργει ἐν ἵπποβότῳ θανέειν καὶ πότμον ἐπισπεῖν,  
 ἀλλὰ σ' ἐς Ἥλύσιον πεδῖον καὶ πείρατα γαίης  
 ἀθάνατοι πέμπουσιν, ὅθι ξανθοὺς Ῥαδάμανθους,  
 τῇ περ ῥήϊστη βιοτῇ πέλει ἀνθρώποισιν· 565  
 οὐ νιφετὸς, οὗτ' ἄρ' χειμῶν πολλὺς οὔτε ποτ' ὄμβρος,  
 ἀλλ' αἰεὶ Ζεφύροιο λιγὺ πνεύοντος ἀήτας

563. Ἥλύσιον] Apion states that the word is derived ἀπὸ τῆς Νείλου ἱλύος, so that it is likely that he read Ἰλύσιον. Eustath. 1509. 34. 567.] Aristot. Probl. 26. 31 quotes the line as ἀλλ' αἰεὶ Ζεφύροιο διαπνέουσιν ἀήτας, which reading would necessitate the excision of the next line. Another variant is πνεύοντας, but Schol. H. P. declares directly for the genitive.

563. Ἥλύσιον πεδῖον, perhaps comes from ἐλεύσ-ομαι, as the place 'where men go.' Gladstone (Hom. Synchron. 266) quotes from Lauth the Egyptian word Aalu, a field peopled by 'spirits of light,' in the East. It represents the 'sedes discretæ piorum,' not in Hades, but on the actual surface of the earth, though in the far west. The serene climate of Elysium bears an analogy to the perpetual calm in which the Hyperboreans, according to Hdt., lived, beyond the cold and storms of the north wind. Homer does not describe the place as an island or as a continent, but Hesiod, Opp. et Di. 168, and Pindar, Ol. 2, with later poets, speak of the μακάρων νῆσοι. Favoured heroes, such as Rhadamanthus the son of Zeus, Il. 14. 322, or Menelaus, his son-in-law, are transported alive to Elysium, (compare the words οὐ θανέειν and βιοτῇ), and are found there with their actual bodies, not as mere εἰδωλα καμώντων like the inhabitants of Hades. The idea is still further worked out by Hesiod, Opp. et Di. 159 foll., where he assigns to the ἀνδρῶν ἡρώων θείον γένος οἱ καλέονται | ἡμίθεοι, or at least to some of them, such an abode, τοῖς

δὲ δίχ' ἀνθρώπων βίοντα καὶ ἥθε' ὀπάσσας | Ζεὺς Κρονίδης κατένασσε πατὴρ ἐς πείρατα γαίης. | .. καὶ τοὶ μὲν ναίουσιν ἀκηδέα θυμὸν ἔχοντες | ἐν μακάρων νήσοισι παρ' Ὀκεανὸν βαθυδίνην. Cp. Hor. Epod. 16. 63 'Iuppiter ille piaæ secrevit littora genti | ut inquinavit aere tempus aureum.' See also Eurip. Hel. 1676 καὶ τῷ πλανήτῃ Μενέλεφ θεὸν πάρα | μακάρων κατοικεῖν νῆσόν ἐστι μόρσιμον· | τοὺς εὐγενεῖς γὰρ οὐ στυγούσι δαίμονες, | τῶν δ' ἀναριθμήτων μᾶλλον εἰσιν οἱ πόνοι.

566. οὐ .. οὔτε .. οὔτε. For this combination cp. Il. 1. 115 οὐ δέμας οὐδὲ φνὴν οὔτ' ἄρ' φρένας οὔτε τι ἔργα, and Il. 6. 450 foll. οὐ Τρώων .. οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἀνακτος | οὔτε κασιγνήτων.

567. Ζεφύροιο .. ἀήτας. The presence of Zephyrus shows that the Elysian plain belongs to the land of the living. Cp. Pind. Ol. 2. 70 ἐνθα μακάρον νάσος Ὀκεανίδες αἶραι περιπνέουσιν. It is the same refreshing breeze that brings Proteus at midday out of the water for his siesta, sup. 402, and helps the ripening of Phæacian fruits, Od. 7. 119. But this soft wind is unknown in Tartarus, where Iapetus and Cronus

Ὀκεανὸς ἀνίσχιν ἀναψύχειν ἀνθρώπους,  
 οὐνεκ' ἔχεις Ἑλένην καὶ σφιν γαμβρὸς Διὸς ἔσσι.  
 ὡς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα. 570  
 αὐτὰρ ἐγὼν ἐπὶ νῆας ἀμ' ἀντιθέοις ἐτάροισιν  
 ἦια, πολλὰ δέ μοι κραδίη πόρφυρε κίοντι.  
 αὐτὰρ ἐπεὶ ρ' ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσαν,  
 δόρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη νύξ·  
 δῆ τότε κοιμήθημεν ἐπὶ ρηγμῖνι θαλάσσης. 575  
 ἥμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἥως,  
 νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἄλα διαν,  
 ἐν δ' ἱστοὺς τιθέμεσθα καὶ ἱστία νηυσὶν ἔισης·  
 ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον  
 ἐξῆς δ' ἐζόμενοι πολὺν ἄλα τύπτον ἐρετμοῖς. 580  
 ἄψ δ' εἰς Αἰγύπτιοιο, διπετέος ποταμοῖο,  
 στήσα νέας, καὶ ἔρεξα τεληέσσας ἐκατόμβας.  
 αὐτὰρ ἐπεὶ κατέπαυσα θεῶν χόλον αἰὲν ἐόντων,  
 χεῦ' Ἀγαμέμνονι τύμβον, ἔν' ἄσβεστον κλέος εἴη.  
 ταῦτα τελευτήσας νεόμην, δίδοσαν δέ μοι οὖρον 585

569. Διὸς ἔσσι] τινὲς, φίλος ἔσσι. ἐν ἐνίοις δὲ οὐ φέρεται ὁ στίχος διὰ τὸ ἀκέραιον  
 εἶχεν τὴν ἀντανυμίαν Schol. H. P. Q. 578. νηυσὶν ἔισης] Schol. P. gives as  
 variants νηυσὶν ἔβησιν, and νηὸς ἔισης, and in lemma νηὶ μελαίνῃ.

οὐτ' αὐγῆς ἡελίοιο | τέρποντ' οὐτ' ἀνέ-  
 μοισι Il. 8. 480.

569. οὐνεκα follows directly upon  
 πέμψουσι v. 564. ἔχεις = 'hast to wife,'  
 as in Od. 6. 281; Il. 3. 53, etc. σφιν,  
 sc. ἀθανάτοισι = 'in their eyes,' i.e. they  
 recognise thee as such: with this  
 ethical dative compare μοι Od. 2. 50.  
 See on 807 inf.

579. αὐτοὶ has a special reference  
 to the crews, which accounts for the  
 change of person between τιθέμεσθα  
 and καθίζον.

581. With Αἰγύπτιοιο may be sup-  
 plied either ὅδωρ, as sup. 477, or ῥοάς,  
 as Od. 9. 450, but compare the familiar  
 phrase εἰς Ἄιδου or εἰς Ἀΐδαο. With  
 στήσα εἰς we may compare such com-  
 binations as εἰς θρόνους ἕζεσθαι, εἰς  
 τοσοῦτον ἐλπίδος βαθεῖα. In Od. 14.  
 258 we find στήσα δ' ἐν Αἰγύπτῳ ποταμῷ,  
 and in Od. 19. 188 στήσε δ' ἐν Ἀμνισφῷ.  
 Here the use of εἰς is suggested by the

ἄψ at the beginning of the line.

584. χεῦα . . . τύμβον. Schol. E. re-  
 marks, ἐποίησε κενετόφιον τῷ Ἀγα-  
 μέμνονι γράψας ἐκεῖ ἐν λίθῳ τὸ αὐτοῦ  
 ὄνομα καὶ τὴν αἰτίαν τοῦ θανάτου καὶ  
 τὸ ποῦ ἦν καὶ ὅπως πέποιθε. But this  
 was not the age for monumental in-  
 scriptions, as Löwe rightly says, 'suffi-  
 ciebat tamen simplicis tumuli aedifi-  
 catio,' cp. Il. 23. 255. Such a practice  
 recorded here illustrates the ancient  
 custom of erecting cairns and barrows,  
 which served to keep up a constant  
 tradition when there was no written  
 record of a nation's history. Cp. Josh.  
 3. 3-9. where the Israelites set up twelve  
 stones at the passage of the Jordan,  
 'to be a memorial for ever,' because  
 the children would 'ask their fathers  
 in time to come, saying, "What mean  
 ye by these stones?"' so that the story  
 would be kept up from generation to  
 generation.

ἀθάνατοι, τοί μ' ὦκα φίλην ἐς πατρίδ' ἐπεμψαν.  
 ἀλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἐμοῖσιν,  
 ὅφρα κεν ἑνδεκάτῃ τε δυωδεκάτῃ τε γένηται·  
 καὶ τότε σ' εὖ πέμψω, δώσω δέ τοι ἀγλαὰ δῶρα  
 τρεῖς ἵππους καὶ δίφρον εὖζοον· αὐτὰρ ἔπειτα  
 δώσω καλὸν ἄλυσον, ἵνα σπένδῃσθα θεοῖσιν  
 ἀθανάτοισι, ἐμέθεν μεμνημένος ἥματα πάντα.'

590

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' ἔειπε·  
 'Ἄτρεϊδῃ, μὴ δὴ με πολλὸν χρόνον ἐνθάδ' ἔρυκε.  
 καὶ γάρ κ' εἰς ἑκαυτὸν ἐγὼ παρὰ σοί γ' ἀνεχοίμην  
 ἥμενος, οὐδέ κέ μ' οἴκου ἔλοι πῶτος οὐδὲ τοκῆων·  
 αἰνῶς γὰρ μύθοισιν ἔπεσσί τε σοῖσιν ἀκούων

595

590. *τρεῖς*. The Scholl. interpret this of a pair and the extra horse, attached by a trace only, *ζευγὰρῖα καὶ παρῆρον*. See Il. 16. 149 foll.

594. Telemachus tells Menelaus that, notwithstanding his willingness to remain, he must set sail for Ithaca at once; his comrades are already fretting at the delay (cp. Od. 3. 313); so we naturally expect to hear of his departure. Instead of this, if we follow the reckoning of time as given in the following books, we find him after the lapse of thirty days still at Sparta; for he does not appear on the scene again (except where Athena makes mention of him, Od. 13. 414 foll.) till the opening of bk. 15, when the goddess is urging him in a dream to return home at once. In Od. 15. 284 the start is actually made, and, ib. 499, his landing on Ithaca is described. There are two ways of meeting the difficulty. Nitzsch regards the discrepancy as a mere poetical licence, and maintains that the story of Telemachus is resumed at its natural place; viz. where he first comes into contact with Odysseus. Other critics (see Koes, de discrep. in Odys. p. 6-10; Hennings, Telemach. p. 198 etc.) discover in this confusion of the chronology a proof that we have the true story of Telemachus—the *Τηλεμαχία*, as they call it—interrupted at this point by an interpolation from the *Νέστος Ὀδυσσείων*, and that in the original form of the poem the scenes in bk. 15 followed immediately after v. 619 of the present

book. It has been proposed to divide this 'Telemachia' into five separate lays: 1st, the visit and advice of Athena to Telemachus as he sits in his palace, vexed with the outrages of the suitors (bk. 1); 2nd, the assembly in Ithaca and the preparations for departure (bk. 2); 3rd, Telemachus at Pylos (bk. 3); 4th, Telemachus at Sparta (bk. 4); 5th, departure of Telemachus from Sparta and safe arrival in Ithaca (bk. 15, 16). See notes on Od. 5. init.

595. Join *ἀνεχοίμην ἥμενος*, as *ἐσπράων ἀνέχεσθαι* Od. 16. 277; compare *οὐ μὲν σ' ἐτι θηρὸν ἀνέχομαι ἀλγε' ἔχοντα* Il. 5. 895. The words from *οὐδέ κέ* to *τέρπομαι* are parenthetical.

596. For *οὐδέ κέ μ' οἴκου* Bekker, ed. 2, reads *οὐδέ με Φοίβου*. But *οἶκος* does not invariably take the *f*. Cp. Od. 14. 318 *ἐς οἶκον*, 15. 21 *βούλεται οἶκον*, 16. 70 *ὕποδέρμομαι οἶκον*, 23. 8 *οἱ τέ οἱ οἶκον*. In Il. 24. 471; Od. 2. 45, 226; 7. 68; 15. 374 *οἶκος* is preceded by *νῦ* *ἐφελκυστικόν*. Cp. also Od. 17. 455; 20. 105; 21. 188; 16. 303, where *ἐξ* not *ἐκ* precedes *οἶκον*.

*τοκῆων* is used loosely here to express mother and grandsire; compare the use of *τοκῆων*, of the ancestors of Areta and Alcinous, Od. 7. 54.

597. *μύθοισιν ἔπεσσί τε*. Eustath. says, *οὐ δοκεῖ διαφορὰ τῶν οἶκων ὡς οὐδὲ πρὸ ὁλίγων* (Od. 3. 317) *ἐν τῷ κέλομαι καὶ ἀναγα*. Compare *ἔπος καὶ μῦθον* Od. 11. 561. Modern commentators explain that *μῦθος* is more subjective,

τέρπομαι. ἀλλ' ἤδη μοι ἀνιάζουσιν ἑταῖροι  
 ἐν Πύλῳ ἡγαθέῃ· σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις.  
 δῶρον δ' ὅττι κέ μοι δοίης, κειμήλιον ἔστω· 600  
 ἵππους δ' εἰς Ἴθάκην οὐκ ἄξομαι, ἀλλὰ σοὶ αὐτῷ  
 ἐνθάδε λείψω ἀγαλμα· σὺ γὰρ πεδίῳ ἀνάσσεις  
 εὐρέος, ᾧ ἐνὶ μὲν λωτὸς πολὺς, ἐν δὲ κύπειρον  
 πυροὶ τε ζεαὶ τε ἰδ' εὐρυφνὲς κρὶ λευκόν.  
 ἐν δ' Ἰθάκῃ οὗτ' ἄρ δρόμοι εὐρέες οὔτε τι λειμών· 605  
 αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἵπποβότοιο.

599. ἡγαθέῃ] ἡμαθῇ Rhianus. Schol. H. P. on Od. 4. 702. σὺ δέ με] 'Ἀρίσταρχος σὺ δέ κε Schol. H. 'Mira scriptura, nisi ἐρύκεις legit Aristarchus, quod habet H. superscripto tamen eis' Dind. 606. Ἀρίσταρχος αἰγίβοτον καὶ μᾶλλον ἐπήρατον, τὸ πεδίον Schol. H. P. See below.

i.e. that it describes the story as it bears the impress of the mind of the teller; while ἔπος represents the story merely as so much information.

601. Translate, 'But let the gift which you may give me be something to treasure up' (see on Od. 1. 312); 'horses I will not take to Ithaca, but I will leave them for you to adorn your royal stable.'

602. πεδίον. This may be the flat land of Messenia, the eastern portion of which at any rate belonged to the territory of Menelaus. Or perhaps the 'plain' may be the Eurotas valley enclosed between the sides of Taygetus and Parnon; a level valley fifteen miles long and four wide.

603. λωτός. The lotus here is a sort of trefoil or clover, not to be confounded with the lotus of bk. 9. According to Sprengel, Hist. Bot., it is the *Lotus corniculatus* of Linnaeus. κύπειρον may be rendered 'galingale,' the *pseudo-cyperus* of Pliny, a marsh-plant.

604. εὐρυφνές, 'broad-eared;' the grains of barley are not set so close round a central stem as in wheat. Commentators compare Virg. Ecl. 5. 36 'grandia hordea;' but there the epithet is only rhetorical to express the contrast between great efforts and small results. Most editors read here τ' ἥδ' εὐρυφνές, but the reading τε ἰδ' is admitted by Bekker, on the supposition that ἰδέ has the *f* prefixed. This is not likely; the initial prefix, if any, being probably the jod rather than the

digamma. But τε ἰδ' may be regarded as a regular case of hiatus, as in Od. 11. 337; so we have κατὰγοντο ἰδέ Od. 3. 10. Cp. Hoffm. Quaest. Hom. 1. 89 'Sunt loci nonnulli quibus offeratur hiatus ante ἰδέ, ubi deletio hiatus Wolfius scripsit ἥδέ, Il. 2. 697; 4. 147, 382; 6. 469; 8. 162; 12. 311; 21. 351; 22. 469. Intactos tamen reliquit 5. 3; 10. 573; 6. 348. Patet utrosque locos eadem ratione uti.' The derivation of ἰδέ is most uncertain. It possibly comes from a combination of the pronominal stem *i* with *de*, as *i* + *de*(μ), while ἥδέ may come from the stem *a* + *i* + *de*(μ).

605. ἐν δ' Ἰθάκῃ. Cp. Hor. Epp. 1. 7. 41 'non est aptus equis locus ut neque planis | porrectus spatiis, nec multae prodigus herbae.'

606. The common text gives a very harsh asyndeton, by beginning a new clause with αἰγίβοτος. In the same line, instead of καὶ we should expect some adversative conjunction, as αὐτάρ. These facts give a great probability to the conjecture of Bergk (Philologus, 16. 597), that v. 606 should follow v. 608, so that the text should run, Ἰθάκῃ δέ τε καὶ περὶ πασάν | αἰγίβοτος, καὶ μᾶλλον ἐπήρατος. Translate, 'Now in Ithaca there are neither broad runs nor meadow land, for not one of the islands which lie in the sea is meadowed nor fit for driving; and Ithaca, more than all, is a goat-pasturing place yet more lovely than one that pastures horses.' It may be doubted whether ἐπήρατος signifies 'lovely' as a general descrip-

οὐ γάρ τις νήσων ἱππήλατος οὐδ' εὐλείμων,  
αἶ θ' ἀλλ' κεκλίεται· Ἰθάκη δέ τε καὶ περὶ πασέων·

ᾧ φάτο, μείδησεν δὲ βοὴν ἀγαθὸς Μενέλαος,  
χειρὶ τέ μιν κατέρεξε νῆπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν. 610

Ἀϊματὸς εἰς ἀγαθοῖο, φίλον τέκος, οἷ' ἀγορεύεις·  
τοιγὰρ ἐγὼ τοι ταῦτα μεταστήσω· δύναμαι γάρ.  
δώρων δ', ὅσ' ἐν ἐμῷ οἴκῳ κειμήλια κείται  
δώσω δὲ κάλλιστον καὶ τιμῆστατόν ἐστι.  
δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ 615  
ἔστιν ἅπας, χρυσῷ δ' ἐπὶ χεῖλεα κεκράνται·  
ἔργον δ' Ἠφαίστοιο· πόρεν δὲ ἑ Φαίδιμος ἥρως,  
Σιδονίων βασιλεὺς, δὸθ' ἐδς δόμος ἀμφεκάλυψε  
κεῖσέ με νοστήσαντα· τείν δ' ἐθέλω τόδ' ὑπάσσαι·

611. ἀγαθοῖο] Crates ὁλοοῖο Schol. H. 613. δῶρων] So Bekk. and Düntz. with three MSS. Al. δῶρον. 617. Φαίδιμος] ἄθλων εἰ κύριον τὸ φαίδιμος Schol. B. Q. 618. δὸθ' ἔδς] Al. δτε δς. It is difficult to understand Schol. H. P., which runs thus, εἰς δόμος] αὐτοῦ τοῦ βασιλέως. οὕτως δὲ Ἀρίσταρχος καὶ τὰ ὑπομήματα, δ τεδς δόμος, which Buttm. divides δτε δς. But compare Apollon. de Pron. p. 135 B. who gives δθ' ἔδς as the right reading.

tion, or 'loveable,' i.e. 'lovely in my eyes,' because it is my home. If it be true that the ancients had no conception of the purely picturesque, Telemachus would scarcely have admired the craggy Ithaca on the merit of scenery. Nitzsch's interpretation of ἐπήρατος as 'steep' or 'lofty,' as if from αἶραι, is quite untenable. The passages he quotes to support it, πτολίεθρον ἐπήρατον Il. 18. 512, ἄντρον ἐπήρατον ἡρώεσσι Od. 13. 103, do not prove it, and εἶματα .. ἐπήρατα, θαῦμα ἰδέσθαι Od. 8. 366, gives weight on the other side. In Hesiod, Opp. et Di. 63, ἐπήρατον is joined with καλὸν εἶδος. We have too κλέος ἐπήρατον in Pind. Pyth. 5. 73; and δῶξαν ἐπήρατον Isthm. 5. [6.] 12. Dr. Hayman compares πολυήρατος, as used four times in the Odyssey and three in the Hymns, always in the sense of 'lovely.'

608. ἀλλ' κεκλίεται. Cp. Od. 13. 235 ἀκτὴ .. ἀλλ' κεκλιμένη, 17. 340 κλινάμενος νταθμῷ. The picture is of the islands 'resting' on the water's surface, as men are described ἀσπίσι κεκλιμένοι Il. 3. 135, κεκλιμένοι ἐπ' ἄλγεσιν 22. 3, or as the spear and steeds of

Ares seem to rest against a wall of mist, ἥρι δ' ἔγχος ἐτέλειτο καὶ ταχέ' ἔστω Il. 5. 356.

610. κατέρεξεν occurs in this connection Il. 1. 361; 5. 372; 6. 485; 24. 127; Od. 5. 181; and the syncopated participle κατρίζουσα in Il. 5. 424. It is commonly referred to βέζειν, which gives very little sense. It is more probably connected with δ-ρέγ-ω.

611. οἷ' ἀγορεύεις, cp. sup. 271; see also Od. 17. 479 μὴ σε νέοι διὰ δώματ' ἐρύσσωσ' οἷ' ἀγορεύεις, Od. 18. 389 ἢ τάχα τοι τελὼν κακὸν οἷ' ἀγορεύεις, and Od. 22. 217 ἐν δὲ σὺ τοῖσιν ἔπειτα πεφύσσαι, οἷα μενοινᾷς, so that οἷα here is nearly equivalent to οἷα τοῖα. See note on δσσα sup. 75.

612. μεταστήσω, 'will exchange;' only here with this meaning.

618. ἀμφεκάλυψε. Cp. Od. 8. 511. Similarly κείθειν is used, Od. 6. 303.

619. κεῖσέ με νοστήσαντα, i.e. 'as I came there on my homeward voyage.'

τεῖν = σοι, as inf. 829; Od. 11. 560; 15. 119; Il. 11. 201; the form is described as being Doric; cp. Schol. A. on Il. 11. 201; but this is denied by Ahrens (Dial. Dor. 252).



ὦς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, 620  
 δαιτυμόνες δ' ἐς δώματ' ἴσαν θεῖον βασιλῆος.  
 οἱ δ' ἦγον μὲν μῆλα, φέρον δ' εὐήνορα οἶνον  
 σῖτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον.  
 ὥς οἱ μὲν περὶ δεῖπνον ἐνὶ μεγάροισι πένοντο, 625  
 μνηστῆρες δὲ πάροιθεν Ὀδυσσῆος μεγάροιο  
 δίσκοισιν τέρποντο καὶ αἰγανέρισιν ἰέντες,  
 ἐν τυκτῷ δαπέδῳ, ὅθι περ πάρος, ὕβριν ἔχοντες.  
 Ἀντίνοος δὲ καθῆστο καὶ Εὐρύμαχος θεοειδής,  
 ἀρχοὶ μνηστήρων, ἀρετῇ δ' ἔσαν ἔξοχ' ἀριστοί.  
 τοῖς δ' υἱὸς Φρονόιο Νοήμων ἐγγύθεν ἑλθὼν 630

621-624.] See note below. 627. ἔχοντες] So Schol. Q. for ἔχεσκον. Schol. P. adds, Ἀρίσταρχος διαστέλλει (i.e. puts a stop) μετὰ τὸ ὅθι (read with Dind. μετὰ τὸ ὅθι περ πάρος) ἢ τὸ ἐξῆς μνηστῆρες δὲ ὕβριν ἔχοντες. See note below.

621-624. In the beginning of this book (vv. 3 and 16), Menelaus is described as giving a wedding feast to his γεῖτονες ἡδὲ ἔται, which is altogether a different thing from an ἔρνος. This confusion between the two scenes has led almost all commentators since Wolf (Proleg. 131) to reject the passage as the clumsy attempt of a diasceust to soften the sudden transition to matters in Ithaca (625). But it is impossible to accept with Eustath. the view that these verses are a description of what was going on there. Such an interpretation would make θεῖον βασιλῆος refer to Odysseus, and the only possible reference in ἄλοχοι would be to the false maidens of Penelope, who certainly never sent food for the use of the banqueters. Ameis remarks that the use of ἦγον here is un-Homeric, as it is never found in such a connection, except it is used of shepherds driving in the flocks for the use of their masters, who never do such servile work themselves. But cp. Od. 3. 439.

623. The use of ἔπεμπον (for which some read ἐνεικαν or ἐνειμαν) implies that the wives themselves were not present.

624. περὶ δεῖπνον πένεσθαι, again, is an unprecedented construction, as πένεσθαι τι is the regular usage; though we have ἀμφιπένεσθαι Il. 4. 220, etc.

626. δίσκοισιν. The discus was a round flat mass of stone or metal (the

latter also called σόλος), with a hole in the centre for a leathern thong, by which it was whirled round before throwing. See Il. 23. 826, 839.

αἰγανέαι are generally translated 'hunting-spears,' from αἰξ, 'a goat,' but the word should rather be referred only to δίσσω. The floor on which the sports were taking place was artificially levelled (τυκτός). Some refer δα in δαπέδον to γῆ, cp. ἄλευ' αὖ δα, but it seems better to refer it with Curtius (548) to διά in the sense of 'thoroughly.' Compare δαφονός, δάσμιος, ζατρεφής. Then δαπέδον will mean 'a very solid floor.'

627. The reading in the text is preferable to the vulgate, ὅθι περ πάρος ὕβριν ἔχεσκον (see critical note). The parenthetical words ὅθι περ πάρος are parallel to such phrases as αἰ τὸ πάρος περ Od. 2. 305, ἐνθα πάρος περ Od. 5. 82, οἱ τὸ πάρος περ Od. 17. 171.

With ὕβριν ἔχων cp. Od. 1. 368; 16. 86.

628. καθῆστο retains the singular number, though really having two subjects, inasmuch as it stands more closely with the former. Compare κύμα φόρμι κραιπνὰ τε θεῖλαι Od. 6. 171, Ἀντίνοος δ' ἔτ' ἐπείχε καὶ Εὐρύμαχος θεοειδής | ἀρχοὶ μνηστήρων ib. 21. 186.

629. The words from ἀρετῇ . . . ἀριστοὶ give the reason why they were ἀρχοὶ μνηστήρων.

Ἀντίνοον μύθοισιν ἀνειρόμενος προσέειπεν·

Ἐντίνω, ἥ ῥά τι ἴδμεν ἐνὶ φρεσὶν, ἥε καὶ οὐκί,  
ὅππότε Τηλέμαχος νεῖτ' ἐκ Πύλου ἡμαθδέοντος;  
νῆά μοι οἴχετ' ἄγων· ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς

Ἥλιδ' ἐς εὐρύχορον διαβήμεναι, ἔνθα μοι ἵπποι 635

δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοὶ  
ἀδμήτεες τῶν κέν τιν' ἐλασσάμενος δαμασαλίμην·

Ὡς ἔφαθ', οἱ δ' ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἔφαντο  
ἐς Πύλον οἴχεσθαι Νηληΐον, ἀλλὰ που αὐτοῦ  
ἀγρῶν ἡ μήλοισι παρέμμεναι, ἥε συβάτη. 640

Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·  
'νημερτές μοι ἔνισπε, πῶτ' ὄχρετο καὶ τίνες αὐτῷ  
κούροι ἔποντ'; Ἰθάκης ἐξαίρετοι, ἥ ἐοὶ αὐτοῦ

642. καὶ τίνες αὐτῷ] οἱ μὲν τὸν καὶ δύνουσι ἐν' ᾧ, καὶ τίνες αὐτῶν (sic) κακῶς  
ἐγγράφετο γὰρ ἀν' ἐ' εἰ τίνες Schol. H. P. 643.] στυπτεῖν μετὰ τὸ ἔποντο, τὰ δὲ  
ἐξῆς ἐν πεύσει ἀναγνωστέον. *ibid.* ὁ μὲν ᾧ περισπᾷται· διαπορητικὸς γὰρ Schol. P.

632. ἥ ῥά τι ἴδμεν .. ἥε καὶ οὐκί; see note on sup. 80.

633. νεῖτ[αι], 'will return?' *νέομαι* is so used with a future sense in Od. 2. 238; cp. inf. 701; Od. 11. 114; 14. 152. From root *neo* come both *νέομαι* and *νίσσομαι* (i.e. *νεοίσομαι*), also *νόστος*, *νόσφι*, etc.

634. ἐμὲ χρεὼ γίγνεται is used only here, but compare *χρεὼ μιν ἔσται* Il. 21. 322; and see note on Od. 1. 225.

635. Ἥλιδα. Ithaca (v. 605) was unsuitable for breeding horses or mules, so Noëmon had a paddock in Elis. But the use of mules (compare the word *οὔρεσι* = *montanum*) was peculiarly appropriate to such a country as Ithaca.

*εὐρύχορον* is explained by the Schol. as a metrical variety for *εὐρύχορον*. Others, as Döderl., refer it to *χοροί*, and render, 'with broad dancing-lawns,' i.e. level.

636. *ὄνός*, 'at the teat,' like Virgil's 'parvique sub ubere nati.'

637. τῶν .. *δαμασαλίμην*, 'one of them I should like to drive off and break in.'

639. ἀλλὰ που αὐτοῦ ἀγρῶν, 'but was somewhere about on the farm.' *που* adds a touch of vagueness to αὐτοῦ. Some make ἀγρῶν depend directly on αὐτοῦ, comparing ἀλλοθι γαίης Od. 2.

131, πρὸς πολίαν Il. 3. 400. It is better perhaps to take ἀγρῶν as a true local genitive, as Ἀργεος Od. 3. 251, and to regard it as the exegesis of αὐτοῦ (see note on 416 sup.) = 'there, on the farm.' Cp. Il. 23. 460 αἰ δὲ που αὐτοῦ | ἐβλαβεν ἐν πεδίῳ.

643, 644. There is much doubt about the punctuation of these lines. Bothe and Düntzer put a mark of interrogation after ἐξαίρετοι, so as not to include *θήτες* and *δμῶες* under *κούροι*, which Nitzsch approves of, considering that the meaning of *κούροι* is always limited to 'free-men.' It is more common to put the question after ἔποντ', so that *κούροι*, in the general sense of 'youths,' are divided into Ἰθάκης ἐξαίρετοι and ἐοὶ αὐτοῦ *θήτες τε δμῶές τε*. This is the view of the Schol. (see critical note); and on the same authority we write ἥ, as introducing the second clause of the question. With ἐοὶ αὐτοῦ cp. ἐμὸν αὐτοῦ Od. 2. 45.

643. *κούροι* is connected by Döderl. with *κορυσθής*, and interpreted as equivalent to 'qui arma ferre potest.' The word is found with the addition of *νέοι* Il. 13. 95, of *πρωθήβαι* Od. 8. 262. In Il. 6. 59 *κούρος* stands for a child of noble race, yet unborn. Others refer the word to the same root as *κύριος*.

θῆτές τε δμῶές τε; δύναιτό κε καὶ τὸ τελέσσαι.  
καὶ μοι τοῦτ' ἀγούρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ,  
ἥ σε βίῃ ἀέκοντος ἀπηύρα νῆα μέλαιναν,  
ἦε ἐκὼν οἱ δῶκας, ἐπεὶ προσπτόξατο μύθῳ.

645

Τὸν δ' υἱὸς Φρονόιοι Νοήμων ἀντίον ἦδδα·  
' αὐτὸς ἐκὼν οἱ δῶκα· τί κεν ῥέξειε καὶ ἄλλος,  
ὅππῳτ' ἀνὴρ τοιοῦτος ἔχων μελεδήματα θυμῷ  
αἰτίῃ; χαλεπὸν κεν ἀνήνασθαι δόσιν εἴη.  
κούροι δ' οἱ κατὰ δῆμον ἀριστεύουσι μεθ' ἡμέας,  
οἷ οἱ ἔποντ'· ἐν δ' ἀρχὸν ἐγὼ βαίνοντ' ἐνόησα

650

652. ἡμέας] ΑΙ. ὕμας.

644. δύναιτο .. τελέσσαι, i. e. he has *θῆτες* and *δμῶες* of his own, and could if he pleased man a ship with them.

646. ἥ σε βίῃ ἀέκοντος ἀπηύρα νῆα. Cp. Il. 1. 430 *γυναικὸς | τὴν βα βίῃ ἀέκοντος ἀπηύρα*. A common explanation of this line is to join *βίῃ ἀέκοντος* = 'in spite of your unwillingness,' as *φρινῶν βίῃ* Aesch. S. c. T. 612, *νόμον βίῃ* Soph. Ant. 59; but this seems to be a distinctly posthomeric construction. *ἀπαυρᾶν* is found with an accusative (Od. 11. 203; Il. 20. 290) or a dative (Il. 17. 236; 21. 296) of the person: for in *Ἀχιλλῆος γέρας αὐτὸς ἀπηύρα* Il. 19. 89, and *τῆς τε Ζεὺς δόλον ἀπηύρα* Od. 18. 273, the genitive probably follows the noun, as latter of two substantives. But in Il. 1. 430 *τὴν βα βίῃ ἀέκοντος ἀπηύρα*, it is reasonable to take *ἀέκοντος* as gen. after *ἀπηύρα*, on the analogy of *ἀφαιρείσθαι*, cp. Od. 22. 219 *αὐτὰρ ἐπὶν ὕμας γε βίας ἀφελώμεθα χαλεπῷ*. So in the present line we may have a mixed construction between *ἀπαυρᾶν σε νῆα*, the double accusative, and *ἀπαυρᾶν ἀέκοντος νῆα*. La Roche (Homerisch. Stud. 233) would read here *ἀέκοντα*, for which a later correction in Cod. August. gives some authority. The hiatus is not an insuperable objection, and the form of sentence would be parallel to *ὅς τις σ' ἀέκοντα βίῃ | κτήματ' ἀπορραΐσει* Od. 1. 404, or *οὐ γὰρ τίς με βίῃ γε ἐκὼν ἀέκοντα δῖπτα* Il. 7. 197. Ameis prefers to take *ἀέκοντος* as a genitive absolute, and Classen, though not going so far as to admit the completely developed stage of this construction, accepts it as the

last stage but one. For instances of the genitive case detaching itself, as it were, from the construction, and so tending to the absolute usage, cp. Il. 20. 413 *τὸν βάλε μέσσον ἀκοντι ποδάρκης δῖος Ἀχιλλεύς | πῶτα παραΐσσοντος*, where the Schol. A. gives as a v. l. *παραΐσσοντα*; compare also Il. 14. 25 *σφι .. νυσομένοισιν*, 16. 531 *οἱ .. εὐξαμένοιο*, Od. 6. 157 *σφισι .. λευσσόντων*, 9. 256 *ἡμῖν .. δεισάντων*, ib. 458 *οἱ .. θεινομένων*, 14. 527 *οἱ .. νόσφιν ἔόντος*, 17. 231 *οἱ .. βαλλομένοιο*, 22. 17 *οἱ .. βληθέντων*.

Döderl. connects *ἀπαυρᾶν* with *δαίρας*, i. e. *ἀφείρας*, and describes the future *ἀποურήσουσι* (Il. 22. 489) as a contraction for *ἀποαυρήσουσι*, as *ἀπούρας* for *ἀποαύρας*. Lobeck refers the aorist to a present *οὐρῶ* and the imperf. to *οὐράω*, while Ahrens represents the aorist as originally *ἀπείφρα*, giving a participle *ἀπύφρας*, and a present *ἀποφράω*. The form *ἀπηύρα* is, according to him, an incorrect way of writing *ἀπεύρα*, i. e. *ἀπύφρα*. Buttm. s. v. refers the word to *εὐρεῖν*.

652. μεθ' ἡμέας. Löwe renders *apud nos*, comparing Od. 16. 418 *καὶ δὲ σέ φασιν | ἐν δῆμῳ Ἰθάκης μεθ' ὁμήλικας ἔμμεν ἀριστον*, see also Il. 2. 143; 9. 54. But it is possible to render μετὰ 'next to'; because Noëmon, in his grievance about the ship, throws himself into the position of the *μνηστήρης*. So in v. 632 the same man uses *ἔμμεν* in addressing Antinous.

653. οἱ οἱ ἔποντ', *illi cum sequébantur*, οἱ resumes *κούροι*, the main subject. ἐν δέ, 'and among them'; cp. Soph.

Μέντορα, ἥε θεὸν, τῷ δ' αὐτῷ πάντα ἐφόκει.  
ἀλλὰ τὸ θαυμάζω Ἴδον ἐνθάδε Μέντορα δῖον  
χρῖζδν ὑπιοῖον. τότε δ' ἔμβη νηὶ Πύλονδε.'

655

\*Ὡς ἄρα φωνήσας ἀπέβη πρὸς δόματα πατρὸς,  
τοῖσιν δ' ἀμφοτέροισιν ἀγάσσατο θυμὸς ἀγῆνωρ.  
μνηστῆρας δ' ἄμυδις κάθισαν καὶ παῦσαν ἀέθλων.  
τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱὸς

660

[ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι  
πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκτην]

\*Ὡ πρόποι, ἧ μέγα ἔργον ὑπερφιάλως ἐτελέσθη  
Τηλεμάχῳ, ὁδὸς ἦδε· φάμεν δέ οἱ οὐ τελέεσθαι.

659. *μνηστῆρας*] The right reading, instead of *μνηστῆρες*, recovered from Schol. B. (lemma *μνηστῆρες*) and Vindob. 56. 661, 662.] Some wrote *ἀμφὶ μέλαιναι*, referring the preposition to the verb. See Schol. A. B. L. on Il. i. 103, where these two lines occur. On the present passage Schol. H. Q. remarks, *ἐκ τῆς Ἰλιάδος μετηνέχθησαν οὐ δέοντες οἱ στίχοι*.

O. R. 181 *ἐν δ' ἄλοχοι πολὶαί τ' ἐπὶ ματίρες*.

655. 'But this is what I wonder at, I saw the lordly Mentor here yesterday at early dawn, but at that time he had embarked on his ship for Pylos.'

658. *ἀμφοτέροισιν*, sc. Antinous and Eurymachus.

661. *ἀμφιμέλαιναι*. The word occurs four times in Homer besides the present passage, viz. Il. i. 103; 17. 83, 499, 573. But it is unnoticed by the Alexandrian grammarians and by Apollon. Sophist., nor does the interpretation of Eustath. give any special force to *ἀμφί*. The Schol. to the Ambros. E., a MS. of the 15th cent., interprets the word as *αἱ ἀμφοτέρωθεν μελανοθεῖσαι τῷ παντὶ τοῦ θυμοῦ*. It is highly probable that early editions divided the composite form, so as to connect *ἀμφί* with the verb in the clause; but such a separation of *ἀμφί* from a preceding verb would be without a parallel; for in Od. 10. 94 (*λευκῇ δ' ἦν ἀμφὶ γαλήνῃ*) the verb and preposition still stand in immediate juxtaposition. Hesych. and Et. Mag. quote the word in its compounded form, which is identical in structure with *ἀμφιδάσσεια* Il. 15. 309. The force to be given to *ἀμφί* is either that of 'thoroughness,' from the notion

of the blackness being 'on all sides'; or, more properly, 'on both sides,' i. e. on back and front. Ameis believes that in *ἀμφί* may be implied the notion of an 'ebb and flow' of passion in the heart. Passing to the signification of the uncompounded form *μέλαιναι* as used with *φρένες*, it is uncertain whether it denotes the ordinary physical or moral condition of the *φρένες*, or whether it expresses some peculiar and temporary state. Thus we get a variety of interpretations, e. g. (1) *βαθείαι, ἐν βάθει κείμεναι* τὸ γὰρ βαθὺ μέλαν' (2) *συνεταί* or *ισχυραί*, contrasted with the Pindaric phrase *λευκαί φρένες*, Pyth. 4. 109: (3) belonging to a man *νεταραγμένον καὶ νυκτὶ λυκώτος*, into which interpretation comes the physical conception of 'black bile' representing passionate excitement: (4) darkened by suffering or fear, as Aesch. Suppl. 785; Pers. 114; Cho. 413; Soph. Aj. 954; Theogn. 1199: or (5) in the more settled condition of gloominess and moroseness, Eumen. 459. Cp. Ov. A. A. 503 'ora tument ira, nigrescunt sanguine venae.' See the excursus of Antenrieth in Nägelsbach ed. Il. i. 103.

664. *τελέεσθαι*, fut. mid. as in Od. 3. 226 = 'will never accomplish itself,' i. e. come to pass.

ἐκ τοσσῶνδ' ἀέκητι νέος παῖς οἴχεται αὐτως,  
 νῆα ἐρυσσάμενος, κρίνας τ' ἀνὰ δῆμον ἀρίστους.  
 ἄρξει καὶ προτέρω κακὸν ἔμμεναι· ἀλλὰ οἱ αὐτῷ  
 Ζεὺς ὀλέσειε βίην, πρὶν ἥβης μέτρον ἰκέσθαι.

665

665. τοσσῶνδ'] οἱ πλείονες δὲ δύο μέρη τοῦ λόγου ἀνέγνωσαν ἐν δυοῖν ὀξείαις, ὡς τὸ 'τοῖη δ' ἀμφὶ γυναικί' (Il. 3. 157). ὁ δὲ Ἀσκαλωνίτης περισπάρων κατ' ἐπίτασιν Schol. P. Q. διχῶς τόσσων δέ, καὶ τοσσῶνδε Palat. inter versus. 668.] πρὶν ἥβης μέτρον ἰκέσθαι, αἱ Ἀριστάρχων αἱ δὲ κοινότεραι, πρὶν ἡμῶν σῆμα γενέσθαι Schol. H. Q. Vulg. σῆμα φντεῦσαι. See note on 668.

665. ἐκ begins the sentence, because the uppermost thought is that Telemachus has got out of the country.

τοσσῶνδε. This reading seems on the whole the best. See crit. note. The excited tone of the words renders unnecessary the presence of δέ as a conjunction. Compare the asyndeton with ἄρξει inf. It is usual to regard the ἐκ as separated by tmesis from οἴχεται, to which it belongs; the compound ἐφύχεται occurring in Il. 6. 379, 384. But it is simpler to describe ἐκ as an adverb, without touching the question of a tmesis. At any rate ἐκ does not govern τοσσῶνδ', which depends upon ἀέκητι, which is a word placed in Homer either before or after the case depending on it, but which is never found standing without such a case. Transl. 'Away this young lord has gone in despite of these numbers of us.' τοσσῶνδε, as frequently δὲ and its cases, is used with a gesture referring it to the speaker and to those to whom he belongs.

αὐτως. There is great disagreement as to the etymology, meaning, and orthography of this word. It is variously regarded as an epic form of οὕτως, as a direct adverb from αὐτός, or as an identical form of two distinct words, one of which is derived from αὐτός and the other from ἄφατος, ἀπατός, ἀπη, an impossible etymology suggested by the meaning 'in vain' sometimes attributed to αὐτως. See Döderl. Glossar. s. v. If it be taken as a collateral form of οὕτως, it will be coloured in each case by the tone of the context, and will mean, 'so as you see,' 'just so and no more,' etc., etc. Compare κείμαι δ' ἀμέριμος οὕτως Soph. Aj. 1206; μόλις οὕτως Arist. Nub. 327; οὕτω δὲ βασιλεύς ἀπογαγών Ran. 625, and this same process will generally give an intelligible meaning to αὐτως. If it be regarded as the adverb of αὐτός, its signification

may vary with the different meanings of the pronoun. See Autenrieth (Nägelsb. Il. 1. 103), who sums up the meanings of αὐτός as (1) *is*; (2) *ipse*; (3) *solus*; (4) *idem*; the corresponding meanings of αὐτως being (1) *ita*; *sic*; including *sic temere*, *ita tantum*; (2) *sua sponte*; (3) *solum*; (4) *item*. Compare with (1) Il. 5. 255; with (2) Il. 1. 530; with (3) Il. 13. 104; 18. 198; with (4) Il. 2. 138. But this seems too artificial a set of distinctions, and it is far more natural to find the special meaning of the adverb supplied in each case by the graphic power of the language, so easily appreciated by the quick perception of a Greek audience. It is impossible to accept such an account of the word as is given in Cramer, Anecd. Par. 3. 125, 4 τὸ αὐτως εἰ μὲν δασύνεται γίνεταί ἐκ τοῦ οὕτως, κατὰ τροπὴν τοῦ ὁ εἰς α, καὶ σημαίνει τὸ ὁμοίως· εἰ δὲ ψιλοῦται σημαίνει τὸ ματαίως. The ancients generally used the smooth breathing; the Venetus A. almost always. Bekker prefers to write αὐ δ' αὐτῶς, but Hermann maintains αὐτῶς as an Aeolic form, with the characteristic breathing and accent. Any one who has heard the use of 'so' in German conversation, and has appreciated the various shades of meaning it can convey, has a ready parallel to the uses of αὐτως, i.e. οὕτως, while a shrug of the shoulders, a toss of the head, or the pointing of a finger would be all-sufficient to fix the meaning in which the speaker employed it on each occasion.

667. ἄρξει, 'he will get the start, yet further, in being our ruin.' ἀρχειν is used here, like ἤρχε νέεσθαι Il. 2. 84, 'he was the first to go.' He had got the start of them already in leaving Ithaca unhindered, and he will do so καὶ προτέρως, by compassing their ruin ere they can compass his.

668. The common reading πρὶν ἡμῶν

ἀλλ' ἀγ' ἐμοὶ δότε νῆα θοὴν καὶ εἴκοσ' ἑταίρους,  
 ὄφρα μιν αὐτὸν ἰόντα λοχίσσομαι ἡδὲ φυλάξω 670  
 ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,  
 ὥς ἂν ἐπισμυγερῶς ναυτθῶλεται εἵνεκα πατρός.'

Ἄς ἐφάθ', οἱ δ' ἄρα πάντες ἐπῆνεον ἡδ' ἐκέλευον  
 αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος.

Οὐδ' ἄρα Πηνελόπεια πολὺν χρόνον ἦεν ἄπυστος 675  
 μύθων, οὗς μνηστῆρες ἐνὶ φρεσὶ βυσοδόμευον  
 κῆρυξ γάρ οἱ ἔειπε Μέδων, ὃς ἐπεύθετο βουλὰς  
 αὐλῆς ἐκτὸς ἑών· οἱ δ' ἐνδοθι μῆτιν ὕφαινον.  
 βῆ δ' ἵμεν ἀγγελέων διὰ δώματα Πηνελοπείρῃ  
 τὸν δὲ κατ' οὐδοῦ βάντα προσηύδα Πηνελόπεια· 680

Ῥῆρυξ, τίπτε δέ σε πρόεσαν μνηστῆρες ἀγαυοί;  
 ἦ εἰπέμεναι δμῶῃσιν Ὀδυσσῆος θείοιο  
 ἔργων παύσασθαι, σφίσι δ' αὐτοῖς δαῖτα πένεσθαι;

πῆμα γενέσθαι or φυνεύσαι La Roche (Hom. Stud. 250) maintains to be un-Homeric, because in such combinations Homer always employs πῆμα, χάρμα, etc. either as predicative to the subject or object of the sentence, or else in exegetical apposition. Cp. Il. 3. 160; 6. 82; 10. 193; 17. 636; Od. 11. 555. The reading πρὶν ἤβης μέτρον ἰκέσθαι is peculiarly appropriate, when Antinous has just called him νέος παῖς.

670. ἰόντα cannot be construed 'as he returns,' it means simply 'on his way,' the context alone supplying the direction of the route. Compare for this general use of ἰόντα Od. 2. 367; 9. 279; 10. 558; 11. 63, 72; 14. 322; when it specifies return it requires the addition of an adverb, as ἀπ' Il. 3. 306; Od. 10. 405, πάλιν Il. 11. 652; Od. 11. 149, αὐτίς Il. 1. 27; 8. 271; 10. 468; 18. 286; Od. 16. 46. So La Roche (Hom. Stud. 146) proposes αὐτίς here, and insists on it the more because where αὐτὸν is joined with μιν there ought to be a strong contrast implied, which is wanting here, unless we try to strike a contrast between 'him by himself,' as an easy prey to 'our twenty comrades.'

672. ναυτθῶλεται, short form of con-

junctive, 'that he may bring to a miserable end that voyage of his in search of his father.' There is a sort of sneer implied in the word, as when Sophocles uses it to describe a careless sailor 'finishing his voyage in a capsized ship,' ὑπτιῶς κάτω | στρέψας τὸ λοιπὸν σέλμασιν ναυτθῶλεται Antig. 716.

675. ἄπυστος, here active, as in Od. 5. 127. In Od. 1. 242 it is used passive.

677. Medon, the Ithacan herald, was one of the attendants of the suitors (Od. 16. 252) and was in high favour with them. (17. 172). But he is here represented as Penelope's informant of her son's danger, and he is spared at the general massacre of the suitors and their accomplices (22. 357). There need be no inconsistency in this, if we think that his intimacy with the suitors was kept up in order that he might be privy to their designs against his master's family. This seems simpler than to regard him as playing fast and loose in order to stand well with both parties.

680. κατ' οὐδοῦ, cp. Od. 2. 337. More commonly ὑπὲρ οὐδοῦ, or οὐδοῦ alone, as Od. 17. 575.

682. ἦ εἰπέμεναι, as ἦ εἰς δ κε Il. 5. 466; or μὴ εἰδῶσιν Soph. Ant. 33.

μη μνηστεύσαντες μηδ' ἄλλοθ' ὀμλήσαντες  
 ὕστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν. 685  
 οἱ θάμ' ἀγειρόμενοι βίοντον κατακείρετε πολλὸν,  
 κτήσιν Τηλεμάχοιο δαΐφρονος· οὐδέ τι πατρῶν  
 ὑμετέρων τὸ πρόσθεν ἀκούετε, παῖδες ἔδντες,  
 οἷος Ὀδυσσεὺς ἔσκε μεθ' ὑμετέροισι τοκεῦσιν,  
 οὔτε τινα ῥέξας ἑξάσιον οὔτε τι εἰπὼν 690

685. δειπνήσειαν] Cod. Harl. δειπνήσατε.

684. On this passage Eustath. writes, *τινὲς δὲ δύο τελείας ἐννοίας ἐνόησαν μὴν μὲν ἁλλειπτικὴν ἐν τῷ πρώτῳ στοίχῳ, ἵνα λέγῃ μὴ μνηστεύσαντες εἶεν καὶ ἐξῆς, ἑτέραν δὲ τὸ ὕστατα δειπνήσειαν. καὶ ἔστι φασὶν ἢ τοῦ πρώτου στίχου ἁλλειψις, συγκεχυμένης καὶ ἀγωνιώσης ψυχῆς.* This seems to give rightly the origin of the construction. The sentence should have begun with a negative wish, 'O that they had never wooed me, nor had ever given me their company;' then the positive wish would have followed, 'may this be their last meal here!' But Penelope hurries on to the expression of the latter thought, the uppermost in her mind at the moment, so that only this second wish is actually developed; for the words *μηδ' ἄλλοθ'* introduce no optative mood, but serve only to negative the participles. We might write out the two clauses thus, *μηδ' ὄφελον* (cp. Il. 9. 698) *μὲν μνηστεύσαι μηδ' ἄλλοθ' ὀμλήσαι, νῦν δὲ ὕστατα καὶ πύματα ἐνθάδε δειπνήσειαν*, but when, as here, the clauses are blended together into one positive wish, the sense may be thus represented: 'Utinam—nec me unquam petentes, neque alio tempore congressi—ultimam hic cenam iam nunc comedant.' Translate, 'O that—never having wooed me, nor ever having met here—they may now eat their very last meal in this place.' With *ὀμλήσαντες* cp. Od. 21. 156. In Od. 20. 119; 22. 78 we find *ὕστατα* alone; in Od. 20. 166 *πύματόν τε καὶ ὕστατον*. It is not certain whether *ἄλλοθ'* stands for *ἄλλοθι* or *ἄλλοτε*. Nitzsch prefers the latter. Ameis compares *ἐπὶν πόσις ἄλλοθ' ὀληται* Od. 14. 130, *ἄλλοθ' ὀλέσθαι* Od. 18. 401, *καλεῖ δὲ βουκόλος ἄλλοθ' ἐπεὶ ἴδε* Od. 21. 83, which passages show, at any rate, that the *ι* of *ἄλλοθι* is fre-

quently elided. But it does not seem, as Eustath. hints, that *ἄλλοθι* is intended to form a contrast with *ἐνθάδε*.

The passage generally quoted in illustration of these lines is Od. 11. 613 *μηδ' ἄλλοθ' ὀμλήσαντες*, but the parallel is not very close, for there the main wish is a negative one, naturally introduced by *μηδ'*.

686. The change from the 3rd to the 2nd person in *κατακείρετε* (but see crit. note) implies that Penelope includes Medon, as the suitors' favourite herald, in her charge.

688. *τὸ πρόσθεν* is explained by the words *παῖδες ἔδντες*, 'in the days of your childhood.' For the use of the present *ἀκούετε*, where our idiom employs the past tense, compare *ἀκούομεν* Od. 2. 118, and *πενθόμεθα* Od. 3. 87.

690. Join *οὔτε ῥέξας τινα ἑξάσιόν τε*, the words *οὔτε εἰπὼν* standing as an addition, partly disconnected from the construction; for while *ῥέξας* *τινα* *τι* is the ordinary usage, as in Il. 2. 195, *εἰπεῖν*, though occasionally used with accusative of person, as Il. 12. 210, is never found with accusative of the thing as well. Translate, 'in that he neither did anything unfair to any one, nor spoke' (anything unfair), 'as is indeed the common way with kings' [sc. *ἑξάσιον ῥέξας καὶ εἰπὼν*]; 'one man he (sc. *βασιλεὺς* out of *βασιλῆων*) may probably hate, another he may love.' The important clause containing the more likely result is *ἐχθαίρησσι καὶ*, sc. your ordinary king (while he may perhaps befriend one man) is pretty sure to spite another. Cp. Il. 18. 308 *ἢ κε φέρησιν μέγα κέρτος ἢ κε φερόμεν*. For the use of *εἰκα* in the sense of 'custom' cp. Od. 11. 218; 14. 59; 18. 275; 19. 43, 168; 24. 255.

ἐν δῆμῳ· ἥ τ' ἐστὶ δίκη θεῶν βασιλῆων  
 ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίῃ.  
 κῆνος δ' οὐ ποτε πάμπαν ἀτάσθαλον ἄνδρα ἑώργει.  
 ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ ἀεικέα ἔργα  
 φαίνεται, οὐδὲ τίς ἐστι χάρις μετόπισθ' εὐεργέων.' 695

Τὴν δ' αὖτε προσέειπε Μῆδων, πεπνυμένα εἰδώς,  
 'αἶ γὰρ δὴ, βασιλεια, τόδε πλείστον κακὸν εἴη.  
 ἀλλὰ πολὺ μείζον τε καὶ ἀργαλεώτερον ἄλλο  
 μνηστῆρες φράζονται, ὃ μὴ τελέσειε Κρονίων  
 Τηλέμαχον μεμάσσι κατακτάμεν ὄξεί χαλκῷ 700  
 οἴκαδε νισσόμενον· ὃ δ' ἔβη μετὰ πατρὸς ἀκοὴν  
 ἐς Πύλον ἡγαθέην ἥδ' ἐς Λακεδαίμονα διαν.'

ᾧς φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ,  
 δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε· τῷ δέ οἱ ὅσσε  
 δακρυόφι πλησθεν, θαλερῇ δέ οἱ ἔσχετο φωνή. 705  
 ὁψὲ δὲ δὴ μιν ἔπεσιν ἀμειβομένη προσέειπε·

'Κῆρυξ, τίπτε δέ μοι παῖς οἴχεται; οὐδέ τί μιν χρεῶ  
 νηῶν ὠκυπόρων ἐπιβαινέμεν, αἶ θ' ἄλδος ἵπποι  
 ἀνδράσι γίνονται, περόσσι δὲ πουλὺν ἐφ' ὕγρην.

701. νισσόμενον] Ancient variant νεισόμενον Schol. B. 702. ἡγαθέην] Ῥιανδὸς  
 'Ἡμαθὴν γράφει Schol. H. P. See sup. 599. 705.] αἶ Ἀριστάρχου 'ἔσκετο,' ἀντὶ  
 τοῦ ἐγένετο· γελοῖοι γὰρ εἰσιν οἱ γράφοντες ἔσχετο Schol. H. P. Q., but cp. Od. 19.  
 472; Il. 17. 696; 23. 397. This Scholion must be wrong. It seems necessary to  
 rearrange the words, as Pierron does in his edition, αἶ Ἀριστάρχου ἔσχετο· γελοῖοι  
 γὰρ εἰσιν οἱ γράφοντες· ἔσκετο' ἀντὶ τοῦ ἐγένετο.

693. Here ἀτάσθαλον, 'cruel,' is  
 parallel to ἐξαισίον τι in 690; and  
 ἄνδρα resumes τινά ibid. With οὐ ποτε  
 πάμπαν compare οὐδὲ πάγχυ Od. 2. 279.

694. ἀλλ' ὁ μὲν, 'but this spirit of  
 yours, these unseemly deeds of yours.'  
 With ἔργα supply ὑμέτερα, from ὑμέ-  
 τερος.

695. εὐεργέων, genitive plural neuter,  
 from εὐεργής, here and in Od. 22. 399.

704. ἀμφασίῃ, according to Lobeck,  
 a form with inserted μ for ἀφασίῃ, as  
 ἀμβροτος for ἀβροτος. Others regard  
 it as representing ἀφασίῃ or as a syn-  
 copated form of ἀναφασίῃ. The addition  
 of ἑπέων is redundant, as βοῶν in the  
 phrase βοῶν ἐπιβουκόλος Od. 3. 422.

705. θαλερῇ . . φωνή, 'the flow of her

voice was stayed.' The common com-  
 bination is θαλερὸν δάκρυ sup. 556, etc.  
 The radical notion is of something  
 'blooming,' 'fresh,' 'vigorous;' and the  
 epithet is appropriately used with χαίτη,  
 γάμος, αἰζυροί, παρακοίτης, δλοιφή, μηρός.  
 With ἔσχετο cp. Virg. Aen. 4. 281  
 'vox faucibus haesit.'

708. ἵπποι is almost equivalent here  
 to 'chariots:' compare ἀφ' ἵππων μάρα-  
 σθαι Od. 9. 49, ἵππων ἐπιβήσομαι Il. 5.  
 227, where ἵπποι includes both team  
 and car. Compare ναυτίλων ὀχήματα  
 Aesch. P. V. 468, 'volitantem flumine  
 currum' Catull. Pel. et Thet. 9.

709. γίνονται = 'serve as,' with a  
 distinction of meaning from εἶσι. Cp.  
 γίγνομαι Od. 2. 320.



ἦ ἵνα μὴδ' ὄνομ' αὐτοῦ ἐν ἀνθρώποισι λίπηται; 710

Τὴν δ' ἡμίβετ' ἐπειτα Μέδων πεπνυμένα εἰδώς,  
'οὐκ οἶδ' ἢ τίς μιν θεὸς ὥρορεν ἦε καὶ αὐτοῦ  
θυμὸς ἐφωρμήθη ἱμεν ἐς Πύλον, δφρα πύθηται  
πατρὸς ἐοῦ ἢ νόστον, ἢ ὃν τινα πότμον ἐπέσπεν.'

'Ὡς ἄρα φωνήσας ἀπέβη κατὰ δῶμ' Ὀδυσῆος. 715

τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρον, οὐδ' ἄρ' ἔτ' ἔτλη  
δίφρῳ ἐφέζεσθαι πολλῶν κατὰ οἶκον ἐόντων,  
ἀλλ' ἄρ' ἐπ' οὐδοῦ ἴζε πολυκμήτου θαλάμοιο  
οἴκτρ' ὀλοφυρομένην· περὶ δὲ δμῳαὶ μινύριζον  
πᾶσαι, ὅσαι κατὰ δώματ' ἔσαν νέαι ἠδὲ παλαιαί. 720  
τῆς δ' ἀδινὸν γόοῦσα μετηύδα Πηνελόπεια·

'Κλύτε, φίλαι· περὶ γάρ μοι Ὀλύμπιος ἄλγέ' ἔδωκεν  
ἐκ πασέων, ὅσαι μοι ὁμοῦ τράφεν ἠδ' ἐγένοντο,  
ἦ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,

712.] ἢ τίς μιν Ἀριστάρχος διὰ τοῦ η Schol. H. P. Q. Al. εἰ.

περὶ οὗτοι δέ. For this form of parataxis, which consists in a transition from a relative sentence to one strictly demonstrative, cp. Il. 13. 634 *Τρωσίν, τῶν μείνος εἰδὼν ἀτάσθαλον, οὐδὲ δύνανται | φυλόπιδος κορέσασθαι*, Il. 3. 235 *Ἀχαιοὶ | οὐ κεν ἐν γνοίην, καὶ τ' οὐνομα μωθησαίμεν*. We have the demonstrative form even more markedly brought out in Il. 1. 78 *δε μέγα πάντων | Ἀργείων κρατεῖ καὶ οἱ πείθονται Ἀχαιοί*, Il. 4. 540 *δε τις ἔτ' ἐβλήτος καὶ ἀνούτατος ὀφεί χυλεῖ | δινεῖοι κατὰ μέσσον, ἄγοι δέ ἰ Παλλὰς Ἀθήνη*. Cp. Thuc. 2. 74. 4 *ἐπὶ γῆν τήνδε ἤλθομεν ἐν ᾗ οἱ πατέρες ἡμῶν εὐχόμενοι ὁμῶν Μήδων ἐκράτησαν, καὶ παρέσχετε αὐτὴν εὐμενῇ ἐναγκαλισσάσθαι τοῖς Ἕλλησι*, Demosth. Ol. 3. 24 *ἐκείνοι οἱς οὐκ ἐχαρίζοντ' οἱ λέγοντες οὐδ' ἐφίλουσιν αὐτοῖς*, Cic. Verr. 4. 5. 9 *'Mancipium quo et omnes utimur et non praebeatur a populo'*, ib. 28. 64 *'Nunc reliquum attendite de quo et vos audistis... et in ceteris nationibus usque ad ultimas terras pervagatum est.'* See Classen, p. 20, foll.

πυλόν. See on sup. 406. Notice the naïveté which introduces in such an excited speech the platitude *αἱ θ'*.. *ἐγρήν*.

713. πύθηται. For this use of the conjunctive after a historic tense cp. Il. 9. 98 *λαῶν ἱσσι ἀναξ καὶ τοι Ζεὺς ἐγγυάλιζε | σῆπτρόν τ' ἠδὲ θέμοντας, ἵνα σφίσι βουλήσθεα*, Od. 8. 580 *ἐπεκλώσαντο δ' ἐλπίθρον.. ἵνα ᾗσι καὶ ἱσομένοισιν δοιδή*. See also Od. 3. 15.

717. πολλῶν κατὰ οἶκον ἐόντων. Dr. Hayman curiously translates this, 'she could not endure to take her chair of state, and face the company now numerous.' It should be of course, 'she had no longer the heart to sit on a seat, though there were many [seats] in the chamber, but down she sank on the floor of her bower crying piteously.' Cp. Eur. Troad. 503 *ὥς οὔτε μ' ἄρσην οὔτε θήλεια σπορὰ | πολλῶν γενομένων τῇν τάλασαν ὠφέλει*.

οἶκος is used here, as in Od. 1. 356, for the women's apartment. To sit on the ground was the customary posture of grief. Cp. Hdt. 1. 45 *Κροίσος δὲ ἐπὶ δύο ἔτρα ἐν πένθει μεγάλῳ κατήστο τοῦ παιδὸς ἐστέρημένος*, Isaiah 3. 26 *'She being desolate shall sit upon the ground.'* Cp. also Isa. 47. 1.

720. πᾶσαι. In Od. 22. 421 fifty is given as the number of the hand-maids.

παντοίης ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν, 725  
 ἐσθλὸν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.  
 νῦν αὖ παῖδ' ἀγαπητὸν ἀνηρεῖψαντο θύελλαι  
 ἀκλέα ἐκ μεγάρων, οὐδ' ὀρμηθέντος ἄκουσα.  
 σχέτλιαι, οὐδ' ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἐκάστη 730  
 ἐκ λεχέων μ' ἀνεγείραι, ἐπιστάμεναι σάφα θυμῷ,  
 ὅππότε κείνος ἔβη κόλην ἐπὶ νῆα μέλαιναν.  
 εἰ γὰρ ἐγὼ πυθόμην ταύτην ὁδὸν ὀρμαίνοντα,  
 τῷ κε μάλ' ἢ κεν ἔμεινε, καὶ ἐσσύμενός περ ὁδοῖο,  
 ἢ κέ με τεθνηυῖαν ἐνὶ μεγάροισιν ἔλειπεν.  
 ἀλλὰ τις ὀτρηνῶς Δολίον καλέσειε γέροντα, 735  
 δμῶ' ἐμὸν δν μοι ἔδωκε πατήρ ἔτι δεῦρο κιοῦσῃ,

726.] περιττός δ στίχος (cp. Od. i. 344) Schol. H. Q. 727. ἀνηρεῖψαντο θύελλαι] ἢ χαριστέρα τῶν Ἀριστάρχου καὶ ἄλλαι πολλαὶ οὕτως Schol. H. Al. ἀποκτείνει με-  
 μάσιν. 732. ὀρμαίνοντα] τινὲς 'ὀρμηθέντα,' κακῶς Schol. H. P.

725. κεκασμένον. The Scholl. on Od. 3. 282; 8. 127, and Cramer, Anecd. Gr. i. 89, give the untenable view that καίνυμαι is connected with καῖνω, 'to kill,' and that it is used generally in the sense of 'conquering.' The Schol. on Theocr. i. 52 gives a verb κάζειν = κοσμεῖν, which may possibly be an imaginary form. At any rate we may suppose an active form of καίνυμαι (i. e. κάδνυμαι) equivalent in meaning to κοσμεῖν, so that the meaning of καίνυμαι will properly be 'to be decked.' Cp. Pind. Ol. i. 27 ἐλέφαντι ἄμυν κεκαδμένον, Il. 4. 339 δόλοισι κεκασμένον. Cp. Od. 7. 157; 9. 509. The circumstances in which this superior adornment shows itself may next be added, as in ἡγορή .. κεκάσμεθα πᾶσαν ἐπ' αἶαν Od. 24. 509, or, as here, ἐν Δαναοῖσι. Then a genitive may be used in the phrase, as with other words expressive of superiority, as τῶν σε γέρον πλοῦτ' τε καὶ νῆας φασὶ κεκάσθαι Il. 24. 546. From this the transition is easy to the simple notion of 'surpassing,' and to the ordinary construction with the accusative: Il. 2. 530; 13. 431; Od. 2. 158; 3. 282; 8. 127. See on the whole question La Roche, Hom. Stud. 253.

727. ἀνηρεῖψαντο θύελλαι. See note on Od. i. 241.

728. ἀκλέα for ἀκλέα, as δυσκλέα

Il. 2. 115. The meaning of the word is 'without any tidings being left of him,' so that the phrase οὐδ' .. ἄκουσα is strictly epexegetic.

729. σχέτλιαι, 'hard-hearted maidens, for you never, any one of you, let the thought come into your hearts to rouse me.' Here οὐδέ is equivalent in force to οὐ γάρ.

ὑμεῖς περ, with emphasis, 'you, from whom loyalty might reasonably have been expected.' With ὑμεῖς θέσθε ἐκάστη cp. Il. 13. 121 ἀλλ' ἐν φρεσὶ θέσθε ἕκαστος | αἰδῶ καὶ νέμεσιν.

733. τῷ κε μάλ' ἢ κεν ἔμεινε. This is the only passage in which the double κε occurs. The double δν is not found in Homer. For δν .. κε see Od. 5. 361. In the present passage κε gives a conditional character to the whole sentence, which is then subdivided into ἢ κεν ἔμεινε .. ἢ κέ με ἔλειπε.

735. Dolios is described as father of the goatherd Melantheus, Od. 17. 212, and of Melantho, the spoiled and faithless handmaid of Penelope, Od. 18. 322. A Dolios appears in Od. 24. 387, as the gardener of Laertes, the father of six sons. They can hardly represent the same character.

736. ἔτι δεῦρο κιοῦσῃ. See on sup. 351. The force of ἔτι here is only to refer the sentence back to the past date when Penelope left her home. ἔτι is

καί μοι κῆπον ἔχει πολυδένδρεον, ὅφρα τάχιστα  
 Λαέρτη τάδε πάντα παρεζόμενος καταλέξῃ,  
 εἰ δὴ πού τινα κείνος ἐνὶ φρεσὶ μῆτιν ὑφήνας  
 ἐξελθὼν λαοῖσιν ὀδύρεται, οἳ μεμάασιν  
 δν καὶ Ὀδυσσῆος φθῖσαι γόνον ἀντιθέοιο.

740

Τὴν δ' αὖτε προσέειπε φίλη τροφός Εὐρύκλεια·  
 'νύμφα φίλη, σὺ μὲν ἄρ με κατάκτανε νηλεὶ χαλκῷ,

741. γόνον] δόμον Schol. M.

parallel with the Skt. *ati* = 'beyond.' We may compare *ei*, and *ai*, as in *ai-anus*.

738. *παρεζόμενος*, 'assidens senex seni familiariter,' Bothe. The word describes the long quiet talk necessary to make an old man understand the circumstances. Cp. Od. 13. 411; 17. 521; 20. 334; Il. 5. 889.

739. *εἰ δὴ πον . . μεμάασιν*, 'in the hope that he having devised some plan in his mind may come forth (sc. ἐξ ἀγροῦ) and complain (ὀδύρεται conjunctive) to the people [about those] who are eager,' etc. The Schol. B. would interpret this *ἐν τοῖς μνηστῆρσι κλαύσει, καὶ ὀκτειρήσουσι τοῦ μὴ κτεῖναι Τηλέμαχον*, an explanation which Nitzsch properly condemns. An appeal to the people is made in Od. 2. 228. Fäsi would make the people here to be on the side of the suitors, so that *λαοί* would be the direct antecedent to *οἳ*. Düntzer conjectures *ὡς* for *οἳ*, which removes all difficulty.

743. *νύμφα*. Here and in Il. 3. 130; 'poeta Aeolici sermonis usum sequitur, cum in vocativo *νύμφα* correpta ultima utatur. Deprehenditur enim subinde apud Aeoles, ut sunt in universum propter accentus, puto, rationem ad corripiendas et mutilandas verborum terminationes admodum proclives, correpta vocativi forma, sicut in ᾧ Διὶ Sapph. 77' Theod. Ameis de Aeolism. ap. Hom. p. 39, Halle, 1865. It should be remarked that Aeolism in Homer is seen not so much in a general modification of the Ionic dialect, as in the occasional employment of the forms and flexions regarded as characteristic of the Aeolic. Among the most unmistakable of these may be quoted such words as *λυκάβας* Od. 14. 161. Compare *τρισόν* ὑπὸ λυκάβαν in a

metrical inscription of the Roman period, found in Mytilene. *τα=μία* Il. 4. 437 etc., *πίσιπες* Od. 5. 70 etc., *πεμπάβολον* Od. 3. 460, *πεμπάεσθαι* Od. 4. 412, *μεις=μήν* Il. 19. 117, *βῶς=βοῦς*, an ox-hide shield, Il. 7. 238, *φῆρ=θήρ* Il. 1. 268, *Θερσίτης* as contrasted with *θάρος*. Such forms too as *βόλομαι* (i. e. *βόλλομαι*) for *βούλομαι*, *ἔταρος* for *ἱταρος* (see Eustath. 28. 32), *αἰέρυσαν* Il. 1. 159, *αἰνίχοι* Il. 13. 41, *καλαῖροψ* Il. 23. 845, and *ταλαῖρνος* Il. 5. 289, may be quoted as Aeolic. Some Aeolic forms became the common property of the Greek language, as *ἀγυρις*, *ἀνώνυμος*, *ἐρεβεννός* (for *ἐρεβεννός*), *ἐραννός*, *ἀγρει* from *ἀγρεῖν=αἰρεῖν*. In the declension of the noun such forms as *νύμφα*, *νυμφίαν*, *νεφεληγερέτα* and *-ταο*, *Κρονίδαο*, *ἱππαιο*, *Κυκλώπεςσι*, etc. come nearer to the Aeolic system than to the Ionic. The grammarians also referred to the same source the so-called metaplastic cases of the noun, e. g. *φύλακος* (nominative) and its cases by the side of *φύλαξ*, Il. 6. 35; 24. 566; Od. 15. 231; cp. *ῥῶκα* Il. 11. 601 with *ῥακῆν*, *ὑσμῖνι* with *ὑσμίνη*, *ἀλκι* with *ἀλκῆ*, and *ζαῆν ἀνεμον* Od. 12. 313, where the Ionic form of declension would give *ζαῆ*. It is less easy to assign the various forms of the pronoun to their original dialects. Perhaps *ἐγών*, the genitives in *θεν*, *δμμι*, *δμμε*, *ὕμμι*, *ὕμμε*, may be reckoned with some certainty as Aeolic. Among adverb forms, *ὑπαιθα*, *ἡλιθα*, *μίνυθα*, *ἀλλυδι*, and *ἀμυδι* are Aeolic. The use of *κε* for *άν* is probably a characteristic of the same dialect: in such fragments of Aeolic as are known, *κε* and not *άν* is found; but a larger amount of evidence is necessary to decide the question satisfactorily.

In the flexion of the verbs the Scholl.

ἢ ἕα ἐν μεγάρῳ· μῦθον δέ τοι οὐκ ἐπικεύσω·  
 ἦ δὲ ἐγὼ τάδε πάντα, πόρον δέ οἱ ὅσ' ἐκέλευε, 745  
 σῖτον καὶ μέθυ ἡδὺ· ἐμεῦ δ' ἔλετο μέγαν ὄρκον  
 μὴ πρὶν σοὶ ἐρέειν, πρὶν δωδεκάτην γε γενέσθαι  
 ἢ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκούσαι,  
 ὥς ἂν μὴ κλαίουσα κατὰ χροῖα καλὸν ἰάπτῃς.  
 ἀλλ' ὕδρηναμένη, καθαρὰ χροὶ εἴμαθ' ἐλοῦσα, 750  
 εἰς ὑπερφ' ἀναβάσας σὺν ἀμφιπόλοισι γυναιξίν  
 εὐχέ' Ἀθηναίῃ κούρῃ Διὸς αἰγιόχοιο·  
 ἦ γάρ κέν μιν ἔπειτα καὶ ἐκ θανάτοιο σῶσαι.  
 μῆδ' ἐγέροντα κάκου κεκακωμένον· οὐ γὰρ ὀίω  
 πάγχυ θεοῖς μακάρεσσι γονὴν Ἀρκεισιάδαο 755  
 ἔχθεσθ', ἀλλ' ἔτι πού τις ἐπέσσεται ὅς κεν ἔχρσι  
 δώματά θ' ὕψερεφέα καὶ ἀπόπροθι πῖονας ἀγρούς.  
 ἄΩς φάτο, τῆς δ' εὔνησε γόνον, σχέθε δ' ὅσσε γόοιο.

756. ἔχθεσθ'] Al. ἀχθεσθ(αι) and οἰχθεσθ(αι) Schol. B.

and grammarians refer several peculiar forms to Aeolic that cannot rightly be so characterised, e.g. the termination -ατο, which occurs in the pure Ionic of Herodotus. The short forms δάμεν, βάν, στάν, ἔφαν are referred by them to the same dialect, but it is at least as likely that they were in common usage in popular Greek. Among the best established Aeolisms in the verb we may quote such forms as κέκαδον, κεκαδησόμεθα, the reduplicated 2nd aorist and its derived future; which Schol. Vict. on Il. 8. 352 calls ἀναδιπλασιασμοὶ Διολικῶς. The Schol. A. on Il. 10. 67 finds ἐγρήγορθαι as an Aeolic form: cp. τέτορθαι, μέμορθαι, ἐφθορθαι.

Authorities concur in referring to Aeolic the form of the 2nd pers. sing. present act. in θα, as τίθησθα (Od. 9. 404), φῆσθα (Il. 21. 186), διδοῖσθα (Il. 19. 270), the optative aorist in -εια, -εας, -ειε, the termination of the perf. act. particip. in -ων, -οντος, instead of -ως, -ότος (see Aristarch. on κεκλήγοντες Il. 16. 430), and the future and aor. with σ from verbs in ρ and λ (as κέρσω, κέλσω, φύρσω). Special forms quoted as Aeolic are δατο, and δεσα (from root df, 'to sleep'), in which

Ameis finds the use of the Aeolic augment in α. The form ἐπισχοίης (Il. 14. 241) is given by the Schol. ad loc. as a special Aeolism, found in Sappho. On the whole question see the treatise of Ameis, referred to above. Ahrens, de dialect. Aeol., Herzog, Bildungsgesch. der Griech. und Lat. p. 115 foll.

743. σὺ μὲν ἄρ με = 'slay me or let me be;' i.e. 'whether you slay me or spare me, still I will not hide what I have to say.' Compare ψεύσομαι ἢ ἔτυμον ἐρέω κέλεται δέ με θυμὸς sup. 140.

752. εὐχε[ο]. The full meaning of the sentence thus constructed with unconnected participles is, ὕδρηναμένη ἔλε, καὶ ἐλοῦσα ἀνάβηθι, καὶ ἀναβάσας εὐχεο. Compare δ' Ἄργος ἐλθὼν, κῆδος Ἀδράστου λαβὼν, | πολλὰν ἀθροίσας ἀσπίδ' Ἀργείων ἀγεί Eur. Phoen. 77 foll., ἤλυθεν ἀνὴρ | τηλεδαπιδος φεύγων ἐξ Ἀργεὸς ἀνδρα κατακτάς Od. 15. 224.

753. ἔπειτα, 'thereon:' sc. when you have made your prayer to her.

754. κάκου, i.e. κάκος, imperative, from κακῶς. With the parechesis κάκον κεκακ. cp. Od. 5. 263 πέμπτω πέμπε.

756. ἐπέσσεται = 'supererit.'

758. εὔνησε γόνον. Ameis compares ἀνέμους ἐκέλευσε.. εὔνησθαι Od. 5.

ἡ δ' ὕδρηναμένη, καθαρὰ χροὶ εἵμαθ' ἐλοῦσα,  
εἰς ὑπερῷ ἀνέβαινε σὺν ἀμφιπλόισι γυναιξίν, 760  
ἐν δ' ἔθετ' οὐλοχύτας κανέφ, ἡρᾶτο δ' Ἀθήνη·

ῥ' Κλυθί μιν, αἰγιδόχοιο Διὸς τέκος, ἀτρυτώνη,  
εἴ ποτέ τοι πολύμητις ἐνὶ μεγάροισιν Ὀδυσσεὺς  
ἡ βοδὸς ἡ διὸς κατὰ πύονα μηρὶ ἔκχη,  
τῶν νῦν μοι μνήσαι, καὶ μοι φίλον νῖα σάωσον, 765  
μνηστήρας δ' ἀπάλαλκε κακῶς ὑπερηνορέοντας·

ᾧς εἰπούσ' ὀλόλυξε, θεὰ δέ οἱ ἐκλυεν ἀρήs.  
μνηστῆρες δ' ὁμάδῃσαν ἀνὰ μέγαρον σκιδέντα·  
ᾧδε δέ τις εἶπεςκε νέων ὑπερηνορέοντων·

ῥ' Ἡ μάλα δὴ γάμον ἄμμι πολυμνήστη βασιλεια 770  
ἀρτύει, οὐδέ τι οἶδεν δ οἱ φόνος νῦν τέτυκται·

ᾧς ἄρα τις εἶπεςκε, τὰ δ' οὐκ ἴσαν ὥς ἐτέτυκτο.

384; so we find ἀνέμου κοιμᾶν Il. 12. 281, κύματα Od. 12. 169, ὀδύνας Il. 16. 524.

761. οὐλοχύτας. It is wrong to render this, as Nitzsch, 'ein Rauchopfer von heiliger Gerste,' for the basket cannot represent an altar; though Schol. says, ἀντὶ βομοῦ καθιέρωσε τῷ κανέφ τὰς κριθάς. The barley was not burned, but was poured out from its basket as wine from its cup, and so was rather equivalent to the libation.

762. ἀτρυτώνη. Athena is here supplicated in the character in which she generally appears in the Iliad, viz. as the war-goddess. The epithet is generally taken (see Eustath.) as a lengthened form of ἀτρυτος = ἀτειρής, 'unwearied.' Bergk, Jahrb. 81, refers it to the same root as Τριτογενεία; others connect it with δαίμων. Cp. Ὀτρεῖς for Ἀτρεῖς and Hesych. ἀτρίων = ἐγείρων. This last derivation makes the word analogous in meaning to λαοσσόος, ἐγρεμάχη, and ἐγρεκύνδομος, epithets of Athena.

763. Cp. Virg. Aen. 9. 404 'Si qua tuis unquam pro me pater Hyrtacus aris | dona tulit.'

767. ὀλόλυξε, cp. Od. 3. 450; Il. 6. 301.

ἔκλυεν οἱ, 'heard for her,' i.e. heard her prayer. Compare with this use of the dative δέξασθαι τι, and see Il. 16. 531

ὅτι οἱ ᾧς ἤκουσε μέγας θεὰς εὐξαμέναιον.

ἀρήs, ᾧ in arsis, ᾧ in thesis. The word appears in various senses: (1) as here, 'a prayer,' cp. Il. 15. 378, 598; 23. 199; (2) a 'curse,' Il. 9. 566, etc. etc.; (3) 'mischief' or 'harm,' Od. 2. 59; 22. 208; Il. 12. 334, etc. An attempt has been made to distinguish (3) as an altogether different word, connected with ἀρημένος: and Heyne (Il. 12. 334) vainly endeavours to restrict ἀρή to meaning (2), and ἀρή to (1).

768. ὁμάδῃσαν. The tense shows that this is not a description of the noisy character of the suitors' feast, but that it expresses the sudden clamour raised when they heard Penelope's cry (ὀλολυγή) and misinterpreted its meaning.

772. ἴσαν, elsewhere the imperf. tense from εἶμι, is here and in Il. 18. 405, Od. 13. 170, 23. 152, a form of the pluperfect, from οἶδα. It seems to stand in the same relation to φέσαν (φῶσαν) that ἴσασι does to οἶδασι.

ὥς ἐτέτυκτο, 'how matters really were,' viz. that Penelope was aware of their designs. All that the suitors knew was that Penelope had gone to offer a sacrifice, and they chose to regard her act as a propitiation of Athena with reference to her immediate marriage.

τοῖσιν δ' Ἀντίνοος ἀγορήσατο καὶ μετέειπε·

ἄδαιμόνιοι, μύθους μὲν ὑπερφιάλους ἀλέασθε  
πάντας ὁμῶς, μή πού τις ἐπαγγελίῃσι καὶ εἴσω. 775

ἀλλ' ἄγε σιγῇ τοῖον ἀναστάντες τελέωμεν  
μῦθον, ὃ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἤραρεν ἡμῖν·

ὥς εἰπὼν ἐκρίνατ' εἴκοσι φῶτας ἀρίστους,  
βὰν δ' ἵεναι ἐπὶ νῆα θοὴν καὶ θῶα θαλάσσης.  
νῆα μὲν οὖν πάμπρωτον ἀλὸς βένθοσδε ἔρυσσαν, 780

ἐν δ' ἰστών τε τίθεντο καὶ ἰστία νηὶ μελαίνῃ,  
ἡρτύναντο δ' ἔρετμὰ τροποῖς ἐν δερματίνοισι  
πάντα κατὰ μοῖραν· ἀνά θ' ἰστία λευκὰ πέτασσαν·  
τεύχεα δέ σφ' ἤνεικαν ὑπέρθυμοι θεράποντες.

ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί· 785

775. πάντας] Nitzsch πάντες. ἐπαγγέλῃσι] Bekk., ed. 2, and Ameis, with four MSS, read ἀπαγγέλῃσι. 783.] περιττὸς δοκεῖ ὁ στίχος Schol. M. Cod. H., among others, omits it. 784. σφ' ἤνεικαν] Bekk., ed. 2, σφιν ἔνεικαν, with three MSS. 785. ἐν νοτίῳ] Ἀριστοφάνης εἰκοδῖς, ὡς ἂν εἴποι ἐν ὁδῷ, ἐτοίμην εἰς τὸ πλεῖν

Schol. B. E. H. P. Q. T. La Roche thinks the real reading of Aristophanes must have been ἐννοδῖς, Lehrs maintains it to have been ἐννοδῖον = ἐτοίμην. For ἐκ θ' ἔβαν, found in the best MSS, the common reading is ἐν δ' ἔβαν.

774. μύθους ὑπερφιάλους.. πάντας ὁμῶς. Nitzsch needlessly reads πάντες. Löwe's interpretation gives the sense well: 'sermones temerarios et imprudentes de perniciē Telemachi et nuptiis Penelopes. Hinc equidem non offendor accusativo πάντας quo innuit Antinous non solum consilium quod ceperant proci interficiendi Telemachi, sed nec expectationem suam de Penelope esse inconsultius evulgandam.'

775. ἐπαγγέλῃσι is rare in this sense; but cp. Hdt. 3. 36 ὁ θεράπωντες τοῦτο ἐπαγγέλων αὐτῷ ὡς περιεῖη.

776. σιγῇ τοῖον ἀναστάντες. This forms the antithesis to ὁμάδῃσαν καὶ μύθους ὑπερφιάλους.

782. τροπὸς is equivalent to the old Lat. 'strappus,' and our 'strap.' It is the leathern loop fixed at the gunwale, in which the oar works. Cp. Thucyd. ii. 93, with interpretation: τροπατήρες, οἱ ἰμάντες οἱ ἐν τοῖς πλοίοις ἐν οἷς αἱ κῶραι περὶ τοῖς σκαλμοῖς περιδέονται. The modern Greek boatman still uses a similar loop to fasten his oar to the thole. See Leake's Attica, p. 139.

784. τεύχεα are not here 'ship's-

tackling,' like δῖπλα, but the actual weapons which the suitors took to use against Telemachus.

785. ὑψοῦ ἐν νοτίῳ, 'they anchored her well out in the water.' The expression describes a ship ready for sailing at a moment's notice. She is not drawn up on the sand, but with sails set and oars ready, she lies afloat; her stern made fast with a hawser to the shore, her bows moored to the anchor-stone (εἰναί). Cp. Il. 14. 77 ὕψι δ' ἐκ' εἰνῶσαν ὀρμίσσομαν. The meaning of νότιον is the water near the shore, and the adverb ὑψοῦ is quite as accurate a description of its position as ὕψι in the phrase ὕψι ἐκ' εἰνῶσαν quoted above. We must suppose here, that they hauled up to shore, and landed (ἐκ δ' ἔβαν αὐτοί) for supper. Such a process is the natural one, as no small boats were in use for embarking and disembarking. And this would be easy enough, if we may suppose that they had a running tackle passed through a loop round their mooring-stone. They could then haul to shore and haul off again at

ἐνθα δὲ δόρπον ἔλοντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν.

Ἥ δ' ὑπερωῖφ αὐθι περίφρων Πηγελόπεια  
κεῖτ' ἄρ' ἄσιτος, ἄπαστος ἐδητύος ἡδὲ ποτήτος,  
ὀρμαίνουσ' ἢ οἱ θάνατον φύγοι νῖδος ἀμύμων,  
ἦ δ' γ' ὑπὸ μνηστήρσιν ὑπερφιάλοισι δαμείη.  
δοσσα δὲ μερμήριξε λέων ἀνδρῶν ἐν ὀμίλῳ  
δείσας, ὅππότε μιν δόλιον περὶ κύκλον ἀγῶσι,  
τόσσα μιν ὀρμαίνουσιν ἐπήλυθε νήδυμος ὕπνος·

790

788. ἄσιτος] 'Ῥιανός, κεῖτ' ἄρ' ἀναυδός· καὶ ἔστιν αὕτη χαριεσττέρα ἡ γραφή. This reading was to destroy the seeming tautology of ἄσιτος and ἄπαστος. 793. ἐπήλυθε νήδυμος] We gather that this was the reading of Aristarchus, the Schol. E. being a citation and explanation of his view. Al. ἐπήλυθεν ἥδυμος.

pleasure. This interpretation is borne out by Od. 8. 55 ἡψού δ' ἐν νοτίῳ τήν γ' ὤρμασαν, αὐτὰρ ἔπειτα | βῶν ῥ' ἔμεν Ἀλκινόοιο δαΐφρονος ἐς μέγα δῶμα. The common reading ἐν δ' ἔβαν comes from a misconception of the passage. The actual departure is described inf. 842. As an illustration of the practice of disembarking to take supper cp. Od. 14. 347 αὐτοὶ δ' ἀποβάντες | ἐσσυμένους παρὰ θίνα θαλάσσης δόρπον ἔλοντο.

788. Here δόντος is the general statement, the words ἄπαστος ἐδητύος ἡδὲ ποτήτος being added as exegesis. See Eustath. διασαφητικόν ἐστι τοῦ ἄσιτος.

791. δοσσα δὲ μερμήριξε λέων. Eustath. οὐ λέοντι εἴασε θρασυνομένην. . . ἀλλὰ λέοντι δεδιότι καὶ δι' αὐτὸ μερμηρίζοντι. The fear and the sense of helplessness form the point of comparison: the poet choosing the picture of a lion for his simile, because it is a natural way of introducing the evil designs of the suitors, who like huntsmen δόλιον περὶ κύκλον ἀγῶσι, that is, draw a cordon of men round the lion and gradually narrow the circle. For the double accusative with περὶ. . . ἀγειν compare παρθένον τὴν καλλιστεύουσαν περιάγουσι τὴν λίμνην Hdt. 4. 180. A similar construction with ἀμφιεννῖναι is found in Od. 10. 542.

793. νήδυμος. According to Buttm. Lexil. § 81 this form of word is the result of an orthographical error. Originally it was written φήδυμος, but when the initial digamma was dropped, the νύ ἐφελευστικόν was affixed to the termination of the foregoing word to avoid hiatus. In process of time, and

in a period when writing was rare, this final ν was transferred to the next word, and ἥδυμος came to be accepted as the correct form instead of ἥδυμος. Such an etymological accident finds a sort of parallel in the French word *lierre*, for *l'ierre* (cp. Lat. *hedera*), and in the English, *a newt* instead of *an est*. νήδυμος is used altogether twelve times in Homer. In Il. 2. 2; 10. 91; 14. 242; Od. 4. 793; 12. 311, it is preceded by a word capable of receiving the νύ ἐφελευστικόν, and in Il. 10. 187 and 14. 354 by a word naturally ending in ν. From this uncertainty, it may be supposed, which thus arose in the pronunciation of the word, the incorrect form νήδυμος for φήδυμος or ἥδυμος was extended to those passages in which no final ν precedes or can precede the word, e.g. Il. 14. 253; 16. 454; 23. 63; Od. 12. 366; 13. 79. Aristarchus interprets it as meaning ἀνέκδυτος (from νή-δύω), and as therefore parallel to νήγρετος, but this would be an unsuitable epithet in such a passage as Il. 2. 2; the phrase νήδυμος μούσα h. Vener. 173 is doubtless of much later date; (cp. also h. Merc. 241, and see Baumeist, ad loc.) Düntzer proposes to derive it from νή and δυμός from a root *du*, seen in *δύη*, *δυερός*, and renders 'painless.' Schenkl (quoted by Ameis, Anh. on Od. 13. 79) refers it to a Skt. stem *nand* = 'gaudere,' or in a causative sense, 'exhilarare,' so that νήδυμος may be a euphonic form of νάνδ-υμος, the termination being analogous to διδυμος, τριδυμος. It should be mentioned that Hesiod,

εἶδε δ' ἀνακλινθεῖσα, λύθεν δέ οἱ ἄψα πάντα.

Ἔνθ' αὐτ' ἀλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη· 795

εἶδωλον ποίησε, δέμας δ' ἥκτο γυναικί,

Ἰφθίμῃ, κούρῃ μεγαλήτορος Ἰκαρίοιο,

τὴν Εὐμηλος ὄπυιε, Φερῆς ἐν οἰκίᾳ ναίων.

πέμπε δέ μιν πρὸς δώματ' Ὀδυσσῆος θείοιο,

εἴως Πηνελόπειαν ὀδυρομένην, γόωσαν, 800

παύσειε κλαυθμοῖο γόοιό τε δακρυέντος.

ἐς θάλαμον δ' εἰσῆλθε παρὰ κληίδος ἱμάντα,

στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν·

Ἐϋδεις, Πηνελόπεια, φίλον τετιμμένη ἦτορ;

οὐ μὲν σ' οὐδὲ ἔωσι θεοὶ ρεία ζῶντες 805

κλαίειν οὐδ' ἀκάχησθαι, ἐπεὶ ῥ' ἔτι νόστιμός ἐστι

σὸς παῖς· οὐ μὲν γάρ τι θεοῖς ἀλιτῆμένος ἐστι.'

Τὴν δ' ἡμέιβετ' ἔπειτα περίφρων Πηνελόπεια,

ἡδὺ μάλα κνώσσουσ' ἐν ὄνειρείῃσι πύλῃσι·

Τίπτε, κασιγνήτη, δεῦρ' ἤλυθες; οὐ τι πάρος γε 810

πωλέαι, ἐπεὶ μάλα πολλὸν ἀπόπροθι δώματα ναίεις·

797. Ἰφθίμῃ] ἀμφιβάλλει Ἀρίσταρχος πότερον ἐπίθετον τὸ Ἰφθίμῃ ἢ κύριον Schol. P.

Simonides, and Antimachus used a form *ἥδυμος*, and were therefore reproached by Poseidonius and Aristarchus as *παραφθείροντες τὴν Ὀμήρου λέξιν*.

796. Notice that in Homer the dream is not merely the creation of the sleeper's mind, but is represented as having a real existence apart from him.

798. Eumelus, son of Adrastus and Alcestis, lived at Pherae on the lake Boebeiis in Thessaly (cp. Il. 2. 711), and had taken part in the Trojan expedition.

800. *εἴως* is properly an adverb of time, as *ἔνα* is of place, but it is used here (as in Od. 6. 80; 9. 376; 19. 367) as a final conjunction. This use does not seem to be found in the Iliad.

802. *κληίδος ἱμάντα*. See on Od. 1. 442.

803. Join *καὶ προσέειπέ μιν μῦθον*, the double accusative being the regular use, as *ἔπος μιν ἀντίον ἦδα*, *Τυδείδην ἔπα πτερόεντα προσηύδα*, etc.

805. οὐ .. οὐδέ, see on Od. 3. 27.

807. *ἀλιτῆμενος*. This form, and also *ἀλαλήμενος*, *ἀλαχήμενος*, *βλήμενος*, *ἐληλάμενος*, *κτάμενος*, *οὐτάμενος*, etc., are rightly given by Aristarchus with the proparoxyton accent, as participles from the syncopated 2nd aor., and not from the perfect. Here *ἀλιτῆμενος* is almost equivalent to 'a sinner.' *ἀλισταίνειν* governs the accusative, as in Il. 9. 375; 19. 265; sup. 378, so that *θεοῖς* here is an ethical dative = 'in the eyes of the gods:' compare *δαίμοσιν εἶναι ἀλιτρός* Il. 23. 595, *καὶ σφιν γαμβροὶ Διὸς ἔσσι* sup. 569.

809. *κνώσσω* is referred by Curtius to a root [κ]νυ, seen in *νεύω*, *νυστάζω*, Lat. *con-niv-ere*. From *κνυ* might come a form *κνοφαξ*, i.e. *κνωκ-*, whence *κνώσσω*, as *πλώσσω* from *πλωκ-αι*. πτάξ.

*ὄνειρείῃσι πύλῃσι*. Cp. Od. 19. 562 foll.

811. Whether we write *πωλέαι*, with La Roche, or *πωλλέ*, as the majority of editors, the tense must be present and



καί με κέλει παύσασθαι οἰζύος ἥδ' ὀδυνάων  
πολλέων, αἶ μ' ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμὸν,  
ἥ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,  
παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν, 815  
ἐσθλὸν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.  
νῦν αὖ παῖς ἀγαπητὸς ἔβη κοιλῆς ἐπὶ νηὸς,  
νήπιος, οὔτε πόνων εὖ εἰδὼς οὔτ' ἀγοράων.  
τοῦ δὴ ἐγὼ καὶ μᾶλλον ὀδύρομαι ἢ περ ἐκείνου.  
τοῦ δ' ἀμφιτρομέω καὶ δεῖδια μὴ τι πάθῃσιν, 820  
ἥ δ' γε τῶν ἐνὶ δῆμῳ, ἵν' οἴχεται, ἥ ἐνὶ πόντῳ·  
δυσμενέες γὰρ πολλοὶ ἐπ' αὐτῷ μηχανώονται,  
ἰέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἰκέσθαι.  
Τὴν δ' ἀπαμειβόμενον προσέφη εἰδωλον ἀμαυρόν·  
'θάρσει, μηδὲ τι πάγχυ μετὰ φρεσὶ δεῖδιθι λίην· 825  
τοίῃ γὰρ οἱ πομπὸς ἅμ' ἔρχεται, ἣν τε καὶ ἄλλοι  
ἀνέρες ἠρήσαντο παρεστάμεναι, δύναται γὰρ,  
Παλλὰς Ἀθηναίη· σὲ δ' ὀδυρομένην ἐλεαίρει·  
ἥ νῦν με προέηκε τεῖν τάδε μυθήσασθαι.  
Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· 830  
'εἰ μὲν δὴ θεὸς ἔσσι, θεοῖό τε ἔκλυες αὐδῆς,

816.] περιττὰς ὁ στίχος. See on sup. 726.

not past, according to the regular idiom with *πάρος*, as in *Od.* 5. 88; *Il.* 4. 264; 12. 346; 15. 256; 18. 386; 23. 782. See on *Od.* 2. 202.

818. *νήπιος*. Compare a similar description of the young Achilles *Il.* 9. 440 *νήπιον οὐ πω εἰδὼς ὁμοίου πολέμοιο | οὐδ' ἀγορίων, ἵνα τ' ἀνδρὲς ἀρετρεπέες τελέθουσι*.

820. *μὴ τι πάθῃσιν*, euphemistic for 'meet his death'; as in *Od.* 12. 321.

821. *ἵν' οἴχεται*, as we say loosely, 'where he is gone,' τῶν standing as antecedent to *ἵνα* = 'ibi, ubi.' And as *ἵνα* expresses no motion, the words must not be construed as equivalent to *quo digressus est*: the place where he now is, rather than the place to which he has gone, being signified. Compare *πῇ οἴχεται* (not ποῖ

or πόσε) *Il.* 24. 201.

824. *ἀμαυρόν*, 'dim.' According to Curtius from *ἀ* privat. and root *mar*, seen in *μαρμαίρω*, *μαρίλη*. The proper form would be *ἀμαρφός*, which by metathesis becomes *ἀμαφρός* or *ἀμαυρός*. Other philologists regard the *δ* as euphonic and not privative, interpreting the epithet as describing the glimmering, wavering appearance of a dream.

825. *πάγχυ* is generally joined with *λίην*, but it is more in accordance with Homeric usage to take it as emphasizing the preceding negative; 'by no means fear so sorely.' Compare *οὐ πω πάγχυ* *Od.* 22. 236, *οὐκέτι πάγχυ* *Il.* 19. 343.

831. *θεοῖό τε*, 'and didst list to some god's bidding,' i.e. art sent here at the bidding of some god. As, e.g. *Hermes*, himself a *θεός*, might be sent by *Zeus*.

εἰ δ' ἄγε μοι καὶ κείνον οἷζυρόν καταλέξον,  
 ἥ που ἔτι ζῶει καὶ ὄρᾳ φάος ἡελίοιο,  
 ἥ ἤδη τέθνηκε καὶ εἰν' Αἶδαο δόμοισι.'

Τὴν δ' ἀπαμειβόμενον προσέφη εἰδωλον ἄμαυρόν· 835  
 'οὐ μὲν τοι κείνόν γε διηνεκέως ἀγορεύσω,  
 ζῶει δ' γ', ἥ τέθνηκε· κακὸν δ' ἀνεμῶλια βάζειν.'

ᾧς εἰπὼν σταθμοῖο παρὰ κληῖδα λιᾶσθη  
 ἐς πνοιᾶς ἀνέμων· ἥ δ' ἐξ ὕπνου ἀνδρούσε  
 κούρη 'Ικαρίοιο· φίλον δέ οἱ ἦτορ ἰάνθη, 840  
 ὧς οἱ ἐναργὲς ὄνειρον ἐπέσσυτο νυκτὸς ἀμολγῷ.

Μνηστῆρες δ' ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα,  
 Τηλεμάχῳ φόνον αἰπὺν ἐνὶ φρεσὶν ὀρμαίνοντες.  
 ἔστι δέ τις νῆσος μέσση ἀλλ' πετρήεσσα,  
 μεσσηγυὺς 'Ιθάκης τε Σάμοιό τε παιπαλοέσσης, 845  
 'Αστερις, οὐ μεγάλη· λιμένες δ' ἐνὶ ναύλοχοι αὐτῇ  
 ἀμφίδυμοι· τῇ τὸν γε μένον λοχῶντες 'Αχαιοί.

832. *κατάλεξον* with accusative; as inf. 836 *ἀγορεύσω* *κείνον*.

838. *παρὰ κληῖδα σταθμοῖο*, 'by the side of the bolt [that fitted] in the door-post.' She slipped through the slit in which the *ιμάς* (802) worked.

841. *ἐναργὲς*. There is nothing in this epithet incompatible with the ordinary interpretation of *ἄμαυρόν*. The dream, though 'dim' to the bodily sense, had a 'clear meaning' to the mind.

*ἐπέσσυτο* implies the rapid movement with which the phantom had hastened to her. Cp. Od. 6. 20.

*νυκτὸς ἀμολγῷ*. Even Buttmann's

ingenious theory about this word leaves the etymology more than doubtful. Of more modern philologists, some seek to establish the identity of *ἀμολγός* with *ἀμαυρός*, i. e. *ἀμαρφός*; others compound it of the euphonic *d* and *μολύνειν*, *μελαινειν*, or, adopting the Hesychian interpretation, *μολγός* = *νέφος*, render it, 'the cloudless night.' Meyer attempts to connect the word with the Scandinavian *myrkyr*, 'darkness.'

846. It is impossible to accept the view of modern geographers identifying Asteris with the modern rock of Deskalio. See on the whole question the Appendix on Ithaca.

# ΟΔΥΣΣΕΙΑΣ Ε.

## Ὀδυσσεώς σχεδία.

Ἡὼς δ' ἐκ λεχέων παρ' ἀγαυοῦ Τιθωνοῖο  
 ὠρνυθ', ἔν' ἀθανάτοισι φῶος φέροι ἡδὲ βροτοῖσιν·  
 οἱ δὲ θεοὶ θῶκόνδε καθίζανον, ἐν δ' ἄρα τοῖσι  
 Ζεὺς ὑψιβρεμέτης, οὗ τε κράτος ἐστὶ μέγιστον.  
 τοῖσι δ' Ἀθηναίη λέγε κήδεα πόλλ' Ὀδυσῆος

5

In Book 1. (82-95) Athena had made two propositions to Zeus; (1) that Hermes should be sent to release Odysseus from Ogygia; and (2) that she herself should proceed to Ithaca, and despatch Telemachus in search of his father. Her own task had been accomplished: Telemachus travels to Sparta and Pylos (Od. 2. 414-4. 624) on this mission. Meanwhile the suitors have taken alarm at his departure, and set sail in the hope of intercepting him on his return (4. 787). At this critical point the scene changes to Olympus. Six days had elapsed since Athena's first appeal to Zeus (as may be gathered from the notes of time in 2. 1; 3. 1, 404, 491; 4. 306), and Hermes had not yet been sent to Ogygia. At the opening of this book Athena renews her request.

1. Ἡὼς δέ. This is a poetical way of expressing 'the next morning.' Cp. Il. 11. 1. Tithonus is here represented as a youthful hero (ἀγαυός), whom Eos had carried off because of his beauty. Cp. Tyrtæus, ap. Stob. Flor. 51. 1 οὐδ' εἰ Τιθωνοῖο φῆνεν χαριέστερος εἶη. The first mention of his unhappy gift of immortality without immortal youth is made in h. Hom. Ven. 219 foll. βῆ δ' ἱμεν (Ἡὼς) αἰτήσουςα κελαυεφέα Κρονίωνα | ἀθανάτων τ' ἐμεναι καὶ ζῶειν ἥματα πάντα | τῇ δὲ Ζεὺς ἐπένευσεν καὶ ἐκρήνηεν ἑλδον, | νηπίῃ· οὐδ' ἐνόησε μετὰ φρεσὶ πότνια Ἡὼς | ἥβην αἰτῆσαι ξυσαί τ' ἀπο γῆρας ὀλοῖον. So Minnerm. ap. Stob.

Flor. 116. 33 Τιθωνῷ μὲν ἔδωκεν ἔχειν κακὸν ἀφθιτον ὁ Ζεὺς, | γῆρας δὲ καὶ θανάτου μέγιστον ἀργαλέου. The story may be supposed to allegorize the change of the fresh morning hours into the scorching noon that brings weariness and weakness with it. The old Tithonus, 'turning again to childish treble, pipes and whistles in his sound,' so that his voice was compared to the noise of the cicada, the only creature heard in the heat of the day: compare 'sole sub ardenti resonant arbusta cicadis' Virg. Ecl. 2. 13. Lycophron, 941, follows Callimachus in giving Eos herself the name Τιτώ, which must be etymologically connected with Τιθωνός.

3. θῶκόνδε καθίζανον. This is the ordinary daily gathering of the gods in the hall of Zeus. In the same sense we have θεῶν ἔδρα Il. 1. 533; compare also Il. 4. 1 οἱ δὲ θεοὶ παρ' Ἰγνὶ καθήμενοι ἡγορόωντο | χρυσέῳ ἐν δαπέδῳ. The summoning of a special assembly is described in distinctly different terms, as in Il. 8. 2 Ζεὺς δὲ θεῶν ἀγορὴν ποιήσατο.. αὐτοὶ δὲ σφ' ἀγόρευε, Il. 20. 4 Ζεὺς δὲ θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι.. ἢ δ' ἄρα πάντα | φοιτήσασα κέλευσε Διὶς πρὸς δῶμα νέεσθαι. With the construction θῶκόνδε καθίζανον cp. Od. 4. 51 ἐς βαθρόνους ἕζοντο, 'they went to their seats and sate down:' but θῶκος or θόωκος is rather the 'session' than the 'seat;' compare Od. 2. 26 οὗτ' ἀγορῇ οὕτε θόωκος, where θόωκος is equivalent to βουλή.

μνησαμένη· μέλε γάρ οἱ ἔδον ἐν δώμασι νύμφης·  
 'Ζεῦ πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἔδοντες,

7.] ἐκ τῆς ἐν Τιανδὶ Νέστορος εὐχῆς μετατίθεται Schol. P.

6. μέλε γάρ οἱ ἔδον. The strictly impersonal sense of μέλειν is not found in Homer: the nearest approach to it is in Od. 1. 305 σοὶ δ' αὐτῷ μελέτω, where the subject is only suggested; and Od. 16. 465 οὐκ ἔμελν μοι ταῦτα μεταλλῆσαι, where the infinitive stands as subject. The common construction is μέλει τις (or τι) τινί, or the corresponding use with the third person plural, as μελήσουσί μοι Ἴωνοι Il. 10. 481. The 1st person is only once used, εἰμ' 'Οδυσσεὺς ἡσπερτιόδης, δε πᾶσι δόλοισιν | ἀνθρώποισι μέλω Od. 9. 19; compare also 'Αργὼ πᾶσι μέλουσα 12. 70. The participle μεμνημένος is used with an active force, 'caring for,' as μέγα πλοῦταιο μεμνημένος Il. 5. 708. In Od. 10. 505 we have μελίσθαι.

7. The whole of Athena's address is a cento from earlier books of the Odyssey. The words μή τις ἔτι... ἦκιστος ἦεν (8. 12) are borrowed from Mentor's speech to the Ithacensians. The conversation of Menelaus with Proteus (4. 230-234) supplies the lines νύμφης ἐν μεγάροις... θαλάσσης (13-17); and the concluding lines are taken almost verbatim from the address of Medon to Penelope (4. 700-702). It is possible to consider this as an intentional recapitulation, in words with which the hearers of the earlier part of the poem were familiar. Against this we may quote the canon maintained by Gottf. Hermann, 'de iteratis apud Homerum,' that repetitions of the same words are only admissible in Homer under two circumstances; (1) 'quae per ipsum rerum narrandarum ordinem saepius redeunt, perse patet rectius iisdem quam aliis verbis dici, ut ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ, etc.:' (2) 'mandata iisdem verbis quibus accepta sunt perferuntur, quod ut antiquae simplicitatis est, ita eo quoque commendatur quod aliqui parum fidus esse nuntius videretur.' This would limit Homeric iterations to regular epic formulae and to the delivery of messages. All other kinds of repetitions Hermann holds to be proofs of the work of composers of different dates, unless the one passage is an avowed and distinct reflection of the other. This seems a needlessly hard and fast line to draw, especially in dealing with poetical composition. Nor

is there anything unnatural in such a general resumption of the thread of the story, that has been broken by the change of place and scene.

Those modern commentators who seek to detect two distinct poems in the Odyssey, viz. a Τηλεμαχία and a Νέστος 'Οδυσσεύς, blended or pieced together with more or less skill (see Od. 4. 594), find in the opening of the fifth book a palpable attempt to cover a gap between the two stories. They maintain that the narrative of the journeyings of Telemachus ends with the close of b. 4, only to be resumed in bb. 15, 16; and that the Nostos properly begins with b. 5. The introduction of the second council of the gods in Olympus is, according to this view, an awkward necessity, caused by the insertion of the Telemachia after the former council of the gods in b. 1. It is maintained, that when the earlier council had determined, in the absence of Poseidon, to bring Odysseus safe home, we ought to have had at once the despatch of Hermes with his warning message to Calypso—in short, an immediate transition from b. 1. 87 to b. 5. 30, with some such connecting line as *ὅς φάθ', ὃ δ' Ἑρμείαν προσέφη νεφεληγερέτα Ζεῦς*. This view may be seen briefly stated in Köchly, de Odys. carm. diss. I (pp. 11 foll.), Turici 1862; and more fully in C. J. Schmitt, de 2<sup>do</sup> in Odys. deorum concilio interpolato, eoque centone, Freiburgae 1852, or P. D. Ch. Hennings, die Telemachie (pp. 151 foll.), Leips. 1858. But, surely, this treatment betrays a want of appreciation of the main conception of the poem. The proposed rearrangement may simplify the mere sequence of facts, but it does so at the expense of the plot. It is the artistic construction of the plot in the Odyssey that has led Aristotle to characterise the poem as *πεπλεγμένη καὶ ἡθικῇ*. Nothing can be more effective than the break at the end of the fourth book, where the perils of Telemachus, waylaid by the suitors, produce not only a keen interest but a painful suspense. This is the moment chosen for a change. We might say, in modern language, that it is the end of one

μή τις ἔτι πρόφρων ἀγανδὸς καὶ ἥπιος ἔστω  
 σκηπτοῦχος βασιλεὺς, μηδὲ φρεσὶν αἴσιμα εἰδώς·  
 ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἴσυλα βέζοι, 10  
 ὥς οὗ τις μέμνηται Ὀδυσσῆος θείοιο  
 λαῶν, οἷσιν ἀνασσε, πατὴρ δ' ὥς ἥπιος ἦεν.  
 ἀλλ' ὁ μὲν ἐν νήσῳ κεῖται κρατέρ' ἄλγεα πάσχων,  
 νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκη  
 ἴσχει· ὁ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι· 15  
 οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἐταῖροι,  
 οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.  
 νῦν αὖ παιδ' ἀγαπητὸν ἀποκτεῖναι μεμνάσιν  
 οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν  
 ἐς Πύλον ἡγαθέην ἥ δ' ἐς Λακεδαίμονα δῖαν· 20  
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
 'τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων·  
 οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτῇ,  
 ὥς ἦ τοι κείνους Ὀδυσεὺς ἀποτίσεται ἐλθών;  
 Τηλέμαχον δὲ σὺ πέμψον ἐπισταμένως, δύνασαι γάρ, 25  
 ὥς κε μάλ' ἀσκηθῆς ἦν πατρίδα γαῖαν ἵκηται,  
 μνηστῆρες δ' ἐν νηὶ παλιμπετὲς ἀπονέωνται.'

Ἡ ῥα, καὶ Ἑρμείαν, υἱὸν φίλον, ἀντίον ἤδα·

20. ἡγαθέην] Rhianus ἡμαθίην.

volume of the novel, which closes with an exciting situation. The next volume—to continue the illustration—opens with an entirely new scene. The length at which the poet has narrated the circumstances connected with Telemachus' departure from Ithaca will be found sufficient justification for the unusual iteration of lines from earlier parts of the poem. Each repetition is a sort of reminiscence to bring the mind back to the story of the principal hero.

23, 24. Athena had not expressed this νόος in her address in bk. 1; she speaks there only of the return of Odysseus. The thought is first suggested in Nestor's words of comfort to Telemachus (3. 216), and reappears in the answer which Teiresias gives to Odysseus (11. 118).

27. παλιμπετῆς. Not a syncopated form of παλιμπετῆς as Schol. B. P. and others take it, but a neuter from παλιμπετής. See Buttm. Lexil. s. v. ἐπιτηδές. It is closely joined with ἄψ, as Il. 16. 395 ἄψ ἐπὶ νῆας ἔεργε παλιμπετῆς. The meaning is reversal of the original route, whence comes the implied notion of 'in vain,' which is sometimes attached to it. Compare the threat against Sennacherib (2 Kings 19. 28) 'I will turn thee back by the way by which thou camest.'

28. ἀντίον ἤδα. Not necessarily, though generally, of an answer. Here in the sense only of *coram alloqui*. The accusative is governed by ἤδα, as may be seen by comparing σέθεν ἀντίον εἶπεν Il. 1. 230, ἀντία δεσποίνης φάσθαι Od. 15. 377.

‘Ερμεία· σὺ γὰρ αὐτε τά τ’ ἄλλα περ ἀγγελός ἐσσι·  
 νύμφη ἐνπλοκάμφ εἰπεῖν νημερτέα βουλὴν, 30  
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νήται  
 οὔτε θεῶν πομπῇ οὔτε θνητῶν ἀνθρώπων  
 ἀλλ’ ὃ γ’ ἐπὶ σχεδὴς πολυδέσμου πῆματα πάσχω  
 ἡματί κ’ εἰκοστῷ Σχερίην ἐρίβωλον ἴκοιτο,

34. ἡματί κ’] χωρὶς τοῦ κε αἱ κοινότεραι Schol. H. The reading of Aristarchus

29. σὺ γὰρ αὐτε. For this anticipation of the clause containing the reason cp. Od. 1. 337. αὐτε here, with its adversative force, serves to throw an emphasis on σὺ, ‘thou for thy part.’ See Od. 2. 103; 9. 256, 393; Il. 1. 404. τά τ’ ἄλλα περ, ‘in all else whatsoever.’ so τὰ περ ἄλλα Od. 15. 540.

Hermes is here called the general messenger of the gods. In the Iliad, Iris for the most part fulfils that office; Ἴρις .. ἥ τε θεοῖσι μετὰ γέλοιο ἀθανάτοισι Il. 15. 144. But Iris is not mentioned in the Odyssey. Some old interpreters, relying on a false etymology that connected Ἴρις with ἔρις, supposed that Hermes was messenger in matters of peace and Iris in affairs of war. See Serv. on Virg. Aen. 5. 606; Hesych. ἱρίδας τὰς ἐν οὐρανῷ ἱρίδας ἀγγελῶς. Cp. Scholl. H. P. Q. T. ἐν μὲν Ἰλιάδι τῇ Ἰρίδι χρῆται διακόφῃ, καταπληκτικῇ γὰρ καὶ τοῖς πολεμικοῖς τοικυῖα· ἡ δὲ Ὀδυσσεὶα μωδῶς ἐστίν, ὥς καὶ ὁ Ἑρμῆς. παρατηρητέον δὲ ὅτι καὶ ἐν Ἰλιάδι ἀπαξ ἐπέμφθη τῷ τοῖς λύτροις διασῶσαι τὸν Πρίαμον. Cod. Harl. gives ἐν τοῖς λύτροις, sc. in the Rhapsode of the ‘Ransom.’ Perhaps we may omit τῷ, and read ὅπως διασῶσαι.

The author of the hymn to Demeter (314 foll.) represents Zeus as first despatching Iris and afterwards Hermes; for the message of Iris fails of its purpose, and Hermes is sent ὄφρ’ Ἀθῆναι μαλακοῖσι παραφύμενος ἐπέεσσιν, ἀγρὴν Πελοποννήσιον .. ἐξαγάγοι. This seems to give a hint that Iris is the general medium of communication between the gods, and also between gods and men, while Hermes is chosen for special service requiring careful management. Thus he is sent to convey the warning to Aegisthus (Od. 1. 38); to break to Calypso the necessity of Odysseus’ dismissal (Od. 5); and to put Odysseus on his guard

against the witcheries of Circe (Od. 10. 277).

It has been suggested that the popularity of the worship of Hermes in the Cephallenian islands and on the adjacent continent, and his family connection with the hero of the poem, may account for his prominence in the Odyssey. Still the difference of usage between Iliad and Odyssey is very remarkable, and Mure (Gk. Lit. vol. 2. p. 488; Append. B) goes so far as to suggest that the phrase σὺ γὰρ αὐτε .. ἐσσι, in which allusion is here made to the office of Hermes, is introduced by way of apology for thus dispensing with the services of Iris.

31. νόστον, in apposition with βουλὴν, the words ὥς κε .. ἀνθρώπων forming the exegesis to νόστον.

32. θεῶν πομπῇ, such as Telemachus enjoyed (2. 417): the rest of the line is explained by the word πέμψουσιν inf. 37. Cp. Hdt. 4. 152 ἀπικοῦντο ἐς Τάρτηρσιν θείῃ πομπῇ χρεώμενοι.

33. σχεδὴς (sc. νῆος), properly a feminine from the adjective σχεδῖος, which may signify ‘made of joined planks’ (from σχεδόν, ‘close’); to which meaning the epithet πολυδέσμου seems to point; compare also the further description, γόμοισιν δ’ ἄρα τήν γε καὶ ἀρμονίῃσιν ἄρασεν (infra 248): so too Schol. Q., interpreting it by γόμοις ἐμπεπηγμένης. Others understand by it ‘a hastily made’ boat, νεῶς αὐτοσχέδιος πηχθείσης Schol. V.; compare the later use of σχεδιάζειν. Plato seems to use σχεδία in this sense, Phaedo 85 D τὸν γοῦν βέλτιστον τῶν ἀνθρώπων λόγων λαβόντα καὶ δυσελεγκτότατον, ἐπὶ τούτῳ ὀχοῦμενον, ὥσπερ ἐπὶ σχεδίας κινδυνεύοντα, διαπλεῦσαι τὸν βίον, εἰ μὴ τις δύναται ασφαλέστερον καὶ κινδυνώτερον ἐπὶ βεβαιωτέρου ὀχήματος .. διαπορευθῆναι.

34. Σχερίην. We read (Od. 6. 4)

Φαιήκων ἐς γαῖαν, οἳ ἀγχίθεοι γεγάασιν,  
οἳ κέν μιν περὶ κῆρι θεὸν ὃς τιμήσουσι,  
πέμψουσιν δ' ἐν νηὶ φίλῃν ἐς πατρίδα γαῖαν,

35

seems to have adopted the *κε*. See II. 9. 363. Bekk., ed. 2, omits *κε*, because of the initial *φ* in *εικοστῷ*.

that the Phaeacians formerly dwelt ἐν ἐνυχόρῳ Ἰπέρειῳ | ἀγχοῦ Κυκλάπων, and that they were transported thence by their king Nausithous and settled in Scheria. From the story which Odysseus tells of his voyage (Od. 19. 271 foll.), he seems to place Scheria off the coast of the Epirote Thesprotians; and this hint may have given rise to the tradition which identified Scheria with Corcyra. So Callimachus (as we find in Strabo, 7. 3. 6) τὴν μὲν Γαῖδον Καλυψοῦς νῆσόν φησι, τὴν δὲ Κορκύραν Σχερίαν, and Thucyd. (1. 25) speaks of τὴν τῶν Φαιήκων προνομίαν τῆς Κερκύρας κλῆος ἔχόντων περὶ ναῦς, and (3. 70) he also alludes to the τέμενος τοῦ Ἀλκίονος in Corcyra. But when we attempt to establish the identity, the story melts into romance. Hypereia and Scheria are merely topographical descriptions: — the 'Highlands' — the 'Coast.' The Schol. E. has a story to the effect that ἡ Σχερία τὸ μὲν πρῶτον ἐκαλεῖτο Δρεπάνη (sickle), because there the sickle was kept with which Cronus was mutilated. It was afterwards called Scheria, so the story goes, because at Demeter's request Poseidon consented to stop (σχεῖν) the flood that threatened to drown her.

The Phaeacians themselves are represented as of divine lineage (ἀγχίθεοι), and their name is etymologically connected with φαῖς, 'dark'; their home being in the wonderland of the West (πρὸ | ὄφρου). Their magic ships flit over the sea, ἥερι καὶ νεφέλῃ κεκαλυμμένοι (Od. 8. 562), and Nausicaa describes herself and her countrymen as living πάνευθε πολυκλήστον ἐνὶ πόντῳ | ἔσχατοι, οὐδὲ τις ἀμμι βροτῶν ἐπιμίσγεται ἄλλος (Od. 6. 205). Welcker (Klein. Schrift. 2. 14) endeavours to identify the account of the Phaeacians with certain forms of northern legend, laying much stress on their being called πομπὸι ἀπήμονες, and on their having carried Odysseus in a deep sleep across the sea. He finds in this a representation of the

story of the Ferryman of the dead: see further on Od. 8. 562.

Welcker also supposes that Homer sought in his description of the Phaeacians to portray the habits of his own Ionian countrymen.

Mure (Hist. Gk. Lit. vol. 1. Append. E.), commenting on the similarity of the words Phaeacian and Phoenician, thinks that it is 'some colony of these oriental adventurers in some part of the western Mediterranean which here forms the butt of Homer's playful satire.' He notices that Homer gives the epithets ναυσικλυτοὶ and ἀγανοὶ to both peoples, comparing Od. 7. 39 with 15. 415, and 13. 272 with 13. 120. According to Mure, 'Scher' is a Phoenician word signifying a 'busy port,' which suggests a ready etymology for Scheria. But the whole idea seems fanciful.

There is a more decided connection between the Elysian plain and the gardens of Alcinoüs. Both enjoy the constant presence of the genial Zephyr (Od. 4. 567; 7. 118), and Rhadamanthus, the inhabitant of Elysium, is the visitor of the Phaeacians (Od. 4. 564; 7. 323). This connection was remarked by the Schol. on Eurip. Hippol. 742 ἐτίραν γὰρ ἐμύθευσαν εἶναι γῆν ἐν ᾗ πλείστα καὶ θανάσιμα φύονται ἐν ταύτῃ γὰρ τὸ Ἑλύσιον πεδῖον καὶ τῶν Φαιήκων τὴν γῆν ἐμύθευσαν εἶναι. Nitzsch supposes that we have in Phaeacia a trace of Italian scenery idealised, but on the whole we shall not be able to improve upon the decision of Eratosthenes, quoted by Strabo (1. 2. 35), Ὅμηρον μῆτε εἰδέναι ταῦτα μῆτε βούλεσθαι ἐν γνωρίμοις τόποις ποιεῖν τὴν πλάνην (sc. Ὀδυσῆος).

Ἰκοντὸ *κε*, not *ἔεται*, because his safe arrival is dependent on many contingencies. Compare the same mood expressing the same conditions in the speech of Teiresias, Od. 11. 104, 111.

36. περὶ κῆρι. περὶ gives the notion of a circle completed, as distinct from

χαλκὸν τε χρυσὸν τε ἄλλῃς ἐσθῆτά τε δόντες,  
 πόλλ', ὅσ' ἂν οὐδέ ποτε Τροίης ἐξήρατ' Ὀδυσσεύς,  
 εἴ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληίδος αἷσαν. 40  
 ὥς γάρ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι  
 οἶκον ἐς ὑψόροφον καὶ ἐὼν ἐς πατρίδα γαίαν.  
 \*Ὡς ἔφατ', οὐδ' ἀπίθῃσε διάκτορος ἀργεῖφοντης.

39. Τροίης] v. l. Τροίης. So Schol. H. P. V. *διαρετέων*. τὸ γὰρ ἐξῆς Τροίης ἀπὸ ληίδος, ἀπὸ τῆς Τρακικῆς λείας. 43 foll.] *μετηνέχθησαν οὐ δεόντως ἐντεῦθεν εἰς τὰ περὶ τῆς Ἀθηνᾶς ἐν α' λεγόμενα* (Od. i. 96), καὶ εἰς τὰ περὶ Ἑρμοῦ ἡνίκα ἀπ' Ὀλύμπου εἰς τὴν Τροίαν κἀνέεισιν (Il. 24. 339) Schol. H. P. Q. οὐδὲν δέ φασιν ὀφελος ἐνθάδε ῥάβδου ὥσπερ ἐν Ἰλιάδι (24. 245) πρὸς τὸ κοιμίσαι τοὺς πύλαροὺς· οὐ συνορώσι δὲ ὅτι ἴδια τινὰ ἐστὶ θεῶν φορητά, ὥς εἰ τις μέφοιτο ὅτι Ποσειδῶν εἰς Αἰθιοπίαν πορευόμενος τὴν τρίαιναν ἔχει Schol. P. Q. T. Ὁν *μετηνέχθησαν* κ.τ.λ. (sup.) Dind. ad loc. add., 'Versus 43-49 iisdem verbis perscripti leguntur Il. 24. 339-345, pluribus vero mutatis vel additis in Od. i. 96-101, ubi 97-101 *προσθησθῆναι* (ab Aristophane) dicuntur.'

ἀμφί, which properly means only, 'on both sides.' From this comes the sense of 'completeness,' 'thoroughness,' passing into the meaning of 'excess,' as in *περισσῶς*. The grammarians had no uniform rule about the accentuation of *περί*, so as to distinguish its meanings, or its prepositional from its adverbial use. Cp. Schol. Par. on Il. 21. 163 Πτολεμαῖος ὁ Πινδαρίων ἀναστρέφει τὴν *πέρι* ἕνα σημαίνῃ *περισσῶς*, but Herodian, on Il. 4. 46, writes, τὸ *περί* φυλάσσει τὸν τόνον ὅτε σημαίνει τὸ *περισσῶς*. The Venetus A. has *περί* κῆρι uniformly, except in Il. 24. 435, the work of a later hand. In this phrase and in others analogous to it, it is preferable to take *περί* adverbially, and regard κῆρι as a localising dative; for the following reasons. We find (Od. 8. 63) the phrase *περί* .. *φιλεῖν*, and in Il. 9. 117 *κῆρι φιλεῖν*: so again in Od. 2. 88 *περί* .. *εἰδέναι*, and in Il. 2. 213; 5. 326 *φρεσὶν εἰδέναι*. If we translate *περί* *φιλεῖν* by *valde amare*, and κῆρι *φιλεῖν* by *ex animo amare*, we may combine the two in *περί* κῆρι *φιλεῖν* and render it *valde ex animo amare*. This is easier than to take *περί* as a preposition with κῆρι in the sense of *circum cor*, which offers no definite meaning. If we prefer to give a more local sense to *περί* and translate it 'all around,' 'quite through,' the sense will be the same, and κῆρι will still stand as a local epexegetis. The same explanation will suit such passages as *ἀλίσσοντες περί*

θυμῷ Il. 22. 70, or *τοῖσιν τε περί* φρεσὶν *δοκετος* ἀλή Il. 16. 157; but it is likely enough that such later expressions as *περί* χάριτι h. Hom. Cér. 429, *περί* φόβῳ Aesch. Cho. 35, and *περί* τάρβει Pers. 696, have arisen from a misconception of the Homeric usage (see the whole question well treated by Kuhl, Quaest. Hom., p. 1. de particulae *περί* forma et usu Homericō).

39. πόλλ' sums up the three accusatives in the preceding line, and introduces the clause with *ὅσα*.

Τροίης, i. e. Troy-land. See Od. 10. 40. Schol. H. P. V. joins Τροίης, as adj., with ληίδος.

40. λαχὼν .. αἷσαν, 'having got his meed from the spoil.' Cp. Il. 18. 327 *λαχόντα τε* ληίδος αἷσαν.

41. ὥς, 'in such wise,' i. e. including both the perils he must encounter, and the honourable escort from Phaeacia.

43-49. The whole passage is identical with Il. 24. 339-345, to which place the mention of the magic wand and its soporific powers seems more appropriate: for Hermes had on that occasion to lull the sentinels to sleep, τοῖσι δ' ἐφ' ὕπνον ἔχευε διάκτορος ἀργεῖφοντης | πᾶσιν, which words explain τῇ τ' ἀνδρῶν ὄμματα θέλγει. Virgil, in his adaptation of the passage, Aen. 4. 238 foll., extends the power of the wand to the causing or breaking the sleep of death, 'dat somnos adimitque et lumina morte resignat.'



αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,  
 ἀμβρόσια, χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὕγρην 45  
 ἥδ' ἐπ' ἀπείρονα γαῖαν ἄμα πνοιῆς ἀνέμοιο.  
 εἶλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει  
 ὦν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει.  
 τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς ἀργεῖφόντης.  
 Πιερίην δ' ἐπιβὰς ἐξ αἰθέρος ἔμπεσε πόντῳ 50  
 σεύατ' ἔπειτ' ἐπὶ κύμα λάρφ' ὄρνιθι ἐοικώς,  
 ὅς τε κατὰ δεινοὺς κόλπους ἄλδς ἀτρυγέτοιο  
 ἰχθὺς ἀγρώσσων πυκινὰ πτερὰ δεύεται ἄλμῃ·  
 τῷ ἱκελος πολέεσσιν ὀχῆσατο κύμασιν Ἑρμῆς.

54. τῷ ἱκελος] προσθήκε τις οὐ δέοντως τὸν στίχον Schol. H. P. Q., with whom Eustath. agrees, 1522. 62. See note below.

48. τοὺς δ' αὖτε, 'others again.'

49. πέτετο. The word is used of any rapid movement, and is not confined to the flight of birds. Cp. ἱπποὶ .. πετέσθην Il. 5. 366, ὀλοοίτροχος .. πέτεται Il. 13. 140, ὅτ' ἄν .. πτήται νιφάς ἥ ἐ χάλας Il. 15. 170, etc.

50. The flight of Hermes may be compared with that of Hera, Il. 14. 225 Ἥρῃ δ' ἄλγασα λίπεν ῥίον Οὐλύμποιο, | Πιερίην δ' ἐπιβᾶσα καὶ Ἡμαθίην ἱερατεινὴν | σεύατ' ἐφ' ἱπποπόλων Θερμαῶν ὄρεα νιφόντα, | ἀκροτάτας κορυφὰς, οὐδὲ χθόνα μάστιγε ποδοῦν | ἐξ Ἀθόω δ' ἐπὶ πόντον ἐβήσετο κυμαίνοντα. Here then the words Πιερίην δ' ἐπιβὰς refer to his passage over the peaks of the Pierian range, which runs north-west from Olympus.

ἐξ αἰθέρος should be joined with ἔμπεσε. Or it is possible to regard Pieria as the *plain* of that name, to which Hermes descends from Mount Olympus, as to a stage between it and the sea; in which case ἐξ αἰθέρος must be taken with ἐπιβὰς, for αἰθήρ is the clear air of mountain heights, as distinguished from the lower atmosphere, ἀήρ. Zeus on Olympus is described, Od. 15. 523, as αἰθέρι ναίων.

51. λάρος. A distinction is made between the λάρος and αἰθνα in the Peripl. pont. Eux. (33, ed. Müller); and Aristotle (Hist. Anim. 5. 9) does so even more explicitly, assigning to each a different breeding season. αἰθνα, inf. 337, must be a bird that dives, perhaps the *mergus*. λάρος

may be the gull (*larus*) or the tern (*sierna*), neither of which birds dives deep. In modern Greece the gull is still called γλάρος. Pliny appears to refer to the λάρος where he says, 'gaviae in petris nidificant .. aestate' Nat. Hist. 10. 32, 48.

52. δεινοὺς κόλπους. So πέλαιος μέγα τε δεινὸν τε Od. 3. 322. κόλπος is occasionally used of the whole sea, e.g. θαλάσσης εὐρέα κόλπον Il. 18. 140; but it seems properly to describe the water as lying enclosed, or sunken, between headlands. Compare ἐνὶ Κρίσῃ κατεφαίνετο κόλπος ἀπείρων | ὅς τε διέκ Πελοπόννησον πύρραν ἔργει h. Hom. Ap. 431. Curtius thinks that κόλπος may be connected with κλέπτω, as something that hides or covers.

53. πυκινὰ πτερὰ, thickness of plumage is characteristic of sea-birds.

54. τῷ ἱκελος. This line seems a mere tautology after ἐοικώς, but for a corresponding repetition in a simile cp. Il. 5. 87, 93 θῦνε γὰρ ἄμ πεδίον ποταμῷ πλῆθοντι ἐοικώς .. ὅς ὑπὸ Τυδείδῃ πυκινὰ κλονέοντο φάλαγγες. On ἐοικώς Schol. P. says, κατὰ τὴν ὀρνίθιν οὐ κατὰ τὴν μορφὴν, ὥς καὶ Ἴρις μολυβδαῖνῃ ἱκέλῃ (Il. 24. 80). The words are only meant to imply that Hermes swooped down, and swam on the water like a sea-bird.

With πολέεσσιν cp. Trachin. 112 foll. πολλὰ .. κύματα .. βάτ' ἐπιόντα τε. ὀχῆσατο, 'rode on the thronging waves,' i.e. made them his ὄχημα.

ἀλλ' ὅτε δὴ τὴν νῆσον ἀφίκετο τηλόθ' ἑοῦσαν, 55  
 ἔνθ' ἐκ πόντου βὰς ἰοειδέος ἡπειρόνδε  
 ἦεν, ὅφρα μέγα σπέος ἴκετο, τῷ ἐνὶ νύμφῃ  
 ναῖεν ἐνπλόκαμος· τὴν δ' ἔνδοθι τέτμεν ἐοῦσαν.  
 πῦρ μὲν ἐπ' ἐσχαρόφιν μέγα καίετο, τηλόθι δ' ὁδμὴ  
 κέδρου τ' εὐκαίτοιό θύου τ' ἀνὰ νῆσον ὁδῶδει 60  
 δαιομένων· ἡ δ' ἔνδον ἀοιδιάουσ' ὅπλ' καλῇ,  
 ἰστὸν ἐποιχομένη χρυσεῖη κερκίδ' ὕφαινεν.  
 ὕλη δὲ σπέος ἀμφὶ πεφύκει τηλεθώσα,  
 κλήθρη τ' αἰγαιρός τε καὶ εὐώδης κυπάρισσος.

61. δαιομένων] γράφεται καὶ ὁδῶν δαιομένων, νύμφη δὲ ἐνπλοκαμοῦσα Καλλιφώ Schol. H. P.

56. ἡπειρόνδε, 'to land.' ἡπειρος (according to some = *ἄπειρος*, sc. γῆ) stands for 'land,' in contrast to 'sea.' Here it is used of an island, as of Ithaca, Od. 13. 114. Others regard the *ἡ* or *δ* as equivalent to the Skt. *ā*, referring -*πειρος* to *περᾶν* = the land that may be travelled over.

59. ἐσχαρόφιν, a metaplastic form belonging to the *ο* declension. It is a metrical necessity, as *ἐσχαρόφιν* would be inadmissible in the hexameter. For similar metaplasms compare *ὁσμῆν* and *ὁσμῖν*, *ἀλαῖν* and *ἀλαῖ*. The meaning of *ἐσχαρή* here seems to be a portable brazier, as in Aristoph. *Acharn.* 888.

60. κέδρος. The Homeric *κέδρος* is not the cedar of Lebanon, but a variety of juniper, probably the Spanish juniper (*J. oxycedrus*), which grows freely on the shores of the Mediterranean.

εὐκαίτος. Düntzer would connect this word with *κηάω*, but it should rather be referred to *κέαζω*, meaning either 'easily split' (Virgil's 'fissile lignum'), or, more likely, 'deftly split,' i. e. ready-made into billets for burning, *σχίζω*.

θύον is a tree with resinous wood, probably the *arbor vitae*. Cp. Athen. 5. 207 E τὸ δὲ τὴν κέδρον καὶ τὸ θύον καὶ τὴν κυπάρισσον εὐώδη εἶναι ἱστορία ἐστὶ περὶ φυτῶν, which seems conclusive against the idea of θύον being a compound like incense. See Pliny, *Nat. Hist.* 13. 16 'inter pauca nitidioris vitae instrumenta haec arbor (citrus) est; quapropter insistendum

ei paullum videtur. Nota etiam Homero fuit; Thyon Graece vocatur, ab aliis thya. Hanc itaque inter odores uri tradit in deliciis Circes [probably a reminiscence of Virg. *Aen.* 7. 10 foll.], quam deam volebat intellegi, magno errore eorum qui odoramenta in eo vocabulo accipiunt, cum praesertim eodem versu cedrum laricemque una tradat uri, in quo manifestum est de arboribus tantum locutum.' But the *citrus* emits no scent in burning, so that it is better to regard θύον as one of the resinous trees; pine, cypress, or juniper.

61. ἀοιδιάουσα, 'vocale est verbum quo ipsum Nymphae cantum expressum dicas dulcissimum' Bothe.

62. κερκίς. The *κερκίς* is generally considered equivalent to the later *σπάθη*, the wooden rod or blade used to strike the threads of the woof close together. It seems better to take it of the shuttle (connected with *κρέω*, *κρόνος*), as the use of the word by Eurip. (*Troad.* 108 οὐχ ἰστοῖς κερκίδα δινεύουσα ἐφαλλάξω) could not refer to the *σπάθη*.

64. κλήθρη is referred by some to *κλάω*, as having 'brittle' wood: it is perhaps connected with *κλήω*, *κλείω*, as the tree that 'closes in' or 'edges' the banks of rivers. This etymology is supported by the forms *κλήθρη* and *κλείθρη* which are found.

αἰγαιρός is probably the aspen (*populus tremula*). In Homer this tree is generally represented as growing in marshy soil, Od. 17. 208; Il. 4. 482.

ἐνθα δέ τ' ὄρνιθες τανυσίπτεροι εὐνάζοντο,  
 σκῶπές τ' ἱρηκές τε τανύγλωσσοί τε κορῶναι  
 εἰνάλιναι, τῆσιν τε θαλάσσια ἔργα μέμνηεν.  
 ἡ δ' αὐτοῦ τετάνυστο περὶ σπείους γλαφυροῖο  
 ἡμερὶς ἡβώωσα, τεθήλει δὲ σταφυλῆσι  
 κρῆναι δ' ἐξείης πίσυρες ρέον ὕδατι λευκῷ,  
 πλησίαι ἀλλήλων τετραμμέναι ἀλλυδὶς ἄλλη.  
 ἀμφὶ δὲ λειμῶνες μαλακοὶ ἴου ἡδὲ σελίνου

65

70

66. σκῶπες] τινὲς κῶπες γράφουσι. Eustath. 72. fov] The v. l. σίου is said (see Athenaeus, 2. 6. c.) to be the emendation of King Ptolemy Euergetes, who insisted that the violet was here out of place. Eustath. does not allude to the origin of the variant, but he says, σίου τινὲς γράφουσιν, ὃ καὶ πολλοῖς ἀρέσκει τῶν παλαιῶν.

or at any rate in the vicinity of water, as here, and inf. 237; 6. 292. The constant movement of its leaves serves to point a simile in Od. 7. 103. Curtius suggests that αἰγίρος (αἰγερ-ος) may be connected with αἰγ-ίς, κατ-αγ-ίζω, as porulus perhaps with πάλω.

66. σκῶπες. Cp. Pliny, Nat. Hist. 10. 49. 70 'nominantur ab Homero scopes avium genus; neque harum satyricos motus cum insidentur plerisque memoratos facile conceperim mente, neque ipsae iam aves noscuntur.' The word may come from σκῶπ-τειν, 'to mock,' meaning a bird that 'mimics' the tones of others, or there may be a reference in it to a grotesque appearance in the bird itself, or to its curious gestures and movements. But we should rather connect σκῶπ with σκῶπ-τομαι, as κλέψ with κλέπ-τω, φέρω with φέρ-ω, and regard it as meaning the 'staring' bird. So γλαῦξ is connected with λάω and λεύσσω, compare also the words ὄφας and δράκων. Perhaps in the absence of any evidence we may translate σκῶπ 'horned owl'; Aristotle (Hist. Anim. 8. 3) mentions σκῶπ among the γαμρόνυχες τῶν νυκτερινῶν, adding ὃ δὲ σκῶπ ἐλάττω γλαυκός. Another reading is κῶπες, see Athen. 9. 391 c.

κορῶναι εἰνάλιναι may be rendered 'cormorants,' whose dark plumage probably gained for them the popular name of 'sea-crows'; cp. Od. 12. 418. There is nothing inappropriate in making these birds roost in trees, as, in the southern seas, cormorants build their nests in the mangroves. But after all

there is nearly as much uncertainty about these κορῶναι as about σκῶπες. The Scholl. identify them with αἰθουαί, and Hesych. with λάροι. The epithet τανύγλωσσοι probably refers to their constant cry.

67. θαλάσσια ... μέμνηεν, 'occupy their business in the great waters,' i.e. in pursuit of fish, etc. For the expression cp. Od. 12. 116 πολεμῆα ἔργα μέμνηεν. Nitzsch compares ὁ γλαυκὴν ἐργάζονται Hes. Theog. 440.

68. ἡ δ'. This marks a new feature; cp. Od. 10. 162. Round the cave were alder, aspen, and cypress, but climbing upon the cave, and hanging over the edge (αὐτοῦ = 'on the spot,' defined by περὶ σπείους), was a different kind of tree, viz. ἡμερὶς, the 'garden vine.'

τετάνυστο, 'trailed.'

69. ἡμερὶς only means 'brought into cultivation from the wild state' (ἡ ἀγρία Anth. P. 9. 561). Theophrastus (Hist. Plant. 3. 8. 2) says, speaking of different species of oak-trees, τὴν τὰς γλυκείας φέρουσαν οἱ μὲν τὴν ἡμερῖδα καλοῦσι, οἱ δὲ ἐτυμόδρου.

70. πίσυρες, an Aeolic form; see on Od. 4. 743.

ὕδατι λευκῷ, like ἀγλαὸν ὕδωρ (Od. 3. 429), means 'transparent,' 'clear,' or perhaps 'sunlit,' as opposed to μέλαν ὕδωρ, Od. 4. 359, in deep wells or shaded pools.

72. ἴου .. σελίνου, material genitive with λειμῶνες, as αἰγέροντες ἄλσος Od. 6. 291, τίμενος .. φυταλῆς καὶ ἀρούρης πυροφόρου Il. 12. 314.

ἴον is the ordinary blue scented violet, i.e. ἴον μέλαν as distinguished from

θήλεον· ἔνθα κ' ἔπειτα καὶ ἀθάνατός περ ἐπελθὼν  
 θήσαιοτο ἰδὼν καὶ τερφθεῖη φρεσὶν ᾗσιν.  
 ἔνθα στὰς θηεῖτο διάκτορος ἀργεῖφόντης. 75  
 αὐτὰρ ἐπειδὴ πάντα ἐφ' ἠθήσατο θυμῷ,  
 αὐτίκ' ἄρ' εἰς εὐρὺ σπέος ἤλυθεν· οὐδέ μιν ἄντην  
 ἠγνοίησεν ἰδοῦσα Καλυψὼ, δῖα θεάων,  
 οὐ γάρ τ' ἀγνώτες θεοὶ ἀλλήλοισι πέλονται  
 ἀθάνατοι, οὐδ' εἰ τις ἀπτόπροθι δώματα νάει. 80  
 οὐδ' ἄρ' Ὀδυσσῆα μεγάλητορα ἔνδον ἔτετμεν,  
 ἀλλ' ὃ γ' ἐπ' ἀκτῆς κλαῖε καθήμενος, ἔνθα πάρος περ,  
 δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων  
 [πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων].  
 Ἑρμείαν δ' ἐρέεινε Καλυψὼ, δῖα θεάων, 85  
 ἐν θρόνῳ ἰδρύσασα φαεινῷ, σιγαλθέντι·

80. οὐδ' εἰ τις] Ἀρίσταρχος, οὐδ' ἢ τις Schol. H. P. Aristarchus also read *νάει* and not the v. l. *νάει*. 83. στοναχῇσι] στεναχῇσι αἱ τοῦ Ἀριστοφάνου. The line recurs inf. 157. 84.] ὁ στίχος οὗτος περιττός, ὃ γὰρ προκείμενος ἀρκεῖ Schol. H. P. Schol. H. on inf. 158, where the line again occurs, says ἐντεῦθεν εἰς τὸ ὀλίγον ἀνωτέρω (sc. v. 84) μετακίεται ὁ στίχος. If it be retained here, it spoils the construction of the sentence, as there is nothing to connect *κλαῖε* with *δερκέσκετο*.

λευκίδιον. If there be any value in the reading *σίον* (see crit. note), we may suppose it to refer to the *Sium nodiflorum* (Linn.) which grows freely in Greece. Cp. Diosc. περὶ ἑλ. ἱατρ. 2. 154 *σίον τὸ ἐν ὕδασι εὐρίσκεται ἐν τοῖς ὕδασι θαμνίσον ὄρθον, λιπαρὸν, φύλλα ἔχον πλατεῖα ἰσσοειδῆς, λοιπὸν, μικρότερα δὲ καὶ ἀραιματίζοντα*. See also Athen. 2. 6. c.

σάβινον, called *ἐλεόθρεπτον* Il. 2. 776, may either be parsley, or, more likely, a kind of celery.

73. ἔνθα κ' ἔπειτα, 'there indeed even an immortal, if he came, might gaze as he set eyes upon the place.' This sentence still belongs to the general description of the grotto, and is preparatory only to the mention of Hermes in v. 75.

ἔπειτα, which often introduces a further fact as a natural sequence from what has gone before, serves here to give a new point in the description; as in the account of the cave of Phorcys, Od. 13. 106 ἐν δὲ κρητῆρὶ

τε καὶ ἀμφιφορῆς ἔασι | λάινον· ἔνθα δ' ἔπειτα τίθαιβώσσουσι μέλισσαι.

77. ἄντην is to be joined with ἰδοῦσα, 'when she looked him in the face,' as ἄντην εἰσιδέειν Il. 19. 15. The accusative μιν depends on ἰδοῦσα and on ἠγνοίησεν. Cp. Od. 20. 15 *ὡς δὲ εἶπεν .. ἄνδρ' ἀγνοήσας ἰδέει*.

79. οὐ γάρ τ' ἀγνώτες. Cp. Schol. P. Q. οὐ γάρ τῷ προσωρακίναί ἀλλὰ κατὰ τινα θεῶν δύναμιν ἐγνώρισεν ἰδοῦσα ἢ Καλυψὼ τὸν Ἑρμῆν. The following words οὐδ' εἰ τις .. νάει are intended to describe Calypso's own case, living in her distant isle of Ogygia. See inf. 100.

81. οὐδ' ἄρα. Hermes found Calypso within, but he did not, 'as one might have thought,' see Odysseus there. Cp. Od. 9. 92 οὐδ' ἄρα Λατοφάγου μῆδονθ' ἐτάροισιν ἐλέθρον.

83. ἐρέχθων, related to *ἐρεῖαν*, as *δέχομαι* to *δεῖκνυμι*. Trans. 'rending.'

86. σιγαλθέντι. This word is usually referred to *σίαλος*, 'fat,' on the analogy of *λιπαρός*, the dropping of the γ being

‘Τίπτε μοι, Ἑρμεία χρυσόρραπι, εἰλήλουθας  
αἰδοῖός τε φίλος τε; πάρος γε μὲν σὺ τι θαμίζεις.  
αὔδα δ’ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,  
εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν.  
[ἀλλ’ ἔπειο προτέρω, ἵνα τοι πὰρ ξείνια θείω.]’ 90

ἌΩς ἄρα φωνήσασα θεὰ παρέθηκε τράπεζαν  
ἀμβροσίης πλήσασα, κέρασσε δὲ νέκταρ ἐρυθρόν.  
αὐτὰρ ὁ πῖνε καὶ ἦσθε διάκτορος ἀργειφόντης.  
αὐτὰρ ἐπεὶ δειπνήσῃ καὶ ἦραρε θυμὸν ἐδωδῇ, 95  
καὶ τότε δὴ μιν ἔπεσσιν ἀμειβόμενος προσέειπεν·

‘Εἰρωτᾷς μ’ ἐλθόντα θεὰ θεόν· αὐτὰρ ἐγὼ τοι  
νημερτέως τὸν μῦθον ἐνισπήσω κέλεαι γάρ.  
Ζεὺς ἐμέ γ’ ἠνώγει δεῦρ’ ἐλθέμεν οὐκ ἐθέλοντα·  
τίς δ’ ἂν ἐκὼν τοσσόνδε διαδράμοι ἀλμυρὸν ὕδωρ 100  
ἄσπετον; οὐδέ τις ἄγχι βροτῶν πόλις, οἷ τε θεοῖσιν  
ἱερά τε βέζουσι καὶ ἐξαίτους ἐκατόμβας.  
ἀλλὰ μάλ’ οὐ πῶς ἔστι Διὸς νόον αἰγιόχοιο

91.] Wanting in the best MSS. It is incompatible with sup. 86, where Hermes is represented as already seated. It is probably interpolated from Il. 18. 387. Perhaps we might justify it by understanding that the guest is here bidden to move from the reception-room to the dining-room.

compared with *lén*, the Boeotian form of *ἐγών*, and *όλιος* for *όλιγος* in the Tarentine dialect. (See Curtius, 541.) Others connect the word with a root *γαλ* = ‘shine,’ with an intensive prefix *σι*. So Düntzer ad loc.

88. αἰδοῖός τε φίλος τε, ‘an honoured and welcome guest.’

For the use of *πάρος* with the present tense see on Od. 4. 811.

90. εἰ τετελεσμένον ἐστίν, ‘if it is a thing that ever hath been done;’ which would imply the possibility of its being done again. Nitzsch compares τὸ γενόμενα φανερόν ἐστι δυνατόν Arist. Poet. 9. 6. The same transition in meaning is seen in the verbal adjective in -τος. Compare also τετελεσμένον ἔσται Il. 1. 212, etc.

95. ἦραρε θυμὸν ἐδωδῇ. Cp. Gen. 18. 5 ‘I will fetch a morsel of bread, and comfort ye your hearts.’ So *πλησάτο θυμὸν* Od. 19. 198.

97. εἰρωτᾷς, ‘thou dost question me

at my coming,’ referring back to v. 87, *τίπτε μοι... εἰλήλουθας*; For the collocation of *θεὰ θεόν* see inf. 155.

98. τὸν μῦθον, ‘*this* story which I have to tell,’ ‘*my* story.’

κέλεαι γάρ. This is added, because the message is an unwelcome one, which Hermes would not tell if he were not bidden.

101. ἄσπετον is added to give definiteness to *τοσσόνδε*.

In the words *οὐδέ τις* we have a demonstrative clause instead of a relational, the meaning being ‘where there is no city.’

103. οὐ πῶς .. θεόν. Here *ἔστι* is used in the sense of *ἔξεστι*, and followed by an infinitive with the subject in the accusative. Cp. Od. 11. 158 τὸν οὐ πῶς ἔστι περῆσαι | πεζὸν ἰόντα. Ameis quotes also Od. 2. 310; 5. 137; 15. 49; 17. 12; 18. 52; 19. 555; 591; 21. 331; Il. 6. 267; 13. 114; 17. 464; 19. 225; 20. 97.

οὔτε παρεξελθεῖν ἄλλον θεὸν οὐθ' ἀλιῶσαι.  
 φησί τοι ἄνδρα παρεῖναι διζυρώτατον ἄλλων, 105  
 τῶν ἀνδρῶν οἱ ἄστυ πέρι Πριάμοιο μάχοντο  
 εἰνάετες, δεκάτῳ δὲ πάλιν πέρσαντες ἔβησαν  
 οἴκαδ'· ἀτὰρ ἐν νύσῳ Ἀθηναίην ἀλίτοντο,  
 ἥ σφιν ἐπῶρος' ἀνεμὸν τε κακὸν καὶ κύματα μακρά.  
 [ἐνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἐταῖροι, 110

105-111.] περιτοὶ οἱ στίχοι καὶ πρὸς τὴν ἱστορίαν μαχόμενοι· οὐ γὰρ καθ' ὃν καιρὸν ὑπὸ τῇ Ἀθηνᾷ ὁ ἄνεμος ἐκινήθη καὶ οἱ ἄλλοι ἀνάλοντο, Ὀδυσσεὺς τῇ νήσῳ προσπρήχθη· οἱ δὲ τελευταῖοι δύο ἐκ τῶν μετὰ ταῦτά (133, 134) εἰσι μετενηνεγμένοι Schol. P. Q. Buttm. ap. Dind. Schol. refers these words to vv. 105-111, but the omission of these lines would make the pronoun τὸν in v. 112 ambiguous, therefore it is better to retain vv. 105-107, so that τὸν νῦν σ' κ.τ.λ. follows directly upon ἔβησαν. At any rate 110, 111 must be struck out. See note below.

104. ἀλιῶσαι (ἄλιος) is connected with ἡλίθιος. Eustath. and others attempted to identify ἄλιος in this sense with ἄλιος from ἄλς, the notion in both being the 'barren waste' of sea. This false derivation may be the reason why ἄλιος and ἀλιῶν are found with the aspirate: it would be more correct to write ἄλιος and ἀλιῶν on the analogy of ἄλη and ἡλεός.

Here ἀλιῶσαι means, 'to thwart by open resistance'; παρεξελθεῖν, 'to overreach.' Compare εἰ σε παρέλθοι | ἐν πάντεσσι δόλοισι Od. 13. 291; also παρεξελθοῦσα used of Circe slipping by unperceived, Od. 10. 573.

105. διζυρώτατον ἄλλων, 'beyond all others,' in reference to all others.' It is unnecessary to describe this idiom as a substitution of the superlative for the comparative. Nor need we explain it as an illogical use of the partitive genitive, nor as an ablative use of the genitive so strong as to imply 'away from' and therefore 'beyond' all others, as ἐξοχὸν ἄλλων. The very free use of the genitive with substantives and adjectives, marking different degrees or points of reference, is compatible both with comparatives or superlatives. Compare, for the genitive in this relation with substantives, ἡ Κέρκυρα τῆς Ἰταλίας καὶ Σικελίας καλῶς παρέπλου κείναι Thuc. 1. 36, and with adjectives νεώτατος ἄλλων Od. 15. 108, σείο δ', Ἀχιλλεύ, οὐ τις ἀνὴρ προπάρειθε μακρότατος Od. 11. 482, πόλεμον ἀξιολογώτατον τῶν προγεγενημένων Thuc. 1. 1, μεγίστην τῶν πρὸ αὐτῆς ib. 1. 10, κάλ-

λιστον φανὲν τῶν προτέρων φάος Soph. Ant. 101. An exact parallel to this use of the genitive with superlatives is found in the phrase μόνος τῶν ἄλλων, as Ὀμήρου μόνου τῶν ἄλλων βασιλεύοντα τὰ ἐπη Lycurg. 184.

106. τῶν ἀνδρῶν, explanatory and corrective of ἄλλων, and in apposition with it. He was not more wretched than all the rest of mankind, but than all the Greek heroes who fought round the walls of Troy.

107. ἔβησαν οἴκαδε is modified by the following words ἀτὰρ ἐν νύσῳ, etc. Cp. Od. 14. 241 ἔβημεν | οἴκαδε σὺν νήεσσι, θεοὶ δ' ἐκίδασσαν Ἀχαιοίς.

108. Ἀθηναίην ἀλίτοντο. Compare for the circumstances Od. 3. 135; and for the construction Od. 4. 378. Hermes is giving a general sketch of the disasters that happened to the Greeks on their return, without special reference to Odysseus, of whom Athena was always the champion and protector. The storm sent by her, 'unius ob noxam et furias Aiakis Oilei,' had no connection with the shipwreck of Odysseus which happened later. Whether we reject the whole passage, vv. 105-111, or not, it is at any rate impossible to retain vv. 110, 111 in this connection; for they imply that Odysseus was wrecked by Athena's storm, and driven on the shore of Calypso's isle; whereas, by his own statement (Od. 12. 403 foll.), Zeus was the cause of the shipwreck, as is plainly stated in these very same lines, when they occur later, and are put in Calypso's mouth (inf. 133, 134.)

τὸν δ' ἄρα δεῦρ' ἀνεμός τε φέρων καὶ κύμα πέλασσε.]  
 τὸν νῦν σ' ἠνώγειν ἀποπεμπέμεν ὅττι τάχιστα·  
 οὐ γάρ οἱ τῇδ' αἴσα φίλων ἀπονόσφιν ὀλέσθαι,  
 ἀλλ' ἔτι οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι  
 οἶκον ἐς ὑψόροφον καὶ ἐὴν ἐς πατρίδα γαίαν.'

115

ᾠς φάτο, βίγησεν δὲ Καλυψώ, δια θεάων,  
 καὶ μιν φωνήσας' ἔπεα πτερόεντα προσηύδα·  
 'Σχέτλιοι ἐστε, θεοὶ, ζηλήμονες ἔξοχον ἄλλων,  
 οἳ τε θεαῖς ἀγάασθε παρ' ἀνδράσιν εὐνάζεσθαι  
 ἀμφαδίην, ἣν τίς τε φίλον ποιήσεται ἀκοίτην.  
 ὥς μὲν δτ' Ὀρίων' ἔλετο βοδοδάκτυλος Ἥως,  
 τόφρα οἱ ἠγάασθε θεοὶ βεῖα ζῶντες,  
 ἔως μιν ἐν Ὀρτυγίῃ χρυσόθρονος Ἄρτεμις ἀγνή

120

112. ἠνώγειν] ἠνώγειν ἀντὶ τοῦ ἠνώγειν, ὡς τὸ ἡσκεῖν εἰρια καλά (Il. 3. 388) Schol. P. Aristarchus seems to have written the plpf. with the paragoric ν. See La Roche, H. T., p. 194 foll. 118. (ζηλήμονες) τὸ δὲ (ζηλήμονες γράφεται καὶ δηλήμονες, ὃ ἐστὶ βλαπτικοί Eustath. ad loc. See below. 120. ἣν τις] γράφεται ἥτις Schol. Q. 123, 124.] οὐδέποτε παρ' Ὀμήρου ἢ Ἄρτεμις ἀρρῶσας φονεύει. διό τινες ἀθετοῦσι τοὺς στίχους Schol. H. P. Q.

112. ἠνώγειν, 'bade me.' The tense looks back to the time when Zeus despatched him.

113. τῇδε, 'here.'

118. σχέτλιοι. See on Od. 3. 161. The epithet is applied to headstrong heroes, as to Heracles, σχέτλιος, ὄβρι-μοεργὸς δὲ οὐκ ὀφείτ' αἰσῶν βίβαν Il. 5. 403; and once in the milder sense of 'indefatigable' to Nestor, Il. 10. 164. It is used of Zeus, Il. 2. 111, and of the gods generally, as σχέτλιοι ἐστε θεοὶ δηλήμονες (Il. 24. 33), which last word is mentioned by Eustath. and Scholl. as a *varia lectio* for ζηλήμονες here. But the circumstances are quite different. In Il. 24 the gods are δηλήμονες in permitting the outrage upon Hector's body: here they are ζηλήμονες, 'jealous' of mortals favoured by goddesses; the words of *τε θεαῖς ἀγάασθε* being epexegetical of the epithet.

120. ἀμφαδίην, an adverb of fem. accusat. form, and not an adjective with *εὐνήν*. Cp. Il. 7. 196 *σιγῇ ἐφ' ἑμέων* . . . ἣ δὲ καὶ ἀμφαδίην. There is an uncertainty whether the comma should come after *εὐνάζεσθαι* or after *ἀμφαδίην*. The latter seems preferable, as then the words *ἣν τις* . . . ἀκοίτην are explanatory

of *εὐνάζεσθαι ἀμφαδίην*. Cp. Od. 6. 288, where ἀμφαδίος γάμος is used of honourable marriage. There is an irony in Calypso's words. The gods wink at the *amours* of the goddesses, but they will not endure that they should raise a mortal to the honourable position of ἀκοίτην. Here *ποιήσεται* is conjunctive.

121. Orion, the giant and hunter (Od. 11. 572), appears even in Homer as a constellation. Apollodorus quotes this account of his death—Ὀρίωνα δὲ Ἄρτεμις ἀπέκτεινεν ἐν Δήλῳ—and later mythology makes his offence to have been an attempt to violate Opis, as she was bringing ears of corn to Delos (Pausan. 1. 4. 5). Opis or Upis is, according to some, a surname of Artemis herself, which would explain another form of the story, as given in Horace, Od. 3. 4. 64 'Notus et integræ | tentator Orion Dianæ | virginea domitus sagitta.' It is when in early summer Orion rises in all his splendour with the dawn in the eastern sky, and then pales before the morning light, that he appears as the lover of Eos.

123. Ὀρτυγίῃ. The above-mentioned legend about Orion serves to

οἷς ἀγανοῖς βελέεσσιν ἐποιοχόμενη κατέπεφνε.

ὥς δ' ὅπ' ἰασίωνι ἐνπλόκαμος Δημήτηρ,

125

ὃ θυμῷ εἴλασα, μέγῃ φιλότῃ καὶ εὐνῇ

νεῖφ' ἐνι τριπόλῳ οὐδὲ δὴν ἦεν ἄπυστος

Ζεὺς, ὃς μιν κατέπεφνε βαλὼν ἀργῇτι κεραυνῷ.

ὥς δ' αὖ νῦν μοι ἀγᾶσθε, θεοί, βροτὸν ἀνδρα παρῆναι.

127. νεῖφ' ἐνι τριπόλῳ] Schol. H. P. Q. quotes, though with disapproval, the reading τριπόλῳ. Does this imply the existence of a reading νηφ'?

confirm the identity of Ortygia and Delos. The name Ortygia occurs in several localities, but it is always connected with the worship of Artemis (cp. Soph. Trachin. 214); and the existence of a Syracusan Ortygia (which Völcker understands to be alluded to in this passage) seems only to mean that the Syracusan colonists (a.c. 734) introduced into their new home the cult of the Delian Artemis. In Od. 15. 403 the island Συρία is described as being, Ὀρτυγίῃς καθ' ἡμέραν, which would sufficiently mark the position of the Cyclad Syros, west of Rhenea, and this is confirmed by the statement in v. 410, that the island was under the joint protection of Artemis and Apollo.

There is a further doubt whether Ortygia be a twin island to Delos, or identical with it. Strabo (10. 5. 5) identifies Ortygia with Rhenea, Ἰασίον (sc. Ἰασίον) καὶ Ὀρτυγία πρότερον, the confusion probably arising from the fact that originally Delos and Rhenea (which was separated from it by a narrow channel about half a mile in breadth) were included under the same name. See Schol. on Theocr. 17. 10 νῆσος οὖτω Ἰγναία λεγομένη ἦν καὶ Ἀῖαν φασί. Ortygia and Delos are spoken of separately (h. Hom. Ap. 16) as the birth-places of Artemis and Apollo respectively, Leto having brought them forth, τὴν μὲν ἐν Ὀρτυγίῃ, τὸν δὲ κραναῇ ἐνὶ Ἀῖᾳ, see also Od. 6. 162. 'The name Ortygia comes from ὄρνις, 'a quail,' and Welcker (Götterl. 1. 601) mentions that from May to September large flights of these birds are seen in the islands of the Archipelago.

124. ἀγανοῖς. See on Od. 3. 280. It should be noticed here that an arrow

shot in anger is still called ἀγανὸν βέλος, showing that the 'painlessness' of the death, and not the merciful character of the visitation, is to be thought of.

125. Ἰασίων. See Hesiod (Theog. 970, where the form Ἰάσιος is used). Demeter is said to have borne a son Plutus to this lover in the island of Crete. This story points to an early legend which identified Iasion with the fertile power of the soil, the name being perhaps connected with αἶα, or, according to others, with ἰέναι, ἀν-ἰέναι. Later mythology makes Iasion the inventor of the cultivation of corn, like Triptolemus (τρίτολος). In Theocr. 3. 50 Iasion and Endymion are coupled together. The story is complicated in various ways, for Iasion appears in different genealogical connections and with different mystic meanings in the religion and legends of Arcadia, Crete, and Samothrace.

126. ὃ θυμῷ εἴλασα, 'following her own heart's bidding;' i.e. not by compulsion. Cp. Il. 9. 598, where Meleager is described as giving willing aid to the Aetolians ὃ θυμῷ εἴλασεν.

127. νεῖος, properly an adjective of two terminations, sc. νεῖος γῆ = Lat. novalis.

τρίτολος refers to the three ploughings: (1) at the end of autumn; (2) in the spring, to freshen the soil after the winter's frost; and (3) in summer, for a second crop. Theocr. (25. 25) speaks even of a field ploughed four times, τετράτολος. The third ploughing was called νεῖον, and the field so 'freshened' was called νεῖος, while the Lat. novalis rather signifies land ploughed for the first time. See Hesiod, Opp. 463, with Paley's note.



τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα 130  
 οἶον, ἐπεὶ οἱ νῆα θοὴν ἀργῆτι κεραυνῶ  
 Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ.  
 ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἐταῖροι,  
 τὸν δ' ἄρα δεῦρ' ἀνεμός τε φέρων καὶ κύμα πέλασσε.  
 τὸν μὲν ἐγὼ φίλεόν τε καὶ ἔτρεφον, ἥδ' ἐφασκον 135  
 θήσειν ἀθάνατον καὶ ἀγήρων ἡματα πάντα.  
 ἀλλ' ἐπεὶ οὐ πως ἔστι Διὸς νόον αἰγιόχοιο  
 οὔτε παρεξελθεῖν ἄλλον θεὸν οὐθ' ἀλιῶσαι,  
 ἐρρέτω, εἴ μιν κείνος ἐποτρύνει καὶ ἀνώγει,  
 πόντον ἐπ' ἀτρύγετον. πέμψω δέ μιν οὐ πῇ ἐγὼ γε' 140  
 οὐ γάρ μοι πάρα νῆες ἐπήρετμοι καὶ ἐταῖροι,  
 οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης·  
 αὐτὰρ οἱ πρόβρων ὑποθήσομαι, οὐδ' ἐπικεύσω,

132. ἔλσας] Ζηρόδοτος ἔλσας γράφει Schol. H. P. Q. 133, 134.] See on  
 vv. 110, 111. 136. ἀγήρων] So Aristarch. Al. ἀγήρων Schol. H.

130. περὶ τρόπιος βεβαῶτα, 'bestriding the keel,' described more closely inf. 371 ἀμφ' ἐπὶ δούρατι βαῖνε κέληθ' ὡς ἔππον ἐλαύνων. So περιβαίνειν with gen. Il. 5. 21 οὐδ' ἐτλη περιβῆναι δδελφειοῦ πταμένοιο. Compare also περὶ σπείοντι sup. 68.

132. ἔλσας, from ἐλω, as ἐλίσσω from κέλλω Od. 9. 149, κέρσας from κείρω Il. 24. 450. ἐλω, in its derived sense of 'squeezing,' may well be used of a 'crushing blow'; others take it as equivalent to the Virgilian 'detrusit in undas' Aen. 7. 773.

οἴνοπι must be a general epithet referring to the dark colour of the tumbling sea, like φορυρέος, and cannot have a special reference, as some suppose, to the red glare of the lightning, for the word is used without any of such surrounding circumstances, as in Il. 2. 613, etc.

133, 134. See on 110, 111 sup.

136. ἡματα πάντα. He had lived as an ἀθάνατος with Calypso up to this time; cp. Od. 8. 453 τόφρα δέ οἱ κομῆθι γε θεῶν ὡς ἑμπεδοῦς ἦεν, but, as Dr. Hayman remarks, now that Calypso has no hope of keeping her lover, she feeds him with mortal food. See inf. 199-201. But θεῶν ὡς may mean no more than that he

was right royally treated.

139. ἐρρέτω, 'let him take himself off,' with the meaning of 'abire in malam rem.' Cp. Il. 9. 377; 20. 349.

With ἐποτρύνει καὶ ἀνώγει supply ἔρρειν.

140. ἀτρύγετος, as an epithet of the sea, is commonly connected with τρογῶν, 'to gather in the fruits,' the word thus meaning 'unharvested,' 'barren,' in contrast with the land, which is πολυφόρβος, Il. 14. 200. (In Il. 17. 425 ἀτρύγετος is used as an epithet of αἰθήρ.) This was the general view of the older commentators, but Herodian is quoted as referring the word to τρῶν and understanding by it ἀεταπύνητος, 'inexhaustible,' 'not to be wearied.' Curtius s.v. is not indisposed to adopt this rendering, supposing the form to come through ἀτρυ-φετος, and applying the meaning to the restless waves. Others connect ἀτρυ-γετος with ἀνατρυβίζειν, understanding by it the 'murmuring' or 'seething' sound of the sea. But this signification is not applicable to αἰθήρ.

πέμψω expresses rather her inability than her refusal to obey the order ἀποπεμπέμεν sup. 112. 'I cannot send him away, for I have no ships.'

143. ὑποθήσομαι, to be taken imme-

ὥς κε μάλ' ἀσκηθῆς ἦν πατρίδα γαῖαν ἵκηται.

Τὴν δ' αὖτε προσέειπε διάκτορος ἀργειφόντης· 145

‘οὐτῶ νῦν ἀπόπεμπε, Διὶς δ' ἐποπίζεο μῆνιν,  
μή πῶς τοι μετόπισθε κοτεσσάμενος χαλεπήνῃ.’

ἌΩς ἄρα φωνήσας ἀπέβη κρατὺς ἀργειφόντης·

ἡ δ' ἐπ' Ὀδυσσῆα μεγαλήτορα πτόντια νύμφη  
ἦί, ἐπεὶ δὴ Ζηνὸς ἐπέκλυεν ἀγγελιάων. 150

τὸν δ' ἄρ' ἐπ' ἀκτῆς εὔρε καθήμενον· οὐδέ ποτ' ὅσσε  
δακρυῶφιν τέρσοντο, κατεΐβετο δὲ γλυκὺς αἰὼν  
νόστον ὀδυρομένῳ, ἐπεὶ οὐκέτι ἦνδανε νύμφη.

ἀλλ' ἦ τοι νύκτας μὲν ἰάυεσκεν καὶ ἀνάγκη  
ἐν σπέσσι γλαφυροῖσι παρ' οὐκ ἐθέλων ἐθελούσῃ· 155

ἡματα δ' ἐν πέτρῃσι καὶ ἡμόνεσσι καθίζων  
[δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων]  
πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων.

156. ἐν πέτρῃσι] ἂμ πέτρῃσι αἱ τοῦ Ἀριστάρχου Schol. H. P. 157.] Omitted in many MSS. Cp. sup. 83, 84. 158.] ἐντεῦθεν εἰς τὸ ὀλίγον ἀνωτέρω (84) μετακίεται ὁ στίχος Schol. H.

diately with *ὥς κε* ἵκηται. So II. 16. 84. *ἐν φρεσὶ θέω* .. *ὥς ἂν μοι τιμὴν μεγάλην καὶ κῆδος ἄρῃαι*, and sup. 31 *βουλήν* .. *ὥς κε νήηται*.

οὐδ' ἐπιχεύου is parenthetical, and parallel to *πρόφρων*, so that *πρόφρων* may be rendered, 'with all my heart;' οὐδ' ἐπιχεύου, 'without reserve.'

146. ἐποπίζεο. The lawless are described as *θεῶν δυν οὐκ ἀλέγοντες* II. 16. 388, or οὐδ' *ὀπίδα τρομέουσι θεῶν* Od. 20. 215. It is uncertain whether *ὀπίς* is connected with *ὄψ* in the sense of 'regard' due to the gods, or the 'inspection' or 'visitation' of the gods, like *ἐπισκοπή*; or whether it is to be referred to *ἐνομαι* in the sense of the punishment which 'follows' or 'accompanies' sin. The use of *μετόπισθε* in the present passage gives some slight additional weight to the latter derivation.

147. χαλεπήνῃ, intrans., as inf. 485.

153. οὐκέτι, 'no longer.' As his preserver from shipwreck she had found favour in his eyes; but that feeling had now passed, and was succeeded by

home-sickness.

154. ἰάυεσκεν. Curtius regards *ἰάω* as a reduplication from a root *av* or *af*. Compare the form of the aorist *ἔ-ε-σα*. καὶ ἀνάγκη, 'even perforce;' i. e. if he would not come willingly.

155. παρ' οὐκ ἐθέλων ἐθελούσῃ. The grammatical order of the words here gives way to the favourite usage of bringing contrasted words into immediate juxtaposition. Cp. Od. 3. 273 *ἐθέλων ἐθέλουσαν*, sup. 97 *θεὰ θεόν*, inf. 224 *μετὰ καὶ τότε τοῖσι γενέσθαι*, Od. 15. 488 *παρὰ καὶ κακῷ ἐσθλὸν ἐθῆκεν*, Plat. Apol. 37 D *καλῶς οὖν ἂν μοι δ βίος εἴη* .. *ἀλλῃν ἐξ ἀλλῃς πόλιν πώλεσσ ἀμειβομένην*. In the present passage, the rule for the collocation of words in Homer would not permit the insertion of such emphatic words as *οὐκ ἐθέλων* between the preposition and its case. Therefore, unless we make an exception because the order is intentionally changed for the sake of contrast, it is better to take *παρὰ* as an adverb and *ἐθελούσῃ* as an epexegetical dative.

156. ἡμόνεσσι. See on inf. 418.

ἀγχοῦ δ' ἰσταμένη προσεφώνεε διὰ θεάων  
 'Κάμμορε, μή μοι ἔτ' ἐνθάδ' ὀδύρεο, μηδέ τοι αἰὼν 160  
 φθινέτω· ἤδη γάρ σε μάλα πρόφρασσ' ἀποπέμψω.  
 ἀλλ' ἄγε δούρατα μακρὰ ταμὼν ἀρμόξεο χαλκῷ  
 εὐρείαν σχεδίην· ἀτὰρ ἱκρια πῆξαι ἐπ' αὐτῆς  
 ὑψοῦ, ὥς σε φέρησιν ἐπ' ἡεροειδέα πόντον.  
 αὐτὰρ ἐγὼ σῖτον καὶ ὕδωρ καὶ οἶνον ἐρυθρὸν 165  
 ἐνθήσω μενοεικέ', ἃ κέν τοι λιμὸν ἐρύκοι,  
 εἵματά τ' ἀμφιέσω, πέμψω δέ τοι οὖρον ὕπισθεν,  
 ὥς κε μάλ' ἀσκηθῆς σὴν πατρίδα γαῖαν ἱκῆαι,  
 αἷ κε θεοὶ γ' ἐθέλωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,  
 οἳ μιν φέρτεροί εἰσι νοῆσαι τε κρήναί τε.' 170  
 ὣς φάτο, ῥίγησεν δὲ πολύτλας δῖος Ὀδυσσεὺς,  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 'Ἄλλο τι δὴ σὺ, θεᾶ, τόδε μῆδαι οὐδέ τι πομπήν,  
 ἣ με κέλει σχεδίῃ περάαν μέγα λαῖτμα θαλάσσης,  
 δεινὸν τ' ἀργαλέον τε· τὸ δ' οὐδ' ἐπὶ νῆες εἶσαι 175

168. [ἱκῆαι] Ἀριστοφάνης Ἰκίοιο Schol. H. P.

160. κάμμορε. See on Od. 2. 351.

161. πρόφρασσα. A feminine form of adjective following the meaning and usage of πρόφρων. The connection between the form -φρασσα and the root φραν may be seen from such analogies as χαριεντ-, fem. χαρι-εσσα, etc. We might imagine a masculine form προφράς referable to προφράζειν (cp. Hdt. 1. 120, Schweigh. s. v.): but there are other instances in Homer of adjectives used only in the fem. gender, as, e. g. ἀμφιέλισσαι, and μέτασσαι Od. 9. 221. πρόφρασσα is used as a synonym of ἐθέλουσα in Il. 10. 290 ὅτε οἱ πρόφρασσα παρίσται, | ὅν νῦν μοι ἐθέλουσα παρίστασθαι.

162. χαλκῷ, with axe or adze. See inf. 244.

163. ἱκρια. See Appendix.

164. ὑψοῦ. This is added, as the ἱκρια form the highest parts of the hull. He begins the σχεδίῃ by laying the keel, and finishes off with the ἱκρια. Notice the emphatic position both of εὐρείαν and ὑψοῦ. The vessel is to be broad in the beam, and to have plenty of free-board, as we say.

166. μενοεικέα refers to all three nouns in the preceding line.

168. ἱκῆαι is preferable to Ἰκίοιο, the reading of Aristophanes; the conjunctive implying the probable result of the πομπή and the ὄβριος.

173. Ἄλλο τι δὴ σὺ, θεᾶ, τόδε μῆδαι, 'surely thou art *herein* devising something else.' For this use as a cognate or adverbial accusative with the verb cp. Od. 1. 409 τόδ' ἱκάνει, 17. 444 νῦν δεῦρο τόδ' ἴω. With the whole phrase cp. Od. 7. 200 Ἄλλο τι δὴ τόδ' ἔπειτα θεοὶ περιμυχανόσονται, and Od. 20. 114 τέρας νῦν τῶν τόδε φαίνεις, ib. 351 τί κακὸν τόδε πάσχετε;

175. τὸ δ' οὐδ'. 'But it not even can good ships travel *over*.' This translation is intended to suggest that *ἐπὶ* is used rather adverbially than as a preposition. The sentence is thrown by parataxis into a demonstrative form; whereas later Greek would express it by the relative with a direct preposition, μέγα λαῖτμα ἐφ' ᾧ κ.τ.λ.

νῆες εἶσαι. See on Od. 3. 11. The contrast here is between good ships

ἀκύποροι περὶ ὧσιν, ἀγαλλόμεναι Διὸς ὄσφρ.  
οὐδ' ἂν ἐγὼν ἀέκητι σέθεν σχεδὴς ἐπιβαίην,  
εἰ μὴ μοι τλαίης γε, θεὰ, μέγαν ὄρκον ὁμόσσαι  
μὴ τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.'

ἌΩς φάτο, μείδησεν δὲ Κάλυψώ, διὰ θεῶν, 180  
χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν

Ἥ δὴ ἀλιτρός γ' ἐσσι καὶ οὐκ ἀποφώλια εἰδὼς,  
οἶον δὴ τὸν μῦθον ἐπεφράσθης ἀγορεύσαι.  
ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρύς ὑπερθε  
καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅς τε μέγιστος. 185

179. ἄλλο] Ἀριστοφάνης ἄλλοις γράφει Schol. H. P. Q. Nauck suggests that this is an error for ἄλλαν. 185. ὕδωρ] γράφεται καὶ ὕδατος, πρὸς δ' ἐσημειούτο Ἀριστοφάνης Schol. H.

properly built and such an one as Odysseus might be able to make for himself.

176. ἀγαλλόμεναι. The use of the word suggests that common impersonation of the ship, which seems to us to 'walk the water like a thing of life.'

177. οὐδ' ἂν ἐγὼν. There is no parallelism between οὐδέ here and in 175. It is really equivalent to the full force of its constituents οὐ δέ, 'but I will not.'

178. εἰ μὴ μοι.. ἄλλο, 'unless, goddess, thou shouldest make up thy mind to swear me a mighty oath that thou wilt not plot against me any fresh mischief, to my hurt.' This rendering takes κακὸν as substantival and makes πῆμα predicative. Cp. Od. 7. 195 κακὸν καὶ πῆμα, Od. 3. 152 πῆμα κακοῖο. But it is also possible to make κακὸν adjectival, in direct agreement with πῆμα. The important word after all is ἄλλο, contrasting every other possible harm with the immediate horrors of the lonely and dangerous voyage.

182. ἀλιτρός, used of a culprit Il. 8. 361, has here a sportive tone. 'In sooth thou art a rogue, and not simple-hearted.' Calypso is laughing at the prudent way in which Odysseus manages to take care of himself. Full of craft himself, he suspects a crafty intention in every one else. For ἀποφώλια see Od. 8. 177.

183. οἶον δὴ is equivalent in meaning to ὅτι τοῖον, 'in that thou hast devised such clever words as these to speak ;' or, 'To think what clever words thou

hast devised !' used as an exclamation.

185. Στυγὸς ὕδωρ. According to Hesiod, Theog. 389, Zeus gave special powers to the Ocean-nymph Styx, when she came with her sons to Olympus, αὐτὴν μὲν γὰρ ἔθηκε θεῶν μέγαν ἔμμεναι ὄρκον. In a later passage, Theog. 775 foll., Styx is represented as having her home near the dwelling of night, νόσφιν δὲ θεῶν κλυτὰ δώματα ναίει | μακρῆσιν πέτρῃσι κατηρεφέ', ἀμφὶ δὲ πάντῃ | κίουσιν ἀργυρέοισι πρὸς οὐρανὸν ἰσθῆρικται. This is probably intended to represent the scenery of some stalactitic cave. When a solemn oath was to be taken in Olympus, Ζεὺς δὲ τε Ἴρην ἐπειμει θεῶν μέγαν ὄρκον ἱνείκεα | τηλόθεν ἐν χρυσῇ προχῶν πολύνυμμον ὕδωρ | ψυχρὸν, ὃ τ' ἐκ πέτρης καταλείβεται ἡλιβάτοιο | ἰβή- λῃς· πολλὸν δὲ θ' ὑπὸ χθονὸς εὐρυοδείης | ἐξ ἱεροῦ ποταμοῖο βέει διὰ κύκτα μέλαι- ναν, | Ὀκεανοῖο κέρας, δεκάτῃ δ' ἐπὶ μοῖρᾳ δέδασται (i. e. a tenth part of the water of the ocean flows through Styx), ἐννέα μὲν περὶ γῆν τε καὶ εὐρέα πάντα θαλάσσης | δίης ἀργυρέης εἰλεγμένους εἰς ἅλα πίπτει, | ἥ δὲ μὴ ἐκ πέτρης προρέει μέγα πῆμα θεοῖσι. A god who should forswear himself by Styx, after having poured a libation of its water, was condemned to lie in trance without breathing or speaking for a year, and without tasting nectar or ambrosia. After that ordeal he is separated from all councils and banquets of the gods till nine years have passed, and he only resumes his prerogatives in the tenth (see the whole passage in Hesiod). The description of the Styx is not very

δρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι,  
μή τί σοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.  
ἀλλὰ τὰ μὲν νοέω καὶ φράσσομαι, ἄσσο' ἂν ἐμοί περ  
αὐτῇ μηδοίμην, ὅτε με χρεῖῳ τόσον ἴκοι·  
καὶ γὰρ ἐμοί νόος ἐστὶν ἐναΐσιμος, οὐδέ μοι αὐτῇ 190  
θυμὸς ἐνὶ στήθεσσι σιδήρεος, ἀλλ' ἐλεήμων.'

Ὡς ἄρα φωνήσας ἡγήσατο δῖα θεάων  
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βαίνει θεοῖο.  
Ἴξον δὲ σπείους γλαφυρὸν θεὸς ἡδὲ καὶ ἀνὴρ,  
καὶ ῥ' ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου ἔνθεν ἀνέστη 195  
'Ερμείας, νύμφη δ' ἐτίθει πάρα πᾶσαν ἐδωδὴν,  
ἔσθειν καὶ πίνειν, οἷα βροτοὶ ἄνδρες ἔδουσιν·  
αὐτῇ δ' ἀντίον ἴξεν Ὀδυσσεύς θεοίοιο,  
τῇ δὲ παρ' ἀμβροσίην δμῶαι καὶ νέκταρ ἔθικαν.  
οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον. 200  
αὐτὰρ ἐπεὶ τάρπησαν ἐδητύος ἡδὲ ποτῆτος,  
τοῖς ἄρα μύθων ἤρχε Καλυψώ, δῖα θεάων·

187.] See on 179 sup. 202. τοῖς ἄρα] ὅτι (sc. ἡ διπλὴ affixed by Aristonicus)  
ἐνδε πρὸς ἓνα διαλεγόμενον φησὶ Schol. P.

easy to realise: possibly we are to conceive of the stream as flowing at first in the upper world, then making a plunge, and running in a subterranean channel, like streams in many limestone districts; but the actual picture (as Pausanias saw it, 8. 18) is that of the brook called Styx in Arcadia, which tumbles over a rocky precipice near Nonacris, and parting into two cascades as it descends, falls into a basin of black rock; the waters uniting again to form the torrent called Crathis. It is still called Mavroneria or Draconeria, the 'black' or 'terrible water,'—a reminiscence of the old legends connected with it,—and local tradition attributes to the water the strange property of destroying or piercing any vessel in which it is placed. Another form of oath by Styx is given in Il. 14. 271 foll.

187. βουλευσέμεν, sc. ἐμέ, 'that I will not.'

188. ἀλλὰ τὰ μέν. A slight additional emphasis is here given by μέν to

the demonstrative τὰ. I am not plotting, she says, nor will plot any mischief for you, 'but I am thinking of and will devise for you *just* that plan which I should contrive for mine own self, whenever the need might come so sore on me.'

190. οὐδέ μοι αὐτῇ. There is a particular stress made by the use of αὐτῇ. Calypso is contrasting her own temper with that of the gods who had spitefully ordered the departure of Odysseus.

197. ἔσθειν drops the vowel ι, as πότνια for πότνια inf. 215.

οἷα. The neuter plural implies the various kinds of food included under πᾶσαν ἐδωδὴν. So in Od. 14. 62 κτήσιν . . οἷά τε φ' οἰκῆι ἀναξ εὐθυμὸς ἔδωκε. See also inf. 422, and Od. 8. 365. Though Calypso sets before Odysseus mortal food, she uses nectar and ambrosia herself.

202. τοῖς ἄρα. Notice that this verse, the ordinary opening of an address, has passed into a regular epic

'Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,  
 οὕτω δὴ οἰκόνδε φίλῃν ἐς πατρίδα γαίαν  
 αὐτίκα νῦν ἐθέλεις λέναι; σὺ δὲ χαίρε καὶ ἔμψης. 205  
 εἴ γε μὲν εἰδείης σῆσι φρεσὶν ὅσσα τοι αἶσα  
 κηδέ' ἀναπλήσαι, πρὶν πατρίδα γαίαν ἰδέσθαι,  
 ἐνθάδε κ' αὖθι μένων σὺν ἐμοὶ τόδε δῶμα φυλάσσοις  
 ἀθάνατος τ' εἴης, ἰμειρόμενός περ ἰδέσθαι  
 σὴν ἄλοχον, τῆς αἰὲν ἐέλδραι ἥματα πάντα. 210  
 οὐ μὲν θὴν κελύης γε χερείων εὖχομαι εἶναι,  
 οὐ δέμας, οὐδὲ φῦλιν, ἐπεὶ οὐ πως οὐδὲ ζοικε  
 θνητὰς ἀθανάτῃσι δέμας καὶ εἶδος ἐρίζειν.'

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 'πότνα θεὰ, μή μοι τόδε χῶεο· οἶδα καὶ αὐτὸς 215

208. σὺν ἐμοί] οὐ παρ' ἐμοί Schol. M. The majority of MSS. have σὺν, but Eustath. παρ', and so most edd.

formula, so that it can be used here, though the number of τοῖς is, strictly speaking, inaccurate. Only Odysseus is present besides the speaker, Hermes having departed, sup. 148. Cp. Od. 7. 47; 13. 374; 17. 184; 19. 103, 508; Il. 5. 410; 17. 638; 21. 287.

204. οὕτω δὴ, 'so then, dost thou really desire?' Compare the use of 'sic' in Latin: 'Siccine me patriis avectam perfide ab oris, | perfide, deserto liquisti in littore, Theseu?' Catull. Pel. and Thet. 132; cp. also Il. 2. 158.

205. σὺ δὲ χαίρε καὶ ἔμψης, 'yet fare thee well nonetheless.' Her first sense of anger may have made her wish his ruin, now tenderer feelings have come back upon her.

208. ἐνθάδε... αὖθι, 'here, on the spot,' as in Il. 23. 674. For this doubling of the adverb cp. αὐτοῦ ἐνθα Il. 8. 207, κείθι αὐτοῦ h. Hom. Ap. 374. An analogous grouping is seen in θεῶν δ' αὖτως Od. 3. 65.

σὺν ἐμοί. Join with φυλάσσοις, 'help me to keep.' Compare Horace's 'servare nidum,' and Virgil's 'servare sedes.' If παρ' ἐμοί be read, it must be taken with μένων.

211. θῆν, originally a dialectal enclitic form of θεῖ, found also in Aesch. and Theocrit. It is often used with

ironical force. A shorter form of it appears in θε, as in αἶθε, εἶθε.

χερείων. This comparative is supplied by the grammarians with a positive of the form χέρης, of which χέρη Il. 1. 80 is the dative. The forms χέρης Od. 15. 324, and χέρη Od. 14. 176, are doubtful readings for χέρησιν, χέρησιν. The older commentators regarded these words not as adjectives of the positive degree, but as syncopated forms of the cases of the comparative χερείων. So Schol. H. on Od. 14. 176 gives χέρησιν instead of χέρησιν, and describes it as the reading of Aristarchus, and Schol. A. on Il. 1. 80 ascribes the same view to Herodian; as also Eustath. 55. 25. Sometimes these forms have a distinctly comparative force, as in Il. 4. 400; Od. 14. 176; but it disappears in Od. 18. 229; 20. 310. In Il. 12. 270 we find χερειότερος, and in Il. 20. 434 the shorter form χείρων, lengthened again in Il. 15. 513 into χερειότερος. Benfey compares the χερν or χρεσν of the stem with the Skt. *hrasv* or *hrasva*, 'short.' Others refer the word to χεῖρ.

215. τόδε χῶεο, Od. 23. 212. For a similar adverbial accusative cp. εἴξο τό γε Od. 17. 401, κοττοσαμένη τό γε Il. 14. 191. See on 173 sup.

πάντα μάλ', οὐνεκα σείω περίφρων Πηνελόπεια  
 εἶδος ἀκιδνοτέρη μέγεθος τ' εἰσάντα ιδέσθαι  
 ἢ μὲν γὰρ βροτός ἐστι, σὺ δ' ἀθάνατος καὶ ἀγήρων.  
 ἀλλὰ καὶ ὥς ἐθέλω καὶ ἐέλδομαι ἡματα πάντα  
 οἴκαδέ τ' ἐλθέμεναι καὶ νύστιμον ἡμαρ ιδέσθαι. 220  
 εἰ δ' αὖ τις ραίησι θεῶν ἐνὶ οἴνοπι πόντῳ,  
 τλήσομαι ἐν στήθεσσιν ἔχων ταλαπενθέα θυμόν·  
 ἦδη γὰρ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα  
 κύμασι καὶ πολέμῳ· μετὰ καὶ τόδε τοῖσι γενέσθω.  
 ὦς ἔφατ', ἥελιος δ' ἄρ' ἔδυ καὶ ἐπὶ κνέφας ἦλθεν 225  
 ἐλθόντες δ' ἄρα τῷ γε μυχῶ σπείους γλαφυροῖο  
 τερπέσθην φιλότῃ, παρ' ἀλλήλοισι μένοντες.  
 Ἥμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἥως,  
 αὐτίχ' ὁ μὲν χλαῖνάν τε χιτῶνά τε ἔννυτ' Ὀδυσσεύς,  
 αὐτὴ δ' ἀργύφειον φᾶρος μέγα ἔννυτο νύμφη, 230  
 λεπτόν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἱζυῖ

217. εἰσάντα] Ἀρίσταρχος εἰς ἄντα, αἱ δὲ κοινότεραι, εἰς σῶμα Schol. H. P. For εἰς σῶμα Porson writes εἰς ὄψα, the reading of Eustath.

216. περίφρων. Calypso lays all the stress on Penelope's beauty. Odysseus has the tact to speak only of the wisdom of his wife; and in his description of his home-sickness (219, 220) he alludes only to his home and says no more about Penelope.

217. ἀκιδνοτέρη. This is a word of uncertain meaning and derivation. The Scholl. render it as equivalent to *δοθε-νιστέρα* or *εὐτελεστέρα*, giving a preference to the former interpretation. It has been proposed to connect it with *αἰκνυ*, or to compound it of the privative *α* and *κεδνός*. Perhaps it may be better referred to the root *κιδ* or *κεδ*, found in *σ-κεδ-άννυμι* and *κιδ-ναμαι*, meaning to 'separate,' and so to 'weaken.' In this case the prefix *α* will have no privative meaning.

μέγεθος, 'size,' always comes into the Greek idea of beauty. A handsome woman is 'A daughter of the gods, divinely tall, And most divinely fair.'

224. μετὰ .. γενέσθω, 'let this too come into the list of my woes.' See

note on sup. 155.

226. ἐλθόντες .. τερπέσθην .. μένοντες. For the confusion of plural and dual cp. Il. 8. 79 οὔτε δὲ Αἴαντες μινέτην θεράποντες Ἄρηος, Il. 5. 275 τῷ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὤκτας ἵππους.

Join μυχῶ with τερπέσθην, 'having gone their way, they took their pleasure in the recess of the cave.'

229. χλαῖνάν τε χιτῶνά τε. This seems an unnatural order, as the χιτῶν must be put on before the χλαῖνα, but the prothysteron is really natural, because the χλαῖνα takes precedence as impressing the eye, more than the undergarment could do. Cp. Od. 3. 467; 10. 365, etc.

230. ἀργύφειον. Another form is ἀργυρός Od. 10. 85. Benfey refers this termination to a root φα, Skt. *bhā*, implying 'likeness;' in which sense it reappears as a characteristic suffix of diminutives; cp. ζυψιον, ξυλῆφιον. Düntzer compares ἀργ-ῖφ-εος with κορυφή, as well as with diminutives in -φιον.

καλὴν χρυσεῖην· κεφαλῇ δ' ἐφύπερθε καλύπτρην·  
καὶ τότ' Ὀδυσσῆι μεγάλῃτορι μήδετο πομπήν.  
δῶκε μὲν οἱ πέλεκυν μέγαν, ἄρμενον ἐν παλάμῃσι,  
χάλκεον, ἀμφοτέρωθεν ἀκαχμένον· αὐτὰρ ἐν αὐτῷ 235  
στειλειδὸν περικαλλῆς ἐλάινον, εὖ ἐναρῆρός·  
δῶκε δ' ἔπειτα σκέπαρνον ἐύξοον· ἦρχε δ' ὁδοῖο  
νῆσου ἐπ' ἐσχατιῆς, ὅθι δένδρεα μακρὰ πεφύκει,  
κλήθρη τ' αἰγυρός τ', ἐλάτῃ τ' ἦν οὐρανομήκης,  
αὔα πάλαι, περὶ κηλα, τὰ οἱ πλώοιεν ἐλαφρῶς. 240  
αὐτὰρ ἐπειδὴ δεῖξ' ὅθι δένδρεα μακρὰ πεφύκει,  
ἡ μὲν ἔβη πρὸς δῶμα Καλυψῶ, δία θεάων,  
αὐτὰρ ὁ τάμνετο δοῦρα· θοῶς δέ οἱ ἦντο ἔργον.  
εἵκοσι δ' ἔκβαλε πάντα, πελέκκησεν δ' ἄρα χαλκῷ,

232. ἐφύπερθε] οἱ Ἀριστάρχου, ἐφύπερθε· αἱ εἰκαυότεραι (see crit. note on Od. 1. 117) ἐπέθηκε Schol. H. 234. δῶκε μὲν οἱ] Bekk., ed. 2, and most modern edd. read δῶκεν οἱ, because of the initial *f* of οἱ. Of this reading La Roche says, 'recepissem si vel in uno codice legeretur.' 240. περὶ κηλα] So Aristarchus, *Χρυσῖππος δὲ διῆρει, περὶ κηλα, περὶ σσῶς ξηρά* Schol. P.

232. κεφαλῇ depends upon περιεβά-  
λετο only, ἐφύπερθε being purely adverbial, as in Il. 14. 184 κρηδέμῃ δ' ἐφύπερθε  
καλύματα δια θεῶων.

καλύπτρην. This does not seem to  
be different in meaning from κρηδέμῃ,  
except in so far that the same piece of  
stuff when tied round the head would  
be called κρηδέμῃ, and when suffered  
to fall over the face as a veil, καλύπτρην.  
See Od. 1. 334.

234. πέλεκυς (Skt. *parasma*) is the  
axe for felling (cp. ἐκβάλλειν inf. 244),  
and is therefore called *φυλοκόπος* Xen.  
Cyr. 6. 2. 36.

ἄρμενον ἐν παλάμῃσι must be joined  
together, as in Il. 18. 600, where the pot-  
ter's wheel is described as τροχὸν ἄρμε-  
νον ἐν παλάμῃσι. Compare also Il. 19.  
395 μάστιγα φαεινὴν χειρὶ λαβὼν ἄραρυϊαν.

235. The words ἀμφοτέρωθεν ἀκαχμέ-  
νον may either mean that there was a  
double blade, as in the Lat. *bipennis*, so  
called because it looked like a bird with  
outstretched wings, the handle being in  
the centre; or, more likely, the πέλεκυς  
had a cutting blade on one side and a  
sort of pick or spike on the other.

237. σκέπαρνον (σκεπ, σκάπτω) is

the 'adze,' for squaring and smoothing  
(cp. *έίσσε* inf. 245). So in Soph. O. C.  
101 unsmoothed stone is called *ασκέ-  
παρνος*.

εύξοος, this epithet only means that  
the σκέπαρνον had as good and smooth  
a handle as the πέλεκυς, unless it refers  
to the high polish of the blade. Any-  
how, it cannot be taken actively in the  
sense of 'smoothing.'

ὁδοῖο, a local genitive. 'She was  
his guide—went first—on the way.'

239. ἐλάτῃ τ' ἦν. Repeat here *ὅθι*  
from preceding line.

240. αὔα πάλαι, περὶ κηλα, 'long ago  
sapless and dry.' The same epithets  
are used of billets for firing, Od. 18.  
309. Here the meaning must be that  
the trees were dead though still stand-  
ing, and in that condition they might  
serve, on an emergency, in place of pro-  
perly seasoned wood.

πλώοιεν is from πλώω, i.e. πλώω, a  
bye-form of πλέω. It has the meaning  
of floating (cp. Il. 21. 302) rather than  
of sailing. So πλωτὴ νῆσος Od. 10. 3.

243. ἦντο, an imperfect from a form  
ἄννυμι.

244. εἵκοσι... πάντα, 'he felled full



ξέσσε δ' ἐπισταμένως καὶ ἐπὶ στάθμην ἴθυνε.  
 τόβρα δ' ἔνεικε τέρετρα Καλυψῶ, διὰ θεῶων  
 τέτρηθεν δ' ἄρα πάντα καὶ ἤρμωσεν ἀλλήλοισι,  
 γόμφοισιν δ' ἄρα τήν γε καὶ ἀρμονίησιν ἀρασσεν.  
 ὅσσον τίς τ' ἔδαφος νηὸς τορνῶσεται ἀνήρ  
 φορτίδος εὐρείης, εὖ εἰδὼς τεκτοσυνάων,  
 τόσσον ἐπ' εὐρείαν σχεδὴν ποιήσας Ὀδυσσεύς.  
 ἴκρια δὲ στήσας, ἀραρὼν θαμέσι σταμίνεσσι,

245

250

247, 248.] Ἀριστοφάνης τὸ αὐτὸ φέρεται περιέχειν ἀμφὶ Schol. P. B. Q. Vind. ἀρασσεν] γράφεται καὶ ἀρηρην Schol. V. So Eustath. and Apollon. 251. ποιή-  
 σας] ἴκριοι, τορνῶσας Ὀδυσσεύς Schol. B. E. H. Q.

twenty.' The force of πάντα seems to be 'all told,' 'fully reckoned': so αὖτις ἦνται .. ἐνθάδε πάντες Od. 8. 258, διοῖ-  
 στεύση πελέκων δυοκαίδεκα πάντων Od. 19. 578, πενήκοντά τοί εἰσιν ἐνὶ  
 μεγάροισι γυναῖκες | δμῶαί .. τῶν δώδεκα  
 πᾶσι ἀναδείξει ἐπέβησαν Od. 22. 421,  
 δέκα πάντα τάλαντα Il. 19. 247; com-  
 pare also Mosch. 1. 6 ἐν εἰκοσι πᾶσι  
 μέθοις νιν = 'among a full score.'

πελέκωσεν describes the next pro-  
 cess with the axe after felling, namely,  
 trimming the trees by lopping off the  
 limbs. The work of the σκέπαρων  
 begins with the word ξέσσε.

245. ἐπὶ στάθμην, 'to the line.'  
 στάθμη is a string which, having been  
 rubbed with chalk or ochre, is drawn  
 tight along a surface. It is then lifted  
 by the workman's finger and thumb  
 and suffered to fly back again, so as to  
 leave a straight line marked in colour.  
 It is to be distinguished from σταφύλη,  
 the plumb-line for testing levels, Il. 2.  
 765. Cp. Herc. Fur. 944 βέβρα | φοί-  
 νικι κανόνι .. ἡρμωσμένα, and Leonid.  
 Tarent. Epig. ap. Reisk. 23 μίλτω φυρό-  
 μενοι κανόνες.

246. τέρετρα are small borers or  
 gimlets that can be used with one hand.  
 τρύπανον in Od. 9. 385 is a larger  
 auger or drill.

247. τέτρηθεν .. ἀλλήλοισι, 'he  
 bored all his pieces through and fitted  
 them to one another.' This means  
 that he took care that the hole in the  
 upper piece corresponded with the one  
 in the lower; and having thus put  
 them in position, 'he hammered the  
 boat together with pegs and clamps.'

248. γόμφοι are wooden pegs, such as  
 shipwrights call 'trenails,' as distinct

from ἴκριοι, which are of metal.

ἀρμονίαι may represent some simple  
 form of mortice and tenon, by which  
 one piece of wood is made to fit into  
 another, so that it can be driven home  
 with a few blows of the hammer.  
 Brieger (Philolog. 29. p. 193 foll.) under-  
 stands by ἀρμονίαι strips of elastic wood,  
 e.g. a young sapling split longitudinally,  
 pinned across the flat timbers at the bot-  
 tom of the hull, in which interpretation  
 γόμφοι and ἀρμονίαι would be very closely  
 connected: the real joint being the  
 ἀρμονίαι pinned down by γόμφοι. (See  
 Appendix on Homeric Ship.) Hero-  
 dotus uses the word in his description  
 of the Egyptian boats (2. 96), τὰς ἀρ-  
 μονίας .. ἐπάκτωσαν τῇ βύβρῃ, but there  
 he is only speaking of the joints between  
 the planks which needed calking.

249. ὅσσον τίς τε, 'as wide as a man  
 might trace him out the hull of a broad-  
 built freight-ship, well-skilled in car-  
 pentry, of such a size did Odysseus  
 make his broad boat.'

τορνῶσεται is the short form of the  
 conjunctive, so frequent a mood in  
 similes: compare τινάξω inf. 368, ἐξε-  
 ρήσοι Od. 4. 337, etc. The τόρνος  
 alluded to here is neither the *lathe* nor  
 the *graver*, but a pencil at the end of a  
 string that works round a centre, used  
 for striking circles. Cp. Il. 23. 255  
 τορνῶσαντο δὲ σῆμα, describing the circle  
 drawn for the outline of the tomb. A  
 similar use in Latin is given by Propertius  
 (3. 26. 43) 'incipie iam angusto  
 versus includere torno.'

252. ἴκρια .. ταλόντα. Transl. 'And  
 he worked away, setting up the decks  
 by fitting them to the close-set ribs,  
 and he finished off with the long side-

ποίει· ἀτὰρ μακρῆσιν ἐπηγκενίδεσσι τελεύτα.  
 ἐν δ' ἰστὸν ποίει καὶ ἐπὶ κριον ἄρμενον αὐτῷ·  
 πρὸς δ' ἄρα πηδάλιον ποιήσατο, ὅφρ' ἰθύνει. 255  
 φράζε δέ μιν ρίπεσσι διαμπερὲς οἰσύνῃσι  
 κύματος εἰλαρ ἔμεν· πολλὴν δ' ἐπεχέυατο ὕλην.  
 τόφρα δὲ φάρ' ἔνεικε Καλυψώ, διὰ θεάων,  
 ἵστία ποιήσασθαι· ὃ δ' εὖ τεχνήσατο καὶ τά.  
 ἐν δ' ὑπέρας τε κάλους τε πύδας τ' ἐνέδησεν ἐν αὐτῇ, 260  
 μοχλοῖσιν δ' ἄρα τήν γε κατείρυσεν εἰς ἄλλα διαν.  
 Τέτρατον ἡμαρ ἔην, καὶ τῷ τετέλεστο ἅπαντα·  
 τῷ δ' ἄρα πέμπτῳ πέμπ' ἀπὸ νήσου διὰ Καλυψώ,  
 εἴματά τ' ἀμφιέσασα θυώδεα καὶ λούσασα.  
 ἐν δέ οἱ ἄσκὸν ἔθηκε θεὰ μέλανος οἶνοι 265  
 τὸν ἕτερον, ἕτερον δ' ὕδατος μέγαν, ἐν δὲ καὶ ἦα

253. ἐπηγκενίδεσσι] οὕτως Ἀρίσταρχος. Ῥιανὸς δὲ ἐπηγανίδεσσι Schol. P.  
 Hesych. Gloss. ἐπηγανίδε, probably a textual error. Butt. read in Schol. P.  
 ἐπεγανίδεσσι.

planking.' In this rendering the words  
 ἱερὰ στήσας find their exegesis in  
 ἀραρὸν θαμέσι σταμίνεσσι. For inter-  
 pretation of the details in vv. 252-260  
 see Appendix.

260. ἐν δὲ .. ἐνέδησεν. With this  
 combination compare Il. 23. 709 ἂν δ'  
 Ὀδυσσεὺς πολὺμητις ἀνίστατο, and, simi-  
 larly, Hdt. 2. 176 ἀνέθηκε δὲ καὶ ἐν τοῖσι  
 ἄλλοισι ἱροῖσι ὁ Ἀμασιεὶ ἔργα .. ἐν δὲ καὶ  
 ἐν Μίεμιν τὸν κολοσσόν, Il. 2. 720 ἐρέται  
 ἐν ἐκάστῳ ἐμβέβασαν.

261. μοχλοῖσιν. This word is re-  
 ferred by some to *molas*. Curtius com-  
 pares it with *ὀχλεύς* from *ἐχω*, like the  
 Lat. *vecis* from *veho*. If, however,  
 μοχλοῖ are 'levers,' there is an inaccuracy  
 in κατείρυσεν, for the action of the lever  
 is to lift and push, not to drag. But κατε-  
 ρύειν had become the technical word  
 for getting the ship down into the  
 water, and is so used here, although  
 the addition of μοχλοῖς seems to alter  
 the picture. But it is not impossible  
 that μοχλοῖ may mean 'rollers,' a far  
 more natural thing to use.

262. τέτρατον .. ἅπαντα. 'It was  
 the end of the fourth day *when* all was  
 now accomplished for him.' A similar  
 paratactic use of καὶ is found in Attic  
 Greek as well, as in Soph. O. R. 717

παιδὸς δὲ βλάστας οὐ διέσχον ἡμέραι |  
 τρεῖς καὶ νῦν .. κείνους ἔρριψεν. So in  
 Lat. 'nec longum tempus et...'

263. τῷ δ' ἄρα πέμπτῳ. So τῷ δὲ  
 οἱ ὀγδοάτῳ .. ἦλυσ' Ὀρίστης Od. 3. 306.

264. ἀμφιέσασα καὶ λούσασα. For  
 the prothysteron see on 229 sup.

266. τὸν ἕτερον, ἕτερον δ'. Antithe-  
 tical adjectives, as ἕτερος, ἄλλος, πρό-  
 τερος, πρῶτος, are often used with the  
 demonstrative article. There seems no  
 special reason for omitting the article  
 with the second ἕτερον, except the  
 tendency to bring two contrasted words  
 as closely together as possible. In Il. 21.  
 71 we read, αὐτὰρ ὁ τῇ ἐτέρῃ μὲν ἑλὼν  
 ἐλλίσσετο γόνατον | τῇ δ' ἐτέρῃ ἔχεν  
 ἔγχοι. τῇ ἐτέρῃ occurs in Il. 18. 509,  
 Od. 13. 68; τῇ ἐτέρῃ in Od. 19. 481;  
 τῇ ἐτέρῃ Il. 16. 179; ἡ ἐτέρῃ Od. 10.  
 354; τοῦ ἐτέροιο Il. 9. 219; τὸν ἕτερον  
 Od. 12. 101; τῷ ἐτέρῳ Il. 21. 166; τῷ  
 ἐτέρῳ Od. 9. 430; τοῦ ἐτέρου Od. 11.  
 257; τὼν ἐτέρων Il. 12. 93. In about  
 fifty other passages ἕτερος is found with-  
 out the article.

266. ἐν δὲ καὶ ἦα. This use of the  
 preposition is a true epanalepsis, re-  
 suming ἐν .. ἔθηκε in the preceding line.  
 So ἐν μὲν γαίαν ἐτευξ' ἐν | δ' οὐρανόν  
 Il. 18. 483, παρ' δ' ἐτίθει κῆρυον καλὴν

κωρύκῃ· ἐν δέ οἱ ὄψα τίθει μενοεικέα πολλὰ·  
οὔρον δὲ προέηκεν ἀπήμονά τε λιαρὸν τε,  
γῆθόσυνος δ' οὔρα πέτασ' ἰστία διὸς Ὀδυσσεύς.  
αὐτὰρ ὁ πηδαλῖφ ἰθύνετο τεχνήντως  
ἤμενος· οὐδέ οἱ ὕπνος ἐπὶ βλεφάροισιν ἔπιπτε  
Πηλιάδας τ' ἐσορῶντι καὶ ὄψ' ἐ δύνοντα Βοώτην

270

272. ἐσορῶντι] γρ. καὶ ἐσορῶντα· διχῶς αἱ Ἀριστάρχου Schol. H. This is unintelligible, unless we suppose, with Porson, 'duae lectiones commixtae erant, ἐσορῶντα et ὁρῶντα, vel ἐσορῶντι et ὁρῶντι.'

τὴ τράπεζαν, | πᾶρ δὲ δέπας οἶνου Od. 8. 69.

268. ἀπήμων is used both actively, as here, and passively, as νόστος ἀπήμων Od. 4. 519. But even in the latter case we might render, 'a home-journey that brought no harm.' In Od. 8. 566 it is used as an epithet of the Phaeacians, the 'safe' guides.

272. Πηλιάδες. Cp. Hesiod, Opp. 619 Πηλιάδες σθένος ὄβριμον Ὀρίανος | φεύγουσαι, with Götting's note: — 'magna pars Graecorum cum Boeotis stellarum imagines venationem Orionis ita repraesentare putabant, ut Orion cum Sirio cane ἀρκτον, πελειάδας (πληιάδας, columbas), βάδας (sucas), πτωκάδα (leporum) cet. persequeretur. Iones vero πλάστρι (ἀμάξης) imaginem cum bubulco Boote in iisdem siderum sedibus videre sibi videbantur.' According to this view the Pleiads were regarded as a flock of doves, scared by the hunter Orion (see Od. 12. 65, and note); and to this fancy Aeschylus refers in a Fragment quoted by Athenaeus 491 A, where he describes them, with a characteristic oxymoron, as ἀστεροὶ πελειάδες. There was a legend that the Pleiads were nymphs in the train of Artemis, pursued by Orion and changed into doves; or seven sisters, whose names and parentage vary in different stories: the most common representing them as children of Atlas by the ocean nymph Pleione. Hesiod (Opp. 383) therefore calls them Ἀτλαγγενεῖς, and, as they were born on Mount Cyllene, Pindar and Simonides give them the epithet δρεῖαι, (Pind. Nem. 2. 11). Among this sisterhood are generally reckoned Maia, mother of Hermes by Zeus; Electra, the ancestress of the Dardanids; Taygete, mother by Zeus of Lacedaemon. Then come three, whose names are con-

nected with Boeotian legend, Alcyone, Celaeno, and Sterope. Last of all is Merope, the only mortal sister of the group, wife of Sisyphus and mother of Glaucus. This inferiority of Merope is one expression of the story of the 'lost Pleiad'; but other forms of the legend put Electra in place of Merope. The actual group of stars consists of 1 star of the first magnitude, 3 of the 5th, 2 of the 6th, and several smaller stars; but they are ordinarily represented as a cluster of seven, one of them being rarely visible. When the Pleiads rise, in the middle of May, harvest is near; and the Pleiads as the harbingers of promised plenty were, perhaps, regarded as a flight of doves bringing nectar and ambrosia to Zeus. At the time of their setting, towards the end of October, the storms of winter are near, and Orion is visible in the evening sky. At this time of the year that form of the story would be most in vogue which represents them as flying in dismay before the mighty hunter. Hesiod (Opp. 622) seems to prefer the etymology which connects them with πλεῖν, as though they marked the seasons when the sailor might put to sea, or when he was safer on shore. Others refer the word to πλείων, because the Pleiads are a group of stars, ὅτι πλείους ἂν μοῦ κατὰ συναγωγὴν εἴσι Schol. Il. 18. 486. Hyginus, f. 192 'quia plures erant Pleiades dictae.' Cp. Manil. 5. 522 'Pleiadum glomerabile sidus.' The Latin equivalent for the Pleiads was Vergiliae, as marking by their rising the close of spring (*ver*); unless the right orthography be Virgiliae, from *virga*, with a possible reference to the term βότρυς, by which name this 'cluster' of stars was also known in Greece.

Ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπὶ κλησιν καλέουσιν,  
ἥ τ' αὐτοῦ στρέφεται καὶ τ' Ὠρίωνα δοκεύει,  
οἷη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο·  
τὴν γὰρ δὴ μιν ἄνωγε Καλυψὼ, διὰ θεάων,  
ποντοπορευέμεναι ἐπ' ἀριστερὰ χεῖρὸς ἔχοντα.

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277. χεῖρὸς] γρ. ἡδὲ Schol. H. M.

Βοώτης is called by Hesiod Ἄρκτοῦρος, or 'bear-watcher.' He may be said to 'set late,' because the brilliancy of his light keeps him long visible after dawn. Sir G. C. Lewis (Astron. of Ancients, p. 59) suggests that the epithet 'slow-setting,' as applied to Βοῶτες, alludes to the fact that his disappearance is a long process, because at the time of setting the constellation is in a vertical position; whereas his rising is rapid, because his horizontal position brings him speedily into view. Cp. Catull. (66. 67), where the Coma Berenices says, 'vertor in occasum tardum dux ante Boöten | qui vix sero alto mergitur Oceano.'

273. Ἄρκτον. The Bear (*Ursa Maior*; the 'lesser Bear' is a later conception) stands at bay, and watches (δοκεύει Il. 8. 340) Orion; a picturesque way of representing the revolutions of the two constellations in concentric circles; the Bear moving in the lesser one. Cp. Manil. Astron. 1. 502 'Arctos et Orion adversis frontibus ibant.' From the fact of 'turning round on the same spot' (αὐτοῦ στρέφεται), the bear was also called Helice.

ἐπὶ κλησιν καλέουσιν, 'they sur-name;' ἐπὶ κλησιν being an adverbial accusative with καλέουσι. The word generally denotes a later or nick-name (κλησίου ἐπὶ τῇ πρώτῃ πρόσθετος), given to commemorate some peculiarity. Cp. Il. 7. 138; 16. 177; 22. 29, 506. Similar is the use of ἐπώνυμοι, as in Od. 7. 54; 19. 409; Il. 9. 562.

275. οἷη δ' ἄμμορός. On this expression Aristotle (Poet. c. 25) remarks, καὶ τὸ οἷη δ' ἄμμορός κατὰ μεταφοράν τὸ γὰρ γυναιμῶν μόνον. Of course, as a matter of fact, the Bear is not the only constellation that never sets. Strabo considers that Homer here includes under ἄρκτος the whole of the northern heavens, but the description given of the wheeling of the

Bear so as to confront Orion sufficiently disproves this. Heliodorus, quoted in Apoll. Lex. Hom., admits that Homer made the statement through ignorance (ὅτι ἡγρόει). Sir G. C. Lewis suggests, as a more probable solution of the difficulty, that the Great Bear was the only group of stars in the northern sky which had in Homer's time been reduced to a constellation. Cp. Virg. Georg. 1. 246 'Arctos Oceani metuentes aequore tingi,' Ov. Met. 13. 725 'Arcton aequoris expertem.' Sophocles, Trach. 130, compares the ceaseless recurrence of joy and sorrow to the ἄρκτον στροφάδεις κέλευθοι. And Callimachus gives a fresh mythological colouring to the story by making Tethys, out of regard for Hera, refuse a refuge in the waters to Callisto (the Bear), the concubine of Zeus.

With λοετρῶν Ὠκεανοῖο cp. Il. 5. 5 foll. of Sirius, ὅς τε μάλιστα | λαμπρὸν παμφάνησι λελουμένος Ὠκεανοῖο.

277. ἐπ' ἀριστερὰ χεῖρὸς. It is probable that ἀριστερός is derived from ἀριστος by the same euphemism as that which has produced the word εὐάνυμος for 'left.' The comparativel termination expresses the distinct contrast of left and right. ἀριστερά is not found in Homer as a substantive without the preposition ἐπὶ. Sometimes it occurs without any dependent genitive, as in Od. 3. 171; Il. 2. 526; 7. 238; 12. 201, 219, 240; being parallel to the phrase ἐπὶ δεξιᾷ Il. 7. 238; 12. 239. It is also frequently followed by a genitive, as μάχης Il. 5. 355; 11. 498, ἡδὲ Il. 12. 118, τοῖν Il. 23. 336, στρατοῦ Il. 13. 326. In addition to these passages Ameis quotes Xen. Anab. 1. 8. 4 τὰ δεξιὰ τοῦ κέρατος. But the use with χεῖρὸς is found only here in Homer, with the exception of an imitation of the phrase in h. Hom. Merc. 153. In Pindar Pyth. 6. 19 we have σύ τοι σκεῶν νιν ἐπὶ δεξιᾷ [ἐπιθῆναι] χεῖρὸς

ἐπτά δὲ καὶ δέκα μὲν πλέεν ἡματα ποντοπορεύων,  
 ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιεντα  
 γαίης Φαιήκων, ὅθι τ' ἀγχιστον πέλεν αὐτῷ· 280  
 εἴσατο δ' ὥς ὅτε βινὸν ἐν ἡεροειδέι πόντῳ.

Τὸν δ' ἐξ Αἰθιόπων ἀνιὼν κρείων ἐνοσίχθων  
 τηλόθεν ἐκ Σολύμων ὀρέων ἴδεν· εἴσατο γάρ οἱ  
 πόντον ἐπιπλάων· ὁ δ' ἐχώσατο κηρόβι μᾶλλον,  
 κινήσας δὲ κάρη προτὶ δν μυθήσατο θυμὸν 285  
 ' ὦ πόποι, ἦ μάλα δὴ μετεβούλευσαν θεοὶ ἄλλως

281. *ὅτε βινόν*] *εἰ μὲν βινὸν ἀναγνωστίον, ἴσται, ἐφάνη ὡς ἀστὴρ· εἰ δὲ ἐρινόν, ἴσται, συκία* Schol. V. *ὁ μόντοι Ἀρίσταρχος ἐρινόν... ἔνιοι δὲ βινὸν κατὰ Οἰνωτροῦς τὸ νέφος* Schol. P. Q. T. Fäsi conj. *ὡς ὅτε τε βινὸν ἡεροειδέι*. The lemma of Vindob. 56 and Schol. Par. ap. Cram. An. Par. 3. 17. 14 give a good reading, viz. *ὡς τε βινόν*.

*ὀρθὸν* | *ἀγειε ἐφημοσύναν*, and in Aratus Phaen. 278 *κατὰ δεξιὰ χειρὸς* is used with the same meaning. It is not unlikely that here *χειρὸς* has a picturesque reference to the hand of the steersman, as presenting a sort of centre point from which the various directions seem to diverge. The course of the ship thus described will be from N.W. to S. E. He steers southward, keeping the Bear on the left hand.

280. *ὅθι τε*, 'at the part where (the land) lay nearest to him.'

281. *ὡς ὅτε βινόν*. If we adopt this reading (see crit. note), the simile of the shield must mean that the low land of Phaeacia seemed to form the circumference, while the mountains rising inland resembled the boss. It may be doubted whether the final syllable of *ὅτε* could remain short before the digammated *βινόν* or *βινός*. Cp. inf. 426 *ἐνθα κ' ἀπὸ βινούε δρόφῃ*, also Od. 22. 278. It is difficult to understand the meaning of the division of letters said to represent the reading of Aristarchus, *ὡς ὅτ' ἐρινόν*, unless we can suppose that the sight of a large fig-tree (on the far horizon, so that its stem would not be in view) resembled the mass of a mountain-group. And if the word *ἐρινόν* really exists, it means a fig, not a fig-tree. Besides, it is more natural to supply *γαῖα* as the subject to *εἴσατο* than *ὄρεα*. The interpretation of the Scholl. *βινόν* (Hesych. *ἐρινόν*) = *ἀχλὺς* looks no better than a

makeshift. The easiest solution in every way is to read *ὡς τε βινόν*, but if *ὡς ὅτε* be adopted, it must be taken as a condensed expression equivalent to *εἴσατο ὡς βινόν ὅτε εἴδεται*. For this use of *ὡς ὅτε* cp. Od. 19. 494; Il. 2. 394; 4. 462; 12. 132; 13. 471, 571; 18. 219.

282. *Αἰθίοπων*. See Od. 1. 22. Poseidon had gone to visit the Aethiopians and to receive a sacrifice at their hands.

283. *Σολύμων*. Strabo places the Solymi on the heights of the Taurus chain in Lycia and Pisidia (1. 12. 10). Homer does not seem, like Herodotus (1. 173), to identify the Solymi with the Lycians: on the contrary, we should gather from Il. 6. 168-186 that the two peoples were hostile to one another. Possibly a colony from Crete settled in the district Milyas, driving back the original inhabitants into mountain fastnesses.

284. *μᾶλλον*. That is, his smouldering anger against Odysseus blazed up afresh, when he saw him near the Phaeacian land, and so, almost independent of the sovereign of the seas.

286. *πόποι*. This word is best regarded as an interjection like *παῖα*, almost always expressive of astonishment, anger, or sorrow. But cp. Il. 2. 272. The Schol. on Od. 1. 32 says, *πόποι οἱ θεοὶ κατὰ τὴν τῶν Δρυόπων φωνήν*, as an alternative interpretation, and some of the Alexandrine poets

ἀμφ' Ὀδυσῇ ἐμείο μετ' Αἰθιόπεσσιν ἐόντος,  
καὶ δὴ Φαιήκων γαίης σχεδὸν, ἔνθα οἱ αἴσα  
ἐκφυγέειν μέγα πείραρ οἰζύος, ἣ μιν ἰκάνει  
ἀλλ' ἔτι μὲν μῖν φημι ἄδην ἐλάαν κακότητος.' 290

\*Ὡς εἰπὼν σύναγεν νεφέλας, ἐτάραξε δὲ πόντον  
χερσὶ τρίαιναν ἐλὼν πάσας δ' ὀρόβυνεν ἀέλλας  
παντοίων ἀνέμων, σὺν δὲ νεφέεσσι κάλυψε  
γαίαν ὁμοῦ καὶ πόντον ὀρώρει δ' οὐρανὸν νύξ.  
σὺν δ' Εὐρύς τε Νότος τ' ἔπεσε Ζέφυρός τε δυσαῆς 295  
καὶ Βορέης αἰθρηγενέτης, μέγα κῦμα κυλίνδων.  
καὶ τότ' Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ,  
ὀχθήσας δ' ἄρα εἶπε πρὸς δὴν μεγαλήτορα θυμόν·

‘ὦ μοι ἐγὼ δειλὸς, τί νύ μοι μήκιστα γένηται;  
δεῖδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν, 300  
ἣ μ' ἔφατ' ἐν πόντῳ, πρὶν πατρίδα γαίαν ἰκέσθαι,

296. αἰθρηγενέτης] Ίριανδς καὶ Ἀριστοφάνης αἰθρηγενέτης λέγουσι. Schol. H. P. Q.

seem to have employed it accordingly as a vocative, as, indeed, it might be taken in h. Hom. Merc. 309; but the best grammarians concur in taking it as an interjection.

μεταβούλευσαν ἄλλως. The adverb forms a sort of epexegetis to the preposition in composition.

288. σχεδόν, sc. Ὀδυσσεύς ἐστι.

289. πείραρ οἰζύος. See note on Od. 12. 51.

290. ἀλλ' ἔτι... κακότητος, 'but I promise that I will yet drive him to his heart's content along the road of misery.' Cp. Il. 19. 423 οὐ λήξω πρὶν Τρώας ἄδην ἐλάσαι πολέμοιο. In this rendering κακότητος is a local genitive, as in ἐπειγόμενος ὁδοῖο, διαπρήξαι νεδύοιο, etc. But other commentators take ἄδην as a real accusative, from ἄδη, 'satiety', in which case ἐλάσαι ἄδην will mean 'to drive him to satiety', κακότητος being directly dependent upon ἄδην. The translation given here may be taken as combining the substantival and adverbial force of the word.

293. Join συν-κάλυψε, 'shrouded up.' νεφέεσσι is the instrumental dative.

294. ὀρώρει... νύξ. Both the language and the rhythm are meant to suggest

the sudden descent of darkness. 'At one stride comes the dark.' Coleridge, Anc. Marin.

295. Join συν-έπεσε, 'dashed together.' So inf. 317 μισγομένων ἀνέμων.

296. αἰθρηγενέτης, 'sky-born.' Schol. P. Q. V. interprets it as 'bringing fair weather,' αἰθρίαν καὶ εὐρίαν ποῶν, or 'producing cold,' αἶθρον ποῶν, τουτέστι πάγον. But the passive sense is supported by αἰεγενέτης Od. 14. 446. The north wind is thus represented as a land wind, coming down from the heights and not up from the sea. Cp. Plut. fluvi. 5. 3 Κανικάσιον ὄρεος... Βορέιον κοίτη. In Il. 15. 171, 19. 358 we find αἰθρηγενέτης as an epithet of Boreas.

299. μήκιστα, 'in the issue.' Cp. Virg. Aen. 2. 70 'quid misero mihi denique restat?' but the meaning is not quite the same.

300. δεῖδω μὴ... εἶπεν. The anxiety indicative implies that his anxiety is about a fact which has already taken place. Cp. Soph. Elect. 580 ὅρα... μὴ πῆμα σπαντῇ τίθης (not τιθῆς), 'take care that you are not making;' and similarly, Eur. Ion 1523 ὅρα σὺ... μὴ τῷ θεῷ τὴν αἰτίαν προστίθης, or, better, Hel. 119 σκοπεῖτε μὴ δόκησιν εἶχ' ἐκ θεῶν.

ἀλλ' ἀναπλήσειν· τὰ δὲ δὴ νῦν πάντα τελείται,  
 οἷοισιν νεφέεσσι περιστέφει οὐρανὸν εὐρὺν  
 Ζεὺς, ἐτάραξε δὲ πόντον, ἐπισπέρχουσι δ' ἄελλαι  
 παντοίων ἀνέμων. νῦν μοι σὼς αἰπὺς δλεθρος. 305  
 τρισμακάρες Δαναοὶ καὶ τετράκις, οἱ τὸτ' ὄλοντο  
 Τροίῃ ἐν εὐρείῃ, χάριν Ἀτρείδῃσι φέροντες.  
 ὥς δὴ ἐγὼ γ' ὄφελον θανέειν καὶ πτότμον ἐπισπεῖν  
 ἡματι τῷ ὅτε μοι πλείστοι χαλκήρεα δοῦρα  
 Τρῶες ἐπέρριψαν περὶ Πηλείωνι θανόντι. 310  
 τῷ κ' ἔλαχον κτερέων, καὶ μευ κλέος ἦγον Ἀχαιοί·  
 νῦν δέ με λευγαλέφ θανάτῳ εἴμαρτο ἀλῶναι.  
 ὣς ἄρα μιν εἰπόντ' ἔλασεν μέγα κύμα κατ' ἄκρης,  
 δεινὸν ἐπεσσύμενον, περὶ δὲ σχεδὴν ἐλέλιξε.  
 τῇλε δ' ἀπὸ σχεδὴς αὐτὸς πέσε, πηδάλιον δὲ 315  
 ἐκ χειρῶν προέηκε· μέσον δὲ οἱ ἱστὸν ἔαξε  
 δεινὴ μισγομένων ἀνέμων ἐλθοῦσα θύελλα,  
 τηλοῦ δὲ σπείρον καὶ ἐπίκριον ἔμπεσε πόντῳ.  
 τὸν δ' ἄρ' ὑπὸ βρυχα θῆκε πολλὸν χρόνον, οὐδ' ἐδυνάσθη

302. ἀναπλήσειν] γράφεται ἀναπλήσαι Schol. T. V. 312. ἀλῶναι] Ἰλίαν (i.e. Demetrius the Grammarian of Adramyttium) ἀλέσθαι Schol. H.; for which Buttm. reads ἀλέσθαι. 314. ἐπεσσύμενον] Ἀριστάρχος ἐπισσύμενον διὰ τοῦ ι Schol. H. P. This implies that Aristarchus regarded the form ἐπισσύμενον as a perf. pass.; and his reading is intended to represent a present or aorist. 315. πέσε] Ἰριανός, αὐτὸν βάλε, δ καὶ ἀμεινον Schol. B. H. P. Q.

303. οἷοισιν νεφέεσσι may be taken as equivalent to οὐνεκα τοιοῖσι, or, perhaps, as an ejaculation.

304. Odysseus, being ignorant that it is Poseidon's work, attributes the storm to Zeus. So Schol. P. Q. T. κατὰ τὴν κοινήν δόξαν εἰς Δία ἀναφέρει τὴν αἰτίαν τοῦ χειμῶνος.

305. σὼς, 'certain.' Perhaps there is an ironical tone in the word, as we say 'safe to be destroyed.' σὼς = σά-ος, cp. Lat. sa-nus. The phrase occurs again in Il. 13. 773.

309. ἡματι τῷ. The scene is described in Od. 24. 37 foll. In the struggle for the possession of the corpse of Achilles, Ajax bears off the body on his shoulders, while Odysseus keeps the Trojans at bay.

311. κλέος ἦγον, carrying on the

force of κε, 'would have spread my fame,' like κλέος φέρειν or φορέειν Od. 3. 204; 19. 333; or, according to others, 'would have brought back tidings of me.'

312. λευγαλέος, 'miserable,' stands to λυγρός as ὀπταλέος to ὀτρηρός. For the introduction of ε in the first syllable some compare πευκάλιμος with πικνός, but Curtius refers them to different roots. εἴμαρτο, 'had been fated,' even before I began this voyage.

313. κατ' ἄκρης, 'down from above.' Cp. Od. 8. 508, and Virg. Aen. 1. 114 'ingens a vertice pontus | in puppim ferit.'

316. προέηκε, 'tossed it from my hand.' This describes the suddenness of the act more graphically than μεθέηκε, 'let it go.'

319. ὑπὸ βρυχα, probably a meta-

αἶψα μάλ' ἀνσχεθέειν μεγάλου ὑπὸ κύματος ὀρμῆς 320  
 εἶματα γάρ ῥ' ἐβάρυνε, τά οἱ πόρε δῖα Καλυψώ.  
 ὄψε δὲ δῆ ῥ' ἀνέδν, στόματος δ' ἐξέπτυσεν ἄλμην  
 πικρὴν, ἣ οἱ πολλὰ ἀπὸ κρατὸς κελάρυζεν.  
 ἀλλ' οὐδ' ὥς σχεδίης ἐπελήθετο, τειρόμενός περ,  
 ἀλλὰ μεθορμηθεὶς ἐνὶ κύμασιν ἐλλάβετ' αὐτῆς, 325  
 ἐν μέσση δὲ καθίζε τέλος θανάτου ἀλείεινων.  
 τὴν δ' ἐφόρει μέγα κύμα κατὰ ῥόον ἔνθα καὶ ἔνθα.  
 ὥς δ' ὅτ' ὀπωρινὸς Βορέης φορέησιν ἀκάνθας  
 ἄμ πεδίον, πυκιναὶ δὲ πρὸς ἀλλήλησιν ἔχονται,  
 ὥς τὴν ἄμ πέλαγος ἀνεμοὶ φέρον ἔνθα καὶ ἔνθα 330  
 ἄλλοτε μὲν τε Νότος Βορρὴ προβάλεσκε φέρεσθαι,  
 ἄλλοτε δ' αὐτ' Εὖρος Ζεφύρῳ εἴξασκε διώκειν.  
 Τὸν δὲ ἶδεν Κάδμου θυγάτηρ, καλλίσφυρος Ἰνώ,

329, 330. ἄμ πεδίον, .. ἄμ πέλαγος] διὰ τοῦ μ γραπτέου Schol. P. ΑΙ. ἀμπεδίον, ἀμπέλαγος.

plastic accusative from ὑπόβρυχος, as in Hdt. 7. 130 Θεσσαλίαν πᾶσαν ὑπόβρυχα γενέσθαι. See Od. 3. 458 note. As the subject to θῆκε we must supply θέελλα, or rather κύμα implied in the next line, 'it kept him long under water.'

320. ὄψε... ὀρμῆς should be taken with ἀνσχεθέειν, 'to emerge from beneath the rush of the wave.' So ὄψ' ἀπῆρης ἡμίονους λύειν Od. 7. 5. This is better than to give ὄψο the force of *propter* and to join it with οὐκ ἐδυνάσθη.

325. μεθορμηθεὶς, 'having made a dart after it.'

327. κατὰ ῥόον ἔνθα καὶ ἔνθα. Properly speaking this expression implies a contradiction, as a current is supposed to set in one direction: but in this conflict of divers winds, Odysseus was in the midst of a maze of cross currents and eddies.

328. ὀπωρινός, from ὀπώρα, 'the ripening season,' (root ὀπ = περ, as in ὀπτάω = πέτω). It is nearer to our 'mid-summer' than 'autumn,' beginning with the rising of the Dog Star and ending with the setting of the Pleiads; that is, from the end of July to the end of October. It follows directly after θέρους Od. 11. 192, etc.

ἀκανθαί are probably thistle-heads, or tufts of thistle-down. The word is generally taken as a compound of ἀκή and ἄνθος. Others regard it merely as an extension of ἀκή, 'pappos lanuginis carduorum' Damm.

329. Notice the transition to the indicative mood. See note on Od. 4. 335.

333. Ἰνὼ Λευκοθέη. The connection of Ino with sea-faring life, though not explained, is yet hinted at by the legends which represent her as drowning herself along with her son Melicertes (*Melkart*, a name of Phoenician origin). This son is known in Greek as Palaemon; cp. Eur. I. T. 270 ὦ ποντίας παῖ Λευκοθέας, νεῶν φύλαξ, | δέσποτα Παλαίμων. Ino had two sons, Learchos and Melicertes, but Athamas their father, in a fit of madness inspired by Hera, slew Learchos, and Ino leaped from a sea-cliff between Megara and Corinth, with her other boy in her arms, to preserve him from a worse fate. The sea-gods saved them, and took them to live in the waters; λέγοντι δ' ἐν καὶ θαλάσῃ | μετὰ κόραισι Νηρηῶς ἄλαιο βίοντι ἀφῆτον | Ἰνὸς τετάρθαι τὸν δλον ἀμφὶ χρόνον Pind. Ol. 2. 28. She received divine honours in many



Λευκοθέη, ἥ πρὶν μὲν ἔην βροτὸς αὐδήεσσα,  
 νῦν δ' ἀλὸς ἐν πελάγεσσι θεῶν ἐξ ἔμμορε τιμῆς. 335  
 ἥ ρ' Ὀδυσῆ' ἐλέησεν ἀλώμενον, ἀλγέ' ἔχοντα·  
 [αἰθυίῃ δ' ἐικυῖα ποτῇ ἀνεδύσετο λίμνης,]  
 Ἴξε δ' ἐπὶ σχεδὴς πολυδέσμου εἶπέ τε μῦθον·

334. αὐδήεσσα.] δ μὲν Ἀριστοφάνης τὰς ἀνθρωποειδεῖς θεὰς αὐδήεσσας φησὶν οἰονεῖ φανῆν μετεπιληφύας· ὁ δὲ Ἀριστοτέλης οὐδήεσσαν λέγει, οἰονεῖ ἐπιτίθειον· οὕτως καὶ Χαμαίλων Schol. H. P. Q. Schol. H. on Od. 10. 136 gives Ἀρίσταρχος οὐδήεσσα, which Dind. has corrected to Ἀριστοτέλης. We are told on the authority of Scholl. E. P. Q. T. that Aristotle wrote οὐδήεσσα as the epithet of Ino, but αὐλήεσσα of Circe and Calypso, as living solitary in their own palaces. This seems impossible, as these adjectives in -εῖα express a participation in the nature of the noun from which they are derived. 337.] οὐκ ἐφέρετο ἐν τοῖς πλείοσι. Ἀρίσταρχος δὲ περὶ τῆς μὲν ἀθετήσεως διατάζει, γράφει δὲ διὰ τοῦ ὅ ὑπεδύσατο. Butt. asks if this implies three readings, ἀνεδύσατο, ὑπεδύσατο, and ἐπέδυσσατο. ποτῇ] σὺν τῷ ὅ γραπτέον Schol. V. γράφεται καὶ ποτῇ, ἀμεινον δὲ χωρὶς τοῦ ὅ ἐν δοτικῇ Schol. H. P. Q.

places on the Greek coast. In the Hellenising period of Roman religion, Mater Matuta was identified with Leucothea, and Portunus with Palaemon. The surname Leucothea may contain a picturesque reference to the white foam of the stormy waves, or more likely to the fair calm (λευκὴ γαλήνη Od. 10. 94) which a sea-goddess had the power to produce. Leucothea is the single instance in Homer of such an apotheosis of a mortal. See on Od. 11. 601 foll.

334. αὐδήεσσα. The word αὐδήεῖα was considered of doubtful interpretation by the ancients. Cp. Eustath. αὐδήεσσα ἡ ἢ διαβόητος κατὰ τοὺς παλαιούς, ὃ ἔστιν ἀόιδιμος διὰ τὰ ἐν αὐτῇ ἐμβάντα, ἡ ἢ ἐνδοξον εὐγενῆς γὰρ ἡ κατὰ Ἀριστοφάνην ἡ χροαμένη ἀνθρωπίνην φωνή... γράφεται δὲ καὶ οὐδήεσσα, τουτέστι ἐπιτίθειος, νύμφη γὰρ ἦν καὶ οὐκ ἐκ τῶν οὐρανιάνων. The interpretation of Aristophanes, 'speaking with human voice,' seems to be the best. The word is used in Homer of the horse Xanthus when gifted with human speech by Hera, Il. 19. 407; of Circe, Od. 10. 136; of Calypso, Od. 12. 449; of ἀνθρώποι, Od. 6. 125; and Hesiod (Theog. 142 foll.) distinguishes δῶνάστοι from θνητοὶ ἀδδῆεντες. Some have compared αὐδήεῖα with μέροψ, making the former the distinguishing mark between mortals and immortals, and μέροψ (= 'articulating') the point of contrast between civilised men and savages or wild beasts. This

seems right for αὐδήεῖα, but it is hardly possible that μέροψ should mean, as it is commonly interpreted, μερίζων τὴν ὄψα. It is rather connected with σ-μερ, Skt. smar, and means 'thinking' creatures; or with mar and μορ—'mortal' beings. The use of two distinct languages by gods and men respectively is alluded to in Homer several times. Thus we have Βατίεῖα and Μυρίνη (Il. 2. 813), Βριάρεως and Αἰγιάων (Il. 1. 403), χαλκίς and κύμνδις (Il. 14. 291), Ἡάνθος and Σκάμανδρος (Il. 20. 74), given as alternative forms in the divine and human language. Similar expressions are μῶλυ θεοὶ καλέουσι Od. 10. 305, Πλαγκτὰς δ' ἥ τοι τὰς γε θεοὶ μάκαρες καλέουσι Od. 12. 61 (where see note); for they seem to imply that there was no equivalent in mortal language for μῶλυ or Πλαγκταί. The form οὐδήεσσα, accepted by Barnes, and, among recent editors, by Düntzer, would come from a noun οὐδῶς, a collateral form of οὐδᾶς. See critical note.

335. θεῶν .. τιμῆς, 'enjoyeth her meed of honour from the gods.' cp. θεῶν ἀπο μῆδεα εἰδᾶς Od. 6. 12.

337. See critical note. The line is probably an interpolation, imitated from inf. 353. ποτῇ too is unsuitable, if it be a noun, to describe the coming up of the bird through the water; and it is difficult to suppose that it is the dative feminine of an adjective ποτὸς equivalent to ποτῆρός.

'Κάμμορε, τίπτε τοι ὦδε Ποσειδάων ἐνοσίχθων  
 ὠδύσατ' ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει; 340  
 οὐ μὲν δὴ σε καταφθίσει, μάλα περ μενεαίων.  
 ἀλλὰ μάλ' ὦδ' ἔρξαι, δοκέεις δέ μοι οὐκ ἀπινύσσειν·  
 εἴματα ταυτ' ἀποδὺς σχεδὴν ἀνέμοισι φέρεσθαι  
 κάλλιπ', ἀτὰρ χεῖρεσσι νέων ἐπιμαίεο νόστου  
 γαίης Φαιήκων, ὅθι τοι μοῖρ' ἐστὶν ἀλύξαι. 345  
 τῇ δέ, τόδε κρήδεμνον ὑπὸ στέρνοιο τάνυσσαι  
 ἄμβροτον· οὐδέ τί τοι παθέειν δέος οὐδ' ἀπολέσθαι.  
 αὐτὰρ ἐπὴν χεῖρεσσιν ἐφάψαι ἡπείροιο,  
 ἄψ ἀπολυσάμενος βαλῆειν εἰς οἶνοπα πόντον  
 πολλὸν ἀπ' ἡπείρου, αὐτὸς δ' ἀπονόσφι τραπέσθαι.' 350  
 'Ὡς ἄρα φωνήσασα θεὰ κρήδεμνον ἔδωκεν,  
 αὐτὴ δ' ἄψ ἐς πόντον ἐδύσετο κυμαίνοντα  
 αἰθυίῃ ἐικυῖα· μέλαν δέ ἐ κῦμα κάλυψεν.  
 αὐτὰρ ὁ μερμήριξε πολύτλας δῖος Ὀδυσσεύς,  
 ὀχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν· 355  
 "ὦ μοι ἐγὼ, μὴ τίς μοι ὑφαίνῃσιν δόλον αὔτε

346. στέρνοιο] στέρνοισι, διχῶς αἱ Ἀριστάρχειαι Schol. H. P. τάνυσσαι] So  
 accented in 1 aor. med. imperat., τὸ δὲ τάνυσσαι ἀπαρίμματον, διὰ τὸ βαλῆειν Schol. P.  
 347. δέος] Al. κακόν. 349. ἄψ] Aristoph. wrote here, and in Od. 8. 92, αἶψ'.

340. ὅτι .. φυτεύει is an explanation  
 of ὦδ' ἐκπάγλως, which latter word is  
 a metathesis for ἐκπλάγως, from ἐξε-  
 πλάγ-ην (ἐκπλήσσω).

344. ἀτὰρ χεῖρεσσι, 'but swimming  
 with your hands strive to get home on  
 the Phaeacian shore:' literally, 'grasp  
 your return.'

345. γαίης depends on νόστου, as in γῆς  
 πατρίας νόστου Eur. I. T. 1066. Others  
 take γαίης φαίεσθαι in direct apposition  
 to νόστου, inasmuch as his getting  
 home actually consisted in a landing  
 on Phaeacian ground.

346. τῇ, used like the French *tiens*;  
 compare also the use of *ἀγρευ*. It is  
 perhaps a contracted imperative from a  
 verb *τάω*: the plural *τήτε* is given by  
 the Schol. on Aristoph. Acharn. 204.  
 The root is *τα* or *ταν*, as in Skt. *tan-ōmi*,  
 Gk. *τείνω* (*τεν-ω*), Lat. *ten-do*, *ten-uo*,  
 etc. Join τῇ with τάνυσσαι, as *βάσκ'*  
*ἴθι*, *vade age*, etc. Cp. Od. 10. 287.

ὑπὸ στέρνοιο. Cp. Il. 4. 106 ὑπὸ  
 στέρνοιο τυχήσας.

349. ἀπολυσάμενος, 'having unbound  
 it from thee.'

350. ἀπονόσφι τραπέσθαι. This  
 expresses the reverential attitude of  
 those who must not gaze on the actual  
 working of superhuman power. The  
 same injunction is given by Circe, Od.  
 10. 528, and reappears in the story of  
 Orpheus and Eurydice, as told by  
 Virgil, Georg. 4. Cp. Theocr. 24. 93  
 ἄψ δὲ νύεσθαι | ἄστρεπτος, Virg. Ecl. 8.  
 101 *'rivoque fluenti | transque caput  
 iace nec respexeris.'*

353. ἐικυῖα. Not like a sea-bird in  
 shape, but in the sudden plunge with  
 which she dives into the sea. Nitzsch  
 compares from Apoll. Rhod. 4. 966, a  
 similar description of the Nereids, ἐνθ'  
 αἱ μὲν κατὰ βένθοος ἀλίγλαι αἰθυῖραι |  
 δύνον.

356. μὴ .. ὑφαίνῃσιν, so μὴ σε κίχῃσιν

ἀθανάτων, ὅτε με σχεδὶς ἀποβῆναι ἀνώγει.  
 ἀλλὰ μάλ' οὐ πῶ πείσομ', ἐπεὶ ἐκὰς ὀφθαλμοῖσι  
 γαῖαν ἐγὼν ἰδόμεν, ὅθι μοι φάτο φύξιμον εἶναι.  
 ἀλλὰ μάλ' ὧδ' ἔρξω, δοκέει δέ μοι εἶναι ἄριστον· 360  
 ὅφρ' ἂν μὲν κεν δούρατ' ἐν ἀρμονίῃσιν ἀρήρη,  
 τόφρ' αὐτοῦ μενέω καὶ τλήσομαι ἄλγεα πάσχων·  
 αὐτὰρ ἐπὴν δὴ μοι σχεδὶν διὰ κύμα τινάξῃ,  
 νήξομ', ἐπεὶ οὐ μὲν τι πάρα προνοῆσαι ἄμεινον.'

Εἶος ὁ ταυθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 365  
 ὥρσε δ' ἐπὶ μέγα κύμα Ποσειδάων ἐνοσίχθων,

357. *ὅτε με* Bekker, ed. 2, writes *ὅ τε* and *ὅ τ'* in several places where the ordinary reading is *ὅτε* or *ὅτ'*, inasmuch as the meaning 'because' cannot attach to *ὅτε*, and *ὅτι* is never elided (but cp. Od. 15. 317). On the present passage Schol. H. P. remarks, γράφεται *ὅ τέ με*. χωρίζει Ἀριστοφάνης διὰ τὸ *ὅτε*, and, in the Palatinus, over *ὅ* is written *διό*. Porson supposed Aristophanes to take *ὅ τε* as *ὅς τε*, which Buttm. disproves. The places which Bekker alters in the Odyssey are 8. 78, 299; 14. 90, 366; 20. 333, to which La Roche adds the present passage. Cp. Il. 1. 518; 17. 25; 21. 488; Od. 13. 314 as illustrations of the force of *ὅ*. 364. *πάρα*] ἀναστρεφτέον τὴν *πάρα*. ὅλοϊ γὰρ τὸ *πάρειστιν*, ἐπεὶ οὐδὲν μοι *πάρειστιν* ἄμεινον προνοῆσθαι Schol. H. M. T. On which Dind., 'Μοι ab scholiasta additum esse potest. Non improbabilis tamen Cobeti coniectura est veterem versus scripturam fuisse, νήξομ', ἐπεὶ οὐ μὲν μοι τι *πάρα*.' It is unusual to find *ἐπεὶ* | οὐ without synizesis. 365. *εἶος*] MSS. *ἔως* or *εἰως*. Nauck and Ahrens write *ἦος*.

Il. 1. 26, *μή τοι κατὰ πάντα φάγῃσι* Od. 15. 12.

ὅλλον αὐτε. Odysseus was suspicious of Calypso; now again he mistrusts Leucothea.

357. *ὅτε*.. ἀνώγει. The common reading is *ὅτε*, which Aristophanes is said to have separated into *ὅ τε*; compare *ὁ θαρσαλέως ἀγόρευεν*, 'in that he spake boldly,' Od. 1. 382, where *ὅ* is used without the generalising *τε*. Nearly parallel to the present passage is Od. 13. 128 οὐκ' ἐγὼ γε .. τιμήεις ἔσομαι ὅτε με βροτοὶ οὐ τι τιονσι, where οὐκ' ἐτι seems to suggest *ὅτε*, and to stand as a sort of antecedent to it. There seems no reason why *ὅτε* should be separated here. The use of the Lat. *cum* shows how a temporal conjunction can gain a causal sense even when used with a present indicative, as in Plaut. Capt. 1. 2. 42 'laudo, malum cum amici tum ducis malum.' *ὅτε* and *ὅτι* (*ὅ*) may be thus distinguished, that the former points the connection between two clauses by representing them as co-ordinate (the commonest connection in

Homeric syntax); the latter is more logically inferential. Cp. Il. 16. 34 γλαυκὴ δέ σε τίκετ θάλασσα | πέτραι τ' ἥλιβατοι, *ὅτι* τοι νόος ἐστὶν ἀπηγής with Il. 16. 433 ὥ μοι ἐγὼν, *ὅτε* μοι Σαρπηδόνα .. μοῖρα δαμῆναι.

358. The emphasis is on *ἐκὰς*, not on *ἰδόμεν*. 'I will not yet do her bidding, for the shore, when I caught sight of it, was far away.'

359. *φύξιμον*, used substantively, 'a place of refuge.'

361. *ὅφρ' ἂν*.. κεν. This is similar to the frequent use in Attic Greek of *ἂν* .. *ἂν*, a combination which is never found in Homer. The passages in which *ἂν* .. κεν occur are Il. 11. 187 *ὅφρ' ἂν μὲν κεν ὄρεῖ*, Il. 13. 127 *φάλαγγες ἄε οὐτ' ἂν κεν Ἀργεὶς ὀνόσαιτο μετελθών*, Il. 24. 437 *σοὶ δ' ἂν ἐγὼ πομπὴς καὶ κε κλυτὸν Ἄργος ἱκοίμην*, Od. 6. 259 *ὅφρ' ἂν μὲν κ' ἀγροῦς [κεν ἀγροῦς] ἴομεν*, Od. 9. 334 *τοὺς ἂν κε καὶ ἤθελον αὐτοὺς ἐλίσσθαι*. A double *κε* is found in Od. 4. 733.

363. Join *διὰ* .. *τινάξῃ*.

366. *ὥρσε* δέ, apodosis to *εἶος*.

δεινόν τ' ἀργαλέον τε, κατηρεφές, ἤλασε δ' αὐτόν.  
 ὥς δ' ἄνεμος ζαῆς ἡίων θημῶνα τινάξῃ  
 καρφαλέων, τὰ μὲν ἄρ τε διεσκέδασ' ἄλλυδις ἄλλη,  
 ὥς τῆς δούρατα μακρὰ διεσκέδασ'. αὐτὰρ Ὀδυσσεὺς 370  
 ἀμφ' ἐνὶ δούρατι βαῖνε, κέληθ' ὥς ἵππον ἐλαύνων,  
 εἵματα δ' ἐξαπέδυνε, τὰ οἱ πῆρε δία Καλυψώ.  
 αὐτίκα δὲ κρήδεμνον ὑπὸ στέρνοιο τάνυσσεν,  
 αὐτὸς δὲ πρηνὴς ἀλὶ κάππεσε, χεῖρε πετάσσας,  
 νηχέμεναι μεμαῶς· ἴδε δὲ κρείων ἐνοσίχθων, 375  
 κινήσας δὲ κάρη προτὶ δν μυθήσατο θυμὸν·  
 'Οὐτῶ νῦν κακὰ πολλὰ παθὼν ἄλδω κατὰ πόντον,  
 εἰς δ' κεν ἀνθρώποισι διοτρεφέεσσι μιγῆης·  
 ἀλλ' οὐδ' ὥς σε ξολπα ὀνύσσεσθαι κακότητος.'

373.] See on sup. 346.

378. διοτρεφέεσσι] γράφεται Φαιήκεσσι Schol. B. The meaning must be that Φαιήκεσσι is a v. l. for ἀνθρώποις, or a gloss on ἀνθρώποις διοτρεφέεσσι.

368. ἡίων, 'corn.' Cp. Od. 2. 289. Such heaps of corn are left after winnowing, as in Il. 5. 502 ὑπολευκαίνονται ἀχυρμαί.

369. τὰ μὲν ἄρ τε. The enclitic goes closely with τὰ. This demonstrative clause is not uncommon in such combinations, as Od. 22. 302 οἱ δ' ὥστ' αἰγυποῖ .. ἐπ' ὀρώθεσσι θόρωσι | ταὶ μὲν τ' ἐν πεδίῳ νέφεα πτάσσουσαι ἔνται, Il. 4. 483 αἰγείρος ὥς | ἥ ῥά τ' ἐν εἰαμενῇ .. πεφύκει .. τὴν μὲν θ' ἀρματοπηγὴς ἀνὴρ .. ἐξέταμεν.

371. ἀμφ' ἐνὶ δούρατι, 'he bestrode a single plank, as mounted on a riding-horse.' There is only one other place in Homer in which the art of riding is alluded to, Il. 15. 679 ὥς δ' ὅτ' ἀνὴρ ἵπποισι κελυγίζειν εἴδωκε, and even there it is not the action of an ordinary rider that is described, but the feats of an acrobat or voltigeur, like those mentioned in Sil. Ital. 10. 470 'nudo staret tergo dum rapta volucris | transigeret cursu sonipes certamina campi.' The feat of Diomed, Il. 10. 513, was a case of necessity: he rode the horses ἐν' ἀνάγκῃ (Schol. ad loc.). And the simile in Od. 13. 81 refers to a team of horses drawing a chariot. In Hesiod we have the description of a mounted procession at a wedding, τοὶ δ' αὖ προπάροιθε πόλῃος | νῶπ' ἵππων ἐπιβάντες

ἐθύνεον Scut. Herc. 285.

373. The tenses are graphic. Odysseus succeeds in scrambling on the plank, and bestriding it, rests there while he strips himself. Then he ties the scarf round his chest and plunges into the sea.

377. ἄλδω. Imperative from ἀλάομαι. With the form ἄλδω (ἀλαοῦ) cp. ὀράω and ὀρώω, ἀντιάω and ἀντιόω.

378. διοτρεφέεσσι. This epithet is generally used of a king or chieftain, being under the special protection of Zeus; as warriors are under the tutelage of Ares and are called θεράποντες Ἄρης. In this passage it is applied to a whole people, the Phaeacians, who are called, sup. 35, ἀγχιθῆοι. Compare δῖος as a national epithet of Achaeans and Pelasgians.

379. ἀλλ' οὐδ' ὥς .. κακότητος, 'yet I expect, that not even so [i. e. not even though you reach the shore at last], wilt thou disparage thy misery.' A threat uttered in sarcastic language; as if Odysseus would not be satisfied with anything short of the extremity of suffering. Cp. sup. 290, and the words of Priam to the Trojans, Il. 24. 241 ἦ ὀνόσασθ' ὅτι μοι Κρονίδης Ζεὺς ἀλγέ' ἔδωκεν; Od. 17. 378 ἦ ὄνοσαι ὅτι τοι βίοντα κατίδουσιν ἀνακτοῖς;

‘Ὡς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους, 380  
 ἱκετο δ' εἰς Αἰγᾶς, ὅθι οἱ κλυτὰ δώματ' ἔασιν.

Αὐτὰρ Ἀθηναίη, κόυρη Διὸς, ἀλλ' ἐνόησεν  
 ἥ τοι τῶν ἄλλων ἀνέμων κατέδησε κελεύθους,  
 παύσασθαι δ' ἐκέλευσε καὶ εὐνηθῆναι ἀπαντας  
 ὥρσε δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματ' ἔαξεν, 385  
 ἕως δ' γε Φαιήκεσσι φιληρέτμοισι μιγείη  
 διογενῆς Ὀδυσσεὺς, θάνατον καὶ Κῆρας ἀλύξας.

Ἔνθα δὺν νύκτας δύο τ' ἡματα κύματι πηγῷ  
 πλάζετο, πολλὰ δέ οἱ κραδίη προτιβίσσεται δλεθρον.  
 ἀλλ' ὅτε δὴ τρίτον ἡμαρ ἐμπλόκαμος τέλεσ' Ἦως, 390  
 καὶ τότ' ἔπειτ' ἀνεμος μὲν ἐπαύσατο ἡ δὲ γαλήνη

386. *ἔασ*] *τινὲς δὲ γράφουσιν, ὅπως* (sc. *δῆπως*) *Φαιήκεσσι* Schol. B. H. P. Q. Perhaps this explains the line noticed in the preceding note; which may have run *δῆπως* Φ. 389. *πλάζετο*] So Aristarchus, *Αἰολικῶς ἐκτείνων τὸ δ*. This may mean that he regarded it as coming from *πλήσσω*, and not from *πλάζομαι*, 'to wander.' Schol. P. Q. 391. *ἡ δὲ*] *Ἀρίσταρχος ἡ δὲ, ἄρθρον δεχόμενος τὸ ἡ. οἱ δὲ ἀντὶ τοῦ καὶ* Schol. H. The same reading is assigned to Aristarchus by Schol. A. on Il. 15. 127 *ἡ δ' ἐπέεσι καθάπτετο τοῦρον Ἀρηα*, instead of *ἡδ'*. See on Od. 12. 168.

381. *Αἰγᾶς*. The first interpretation of Schol. E. V., sc. *Αἰγαί, πόλις Ἀχαΐας*, seems on the whole the most probable. In Il. 8. 203 *Αἰγαί* is coupled with the Achæan *Ἑλλήη*, as cities connected with the cult of the Ionian Poseidon; cp. also Il. 13. 21. How the sea spent its fury on this coast may be gathered from Ovid's description of Helice and Buris, as cities overwhelmed but still visible in the water (Met. 15. 293). The Schol. P. describes Aegæe as a submerged island beyond Euboea, or else near Samothrace. Pliny (N. H. 4. 18) understands by Aegæe a precipitous islet between Tenos and Chios. The word itself is descriptive of waves and storms, being connected with *αἰσσω*, *ἔπ-αι-γίω*, etc. Cp. Artemidor. 2. 12 *καὶ γὰρ τὰ μέγιστα κύματα αἰγᾶς ἐν τῇ συνηθείᾳ λέγονται, καὶ τὸ φοβερώτατον πῆλαγος Αἰγαῖον λέγεται*. The same root appears in Aegina, *αἰγιαλός*, *Αἰγιάλεια*, etc.

384. *εὐνηθῆναι*. With this metaphor cp. Il. 12. 281; 5. 524.

385. *πρὸ δὲ κύματ' ἔαξεν*, 'and beat down the waves in front of him.' The conflict of winds had raised a heavy

cross sea, in which no swimmer could live. Ameis quotes here Tac. Ann. 2. 23 'postquam incerti fluctus variis undique procellis desierunt, omne caelum et mare in aquilonem cessit.'

388. *πηγῷ (πήγνυμι)*. This adjective includes the idea of 'solid' as well as 'big.' Cp. Od. 21. 334 *ξείνος μάλα μὲν μέγας ἦδ' εὐπηγῆς*, of a man in good condition, Il. 9. 124 *ἵππους | πηγυδὲ ἀθλοφόρους*. Here it may be compared with *τρόφι κύμα* Il. 11. 307, *τροφόνετα κύματα* Od. 3. 290.

390. *τέλεσε*, not in the sense of 'ending,' but of bringing into full and perfect action. When day has fully broken, dawn may be said to be over.

391. *ἡ δὲ γαλήνη*. See critical note. This reading of Aristarchus gives a better contrast to *ἀνεμος μὲν*. 'And there came a breathless calm.' Or if *νηνεμῆ* be taken as an adjective used substantivally (like *ὕγρη* Od. 1. 97, *ζεφυρίῃ* Od. 7. 119), it will be in apposition to *γαλήνη*, 'a calm, a hushing of the wind,' so Il. 5. 523 *νηνεμῆς*, 'in still weather.' Cp. Hdt. 7. 188, where *νηνεμῆ* is coupled with *αἰθήρη*.

ἔπλετο νηνεμία, ὃ δ' ἄρα σχεδὸν εἰσίδε γαῖαν  
 ὀξὺ μάλα προΐδων, μεγάλου ὑπὸ κύματος ἀρθείς.  
 ὡς δ' ὅτ' ἂν ἀσπασίος βίотος παίδεσσι φανήη  
 πατρός, ὃς ἐν νοῦσφ κῆται κρατέρ' ἄλγεα πάσχων, 395  
 δηρὸν τηκόμενος, στυγερὸς δέ οἱ ἔχραε δαίμων,  
 ἀσπασίον δ' ἄρα τὸν γε θεοὶ κακότητος ἔλυσαν,  
 ὡς Ὀδυσσῆ' ἀσπαστὸν εἰσατο γαῖα καὶ ὕλη,  
 νῆχε δ' ἐπειγόμενος ποσὶν ἠπείρου ἐπιβῆναι.  
 ἀλλ' ὅτε τόσσον ἀπὴν ὅσσον τε γέγωνε βοήσας, 400  
 καὶ δὴ δοῦπον ἄκουσε ποτὶ σπιλάδεσσι θαλάσσης·  
 ῥόχθει γὰρ μέγα κῦμα ποτὶ ξερὸν ἠπείροιο  
 δεινὸν ἐρευγόμενον, εἴλυτο δὲ πάνθ' ἄλδς ἀχνη·

393. ὑπὸ] ἐν τῇ Ἀριστοφάνους καὶ Ῥιανού, ἐπὶ κύματος Schol. H. 395. κῆται] The MSS. give κείται. The conjunctive κῆται is a conjecture of G. Hermann, Opusc. 2. 55. 398. Ὀδυσσῆ'] Bekker objects to the elision of iota after a vowel, and writes Ὀδυσεῖ. Eustath. however says, ἐξὸν Ὀδυσεῖ γράφει διὰ διφθόγγου συνεῖληπται ὅμως ἐκ τῆς Ὀδυσσῆς ὀνομασίης. See Schol. H. on Od. 13. 35 Ὀδυσσῆ', τὸ πλήρης Ὀδυσσῆς.

393. ὀξὺ.. προΐδων, 'with a quick look forward as he was lifted by a great wave.' The wind had fallen, but the ground-swell had not subsided; πολλὰς δὲ πανσαμένον τῶν ἀνέμων μένει τὸ πέλαγος κύματι κατὰ κυλινδούμενον Schol. Q. T. Thus Odysseus could only catch a glimpse of the coast, as he rose out of the trough of the sea. Cp. Virg. Aen. 6. 357 'prospexi Italiam summa sublimis ab unda.'

394. φανήη. We often find φαίνεσθαι used of the reappearance of things which had been lost. Cp. φάνημι Od. 9. 466, of the return of Odysseus and his companions to their comrades after their escape from the Cyclops; or οὐ τις ἐξέφάνη, of the loss of the men who were detained by Circe's treachery; or ἐξεφάνθη, of the reappearance of the planks from the whirlpool, Od. 12. 442. So here, the father's life had seemed lost beyond all hope of recovery. Human skill was not supposed by the ancients to reach to inward ailments; cp. Od. 9. 411 νοῦσόν γ' οὐ πῶς ἐστι Διὸς μεγάλου ἀλέασθαι. Nitzsch quotes from Seneca (Ep. 95), 'Medicina quondam paucarum fuit scientia herbarum, quibus sisteretur fluens sanguis, vulnera coirent paullatim.' See especially the

remarks of Plato (Rep. 406) about invalids and their doctoring, τῇ παιδαγωγικῇ τῶν νοσημάτων ταύτῃ τῇ νῦν λατρικῇ πρὸ τοῦ Ἀσκληπιάδα οὐκ ἐχρᾶτο, ὡς φασιν, πρὶν Ἡρόδικον γενέσθαι, i. e. fifth cent. B.C.

396. ἔχραε, 'assails' (χράω), a gnomic aorist parallel to κῆται. Cp. ἐπέχραον Od. 2. 50.

400. ὅσσον τε γέγωνε βοήσας, the personal subject being τις, which is not expressed; cp. Il. 13. 287 οὐδέ κεν ἐνθα τιὸν γε μένος καὶ χεῖρας ἔνοϊτο. γέγωνε is a perfect with a present signification. Translate, 'as far as one makes himself heard with a shout;' for γεγώνημι οὐ ψιλῶς ἐστὶ φωνεῖν ἀλλ' ἀκουστον φέγγεσθαι Schol. Venet. on Il. 8. 223. The etymology of the word is most uncertain. Fick refers it to the root *gan*, *gá* = 'cognoscere.' May it be connected with the Lat. *gannire*? The verb occurs in three forms, *γεγώνημι*, *γεγωνίσκαμι*, and, more rarely, *γεγώνω*, as in Eurip. Or. 1218; Soph. Phil. 238.

402. ῥόχθη. We are told by Zosimus, Vit. Demosth., that Demosthenes cured himself of a lisping intonation by repeating over and over the rasping syllables of this line.

403. ἀχνη, the 'sea-spray,' already suggested by the word *ἐρευγόμενον*.

οὐ γὰρ ἔσαν λιμένες νηῶν ὄχιοι, οὐδ' ἐπιωγαί,  
 ἀλλ' ἀκταὶ προβλήτες ἔσαν σπιλάδες τε πάγοι τε· 405  
 καὶ τότ' Ὀδυσσεύς λυτο γούνατα καὶ φίλον ἦτορ,  
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·  
 'ὦ μοι, ἐπεὶ δὴ γαῖαν ἀελπέα δῶκεν ἰδέσθαι  
 Ζεὺς, καὶ δὴ τόδ' αἰτμα διατμήξας ἐτέλεσσα,  
 ἔκβασις οὗ πη φαίνεθ' ἄλλος πολιοῖο θύραζε· 410  
 ἔκτοσθεν μὲν γὰρ πάγοι ὀξέες, ἀμφὶ δὲ κύμα  
 βέβρυχεν ῥόθιον, λισσὴ δ' ἀναδέδρωμε πέτρη,  
 ἀγχιβαθὴς δὲ θάλασσα, καὶ οὐ πῶς ἔστι πόδεσσι  
 στήμεναι ἀμφοτέροισι καὶ ἐκφυγέειν κακότητα·  
 μή πῶς μ' ἐκβαίνοντα βάλῃ λίθακι ποτὶ πέτρη 415  
 κύμα μέγ' ἀρπάξαν· μελέῃ δέ μοι ἔσσεται ὁρμή.

409. ἐτέλεσσα] γρ. ἐτέρας(σ)α Schol. H. P. On which Dind., 'est haud dubie glossema, quod ipsum in textu habet M., ἐτέραςσα scriptum, sed superscripto ἐτέλεσσα.' La Roche adopts ἐτέραςσα, comparing Od. 9. 323; 5. 174; 6. 272, etc.

404. ἐπιωγαί. Not harbours, but roadsteads, where ships might lie under the lee of the land; τόποι ἀλιμένους μὲν δυνάμενοι διὰ τὴν ἐκ τῶν ἀνέμων σκέπην δέξασθαι νέας Schol. P. Q. T. The Schol. further explains ἐπιωγαί as places ἐνθα κλῶνται τὰ κύματα ἢ ὁ ἀνεμοί, and this interpretation is right; but his proposed etymology *ιωγή*, the roar of the wind or water, and ἀγνυμ, cannot be accepted. It is better to refer the word to ἀγνυμ simply, as in the form *κυματογή*, and to consider the initial *l* the representative of the *f* prefixed to ἀγνυμ, or a mere syllable of reduplication, as in *l-αύ-ω*. In Od. 14. 533 we have the uncompounded form *βορέω ὑπ' ἰογῆ*, according to the reading of Aristarchus, the Scholl. giving *ὑπ' ἰογῆ*. But the addition of *ἑπὶ* to the simple word does not have any more effect upon the meaning than in *ἐπιμάρτυρες*, *ἐπαργαί*, etc.

405. ἀκταί are probably 'headlands,' high bluff cliffs, as in Antig. 592 *ἀντιπλήγες ἀκταί*, while *σπιλάδες* according to the Scholl. are *αἱ διεσχισμένοι καὶ κεκοιλωμένοι πέτραι*, jagged points of broken rock.

πάγοι (*πήγνυμι*) should be something

more massive, perhaps 'reefs;' but not necessarily a level range of rock, as we have *πάγοι ὀξέες* inf. 411.

409. ἐτέλεσσα (see critical note). Cp. Od. 7. 325, where *τέλεσσα* means 'completed their journey,' being parallel to *ἀπήνυσαν* in the following line. *λαῖμα* is then directly governed by *διατμήξας*, as *λαῖμα διέτμαγον* Od. 7. 276. Cp. also Od. 15. 294 *νηὺς ἀνύσειε θέουσα θαλάσσης ἀλμυρὸν ὕδωρ*.

410. ἐκβασις ἄλλος θύραζε. Here begins the apodosis; 'nowhere is any escape from the sea clear away.' *θύραζε* is merely expegetical of *ἄλλος*, as in Il. 16. 408 *ἔχθρην ἔλκειν ἐκ πόντοιο θύραζε*.

411. ἐκτοσθεν seems to imply that there was an outlying range of rocks on which the surf was breaking, within which was deep water and a sheer face of cliff.

415. μή πῶς. See on sup. 356; and cp. Il. 23. 341 *μή πως ἔγνων τε τρώσῃς*.. *χάρμα δὲ τοῖς ἀλλοιοῖσιν ἐλεγχέη δὲ σοὶ αὐτῷ ἔσσεται*, Od. 16. 87 *μή μιν κερτομέσων, ἐμοὶ δ' ὄχος ἔσσεται αἰνόν*. So here, 'and my endeavour will be all in vain,' which is better than to take *ἔσσεται* in dependence on *μή*.

εἰ δέ κ' ἔτι προτέρω παρανήξομαι, ἣν που ἐφεύρω  
 ἡῖονας τε παραπλήγας λιμένας τε θαλάσσης,  
 δεῖδω μὴ μ' ἐξαυτίς ἀναρπάξασα θύελλα  
 πόντον ἐπ' ἰχθυόεντα φέρῃ βαρέα στενάχοντα, 420  
 ἢ τί μοι καὶ κῆτος ἐπισσεύῃ μέγα δαίμων  
 ἐξ ἄλδς, οἷά τε πολλὰ τρέφει κλυτὸς Ἀμφιτρίτῃ·  
 οἶδα γὰρ ὥς μοι ὁδῶδυσται κλυτὸς ἐννοσίγαιος.'

Εἴως ὁ ταυθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
 τόφρα δέ μιν μέγα κύμα φέρε τρηχέϊαν ἐπ' ἀκτῇν. 425  
 ἔνθα κ' ἀπὸ ρινούς δρύφθη, σὺν δ' ὅστέ' ἀράχθη,  
 εἰ μὴ ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη·

422. ἐξ ἄλδς] Ἀρίσταρχος γράφει εἰν ἀλ Schol. H. ἡ διπλῇ (sc. Aristonici) . . ὅτι ἐν θαλάσῃ ἂν λέγεται ἐξ ἄλδς Schol. H. P. Q.

418. ἡῖονας. The etymology of ἡῖον is not clear. It is possibly connected with εἰαμένη, see Buttm. Lexil. s. v.; or more likely with εἰμι, whether as the Schol. says, because it is a beach on which one may walk, or as the outstretching line of coast, which seems to 'go' forward. We find ἡῖον Il. 7. 462; 12. 31, or ἡῖονες, sometimes used merely to describe the sandy sea-beach; so ἡῖονες βαθείης Il. 2. 92, ὅθι κύματ' ἐπ' ἡῖονος κλύεσκον Il. 23. 61. The passages which describe ἡῖον more specifically are Il. 17. 263 ἐπὶ προχοῇσι διυπετέος ποταμοῖο | βέβρυχεν μέγα κύμα ποτὶ ῥέον, ἀμφὶ δέ τ' ἄκραι | ἡῖονες βοόουσιν ἱερευρομένης ἄλδς ἐξω. This may be compared with Od. 6. 138 ἡῖονας προχούσας in connection with ib. 47 παρ' ὀχθρῶν ποταμοῖο. In Il. 14. 35 the drawing up of the ships on shore is thus described—τῷ βα προκρούσας ἔρυσαν καὶ πλῆσαν ἀπ' αὐτῆς | ἡῖονες στόμα μακρὸν, ὅσων συνεέργαθον ἄκραι, sc. the promontories of Sigeum and Rhœtium, enclosing the bay where the Scamander emptied itself into the sea. The general result from a comparison of these passages seems to be that ἡῖονες are jutting horns of shore, especially such as are found at the mouths of rivers, for the most part lying low, though not always. This interpretation harmonises well with παραπλήγας, which is the direct opposite to ἀντιπλήγας, used as an epithet of ἀκταί Soph. Antig. 592,

'headlands, which oppose a full front to the blow of the waves.' παραπλήγας will then mean, not merely 'shelving,' as some give it, but 'where the seas strike aslant.' This would be the case where the waves fall on the curving sides of a bay, for, instead of striking full upon them, they break slantwise, and run along instead of being hurled back.

422. ἐξ ἄλδς. See critical note. If this reading be retained, we may render ἄλδς 'shore-water,' as distinct from πέλαγος, 'the open sea;' the idea then being that such monsters haunted the rocks and caverns in the coast. See Giseke, Hom. Lex. ἄλς, 'mare potissimum quod alluit littus, cui opponuntur et altum mare et terra.' But the distinction is not carefully observed, as we find πόντος ἄλδς Il. 21. 59, and ἄλδς ἐν πελάγεσσι sup. 335.

κλυτὸς Ἀμφιτρίτῃ, see on Od. 3. 88.

426. ἔνθα κα, 'there he would have had his skin stripped, and his bones smashed.'

δοτῆα is probably accusative, parallel to ρινούς.

427. ἐπὶ φρεσὶ θῆκε . . λάβε πέτρης. The indicative λάβε shows that the suggestion was followed. Elsewhere the suggested plan is represented by an infinitive, as Od. 18. 158 τῇ δ' ἐπὶ φρεσὶ θῆκε . . μνηστῆρεςσι φανῆναι. Cp. also Od. 21. 1 foll.



ἀμφοτέρησι δὲ χερσὶν ἐπεσσύμενος λάβε πέτρης,  
 τῆς ἔχετο στενάχων, εἰὼς μέγα κύμα παρήλαε.  
 καὶ τὸ μὲν ὡς ὑπάλυξε, παλιρρόθιον δέ μιν αὖτις 430  
 πλῆξεν ἐπεσσύμενον, τηλοῦ δέ μιν ἔμβαλε πόντῳ.  
 ὡς δ' ὅτε πουλύποδος θαλάμης ἐξελκομένοιο  
 πρὸς κοτυληδονόφιν πυκινὰι λάιγγες ἔχονται,  
 ὡς τοῦ πρὸς πέτρῃσι θρασειάων ἀπὸ χειρῶν  
 ῥινοὶ ἀπέδρυφθεν· τὸν δὲ μέγα κύμα κάλυψεν. 435  
 ἔνθα κε δὴ δύστηνος ὑπὲρ μόρον ὦλετ' Ὀδυσσεύς,  
 εἰ μὴ ἐπιφροσύνην δῶκε γλαυκῶπις Ἀθήνη.  
 κύματος ἔξαναδύς, τὰ τ' ἐρεύγεται ἡπειρόνδε,  
 νῆχε παρῆξ, ἐς γαῖαν ὁρώμενός, εἴ που ἐφεύροι  
 ἡῖονας τε παραπλήγας λιμένας τε θαλάσσης. 440  
 ἀλλ' ὅτε δὴ ποταμοῖο κατὰ στόμα καλλιρόοιο  
 ἔξε νέων, τῇ δὴ οἱ εἰέσατο χῶρος ἄριστος,  
 λείος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο,

431. ἐπεσσύμενον] δ' ἴξιν [see crit. note, sup. 312] ἀπεσσύμενον, probably to suit more closely with the meaning of παλιρρόθιον. 437. εἰ μὴ ἐπιφροσύνην δῶκε] γρ. εἰ μὴ ἐπὶ φρεσὶ θῆκε (sc. θεά) Schol. H. P.

431. ἐπεσσύμενον does not resume ἐπεσσύμενος in v. 428, but is the nominative in agreement with κύμα, as sup. 314. There is something graphic in the change;—Odysseus flings himself upon the coast, but the wave flings itself on him.

432. ὡς δ' ὅτε, 'and as when many a pebble sticks to the suckers of the cuttlefish, as it is dragged forth from its hole, so the skin from his sturdy hands was stripped off against the rocks.'

433. κοτυληδόνες, 'suckers,' are so called from their cup-like shape (κοτύλη, connected with κοῖλος). Here κοτυληδονόφιν stands as a dative parallel with πέτρῃσι. There is a general resemblance between the cuttlefish and Odysseus, in so far as both cling with a tenacious grasp, but we must not push the applicability of the simile too far, lest a contradiction be involved. For the small stones stick to the suckers of the cuttlefish, while the skin of the man's hands is left sticking on the rock which he grasped.

436. ὑπὲρ μόρον. See on Od. i. 34.

437. ἐπιφροσύνην, 'prudence:' so in the plural ἐπιφροσύνας ἀνελίσθαι Od. 19. 21.

438. κύματος . . τὰ τε. For this use of a plural relative after a collective noun in the singular see on Od. i. 312; cp. also Virg. Aen. 8. 427 'fulmen quae plurima,' etc. For the force of τὰ τε see note on Od. i. 50.

ἔξαναδύς, not only 'rising up from the overwhelming wave,' but rather 'getting outside the line of breakers,' as Odysseus himself interprets it by the word ἀναχασάμενος Od. 7. 280.

439. νῆχε παρῆξ, 'he kept swimming along outside;' οὔτε πησίον πᾶν δπερ δηλοὶ ἢ παρὰ, οὔτε πόρρω δπερ δηλοὶ τὸ ἐξ Schol. E. Join ἐς γαῖαν ὁρώμενος.

441. ἔξε κατὰ στόμα. So ἴκορτο κατὰ στρατόν Il. 1. 484.

442. νέων (νήχω) is from a root σνν. The two forms are analogous to σμάω and σμήχω, ψάω and ψήχω.

443. λείος πετράων, 'smooth of all rocks,' i.e. 'free from.' Compare ἀμηνος σίτοις Il. 19. 163.

ἔγνων δὲ προρέοντα καὶ εὔξατο ὃν κατὰ θυμόν·

‘Κλυθί, ἀναξ, ὅτις ἐσσί πολύλλιστον δέ σ’ ἰκάνω, 445

φεύγων ἐκ πόντοιο Ποσειδάωνος ἐνιπᾶς.

αἰδοῖος μὲν τ’ ἐστὶ καὶ ἀθανάτοισι θεοῖσιν

ἀνδρῶν ὅς τις ἵκηται ἀλώμενος, ὥς καὶ ἐγὼ νῦν

σὸν τε ῥόον σά τε γούναθ’ ἰκάνω πολλὰ μογήσας.

ἀλλ’ ἐλέαιρε, ἀναξ· ἰκέτης δέ τοι εὐχομαι εἶναι.’ 450

‘Ὡς φάθ’, ὁ δ’ αὐτίκα παύσεν ἐὼν ῥόον, ἔσχε δὲ κύμα,

πρόσθε δὲ οἱ ποίησε γαλήνην, τὸν δ’ ἐσάωσεν

ἐς ποταμοῦ προχοάς· ὁ δ’ ἄρ’ ἀμφὺ γούνατ’ ἔκαμψε

χειράς τε στιβαράς· ἀλλὶ γὰρ δέδμητο φίλον κῆρ.

ῥῶδε δὲ χροῖα πάντα, θάλασσα δὲ κήκιε πολλῇ 455

ἀν στόμα τε ῥινάς θ’· ὁ δ’ ἄρ’ ἀπνευστος καὶ ἀναυδος

κεῖτ’ ὀλιγηπελέων, κάματος δέ μιν αἰνὸς ἵκανεν.

ἀλλ’ ὅτε δὴ ῥ’ ἐμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,

445. πολύλλιστον] κατ’ αἰτιατικὴν ἀντὶ τοῦ πολυλλίστου Schol. P. T. Enstath. gives both πολύλλιστος (active) and πολύλλιστον. 458. ἐμπνυτο] ἐμπνυτο διὰ τὸ Schol. H. ‘ἐμπνυτο est lectio Aristarchea, ut liquet ex Schol. ad Il. 22. 475’ Pors. Vulg. ἀμπνυτο.

ἐπὶ may be rendered ‘moreover,’ ‘besides;’ or, more likely, ‘thereat.’

444. ἔγνων δὲ προρέοντα. This makes the apodosis to ἀλλ’ ὅτι δὴ sup. 441; ‘he recognised him (sc. for a god) as he flowed forth.’ Cp. Soph. Antig. 960 ἔγνων ψάλλον τὸν θεόν.

κατὰ θυμόν, ‘in his heart;’ perhaps, as the Schol. suggests, because exhausted swimmers have no breath left for words; but cp. Il. 23. 769.

445. πολύλλιστον, ‘greatly longed for;’ so δασυαῖη τριλλιστος ἐπὶ ἡλυσθὲ νῆξ ἱρεβεννῇ Il. 8. 488. Others take it as an epithet acknowledging the divinity of the river-god, εὐχεταὶ τῷ ποταμῷ ὡς ἂν ἐπ’ αὐτοῦ ἔχοντος δαίμονα Schol. T.

446. φεύγων = ‘in my efforts to escape.’

448. ἀνδρῶν depends on ὅς τις that follows; the relative clause having the force of a substantive. Ameis quotes as instances of the relative sentence following directly the genitive which depends on it, Od. 2. 128; 3. 185; 4. 613; 8. 204; 9. 94; 11. 179; 14. 106, 221; 15. 25, 35, 395; 16. 76; 18. 289;

Il. 7. 50; 11. 658; and as instances of the genitive following the relative clause, Od. 1. 401; 3. 401; 4. 196; 7. 156, 322; 11. 147; 18. 286; Il. 4. 232; 15. 494, 743.

452. πρόσθε, i.e. in front of the swimmer, as πρὸ δὲ κύματ’ ἔαζεν sup. 385.

453. γούνατ’ ἔκαμψε. In Il. 7. 118 δασυαῖω γόνυ κάμψεν is used of rest after battle, from the idea of bending the knees to sit. This is imitated by Aesch. P. V. 404 ἀσμενος δὲ τὰν .. κάμψεν γόνυ, ib. 32 ὀρθοστάδην, ἀπνους, οὐ κάμπτων γόνυ. Cp. Catull. Pel. and Thet. 303 ‘niveos flexerunt sedibus artus.’ But here the addition of στιβαράς χειράς shows that the picture is rather that of an exhausted man, with arms drooping at his sides and knees bending under him. So the common phrase λέτο γούνατα.

455. ῥῶδε, imperfect from a present ὀδῶ.

458. ἐμπνυτο (ἐμπνέω), i.e. ἐνέπνυτο, perhaps syncopated from ἐνεννέφετο.

θυμὸς ἀγέρθη, ‘his spirit was rallied within his breast.’ So when Menelaus

καὶ τότε δὴ κρήδεμνον ἀπὸ ἔο λῦσε θεοῖο.  
καὶ τὸ μὲν ἐς ποταμὸν ἀλιμυρήεντα μεθῆκεν, 460  
ἀψ δ' ἔφερεν μέγα κύμα κατὰ ῥόον, αἶψα δ' ἄρ' Ἴνῳ  
δέξατο χερσὶ φῖλησιν· ὁ δ' ἐκ ποταμοῖο λιασθεῖς  
σχοίνῳ ὑπεκλίνθη, κύσε δὲ ζεῖδωρον ἀρουραν·  
ὀχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν·  
“ὦ μοι ἐγὼ, τί πάθω; τί νύ μοι μήκιστα γένηται; 465  
εἰ μὲν κ' ἐν ποταμῷ δυσκηδέα νύκτα φυλάσσω,  
μὴ μ' ἀμυδις στίβη τε κακὴ καὶ θῆλυς ἔερση  
ἐξ ὀλιγηπελὴς δαμάσῃ κεκαφῆῳτα θυμόν·

459. ἀπὸ ἔο] Ζηρόδοτος ἀπὸ ἔο, ἡ κοινὴ, ἀπὸ ἔθεν Schol. H. P. La Roche points out that this is inaccurate, ἀπὸ ἔο being the reading of Aristarchus, Zenodotus having read ἐοῦ or οὐ, Textkrit. p. 252. 466. φυλάσσω] So Aristarchus, Schol. H. P. Al. φυλάξω.

saw that his brother's wound was not mortal *ἀνορθόν οἱ θυμὸς ἐνὶ στήθεσσι* ἀγέροη Il. 4. 152.

459. ἀπὸ ἔο. The lengthening of the *o* depends upon the original form of ἔο, which was σφέο, as the Skt. *eva*, and Lat. *sui*. Cp. Od. 9. 398, 461; 21. 136, 163; Il. 5. 343; 13. 163; 20. 261.

460. ἀλιμυρήεντα. This is commonly rendered 'running with noise into the sea,' according to the old interpretations, *ἐς θάλασσαν βέων, ὁ τὴν ἰδίαν μοῖραν ἐμβάλλον ἐν ἀλί* Schol. B. on Il. 21. 190. And it certainly appears in that passage as a *generic* epithet of rivers. But others prefer to narrow it to the epithet of a river at the moment of embouchement, and render it 'maris aestu redundans,' i.e. met and forced back by the sea water.

462. λιασθεῖς, 'sidling away,' perhaps connected with κλίνειν, or, according to Döderl., with δλυνέσθαι.

466. ἐν ποταμῷ may mean 'apud fluvium,' as πόλιν οἰκουμένην ἐν τῷ Εὐξείνῳ πόντῳ Xen. Anab. 4. 8. 22, or perhaps actually in the torrent-bed, or at any rate within its banks. Cp. Il. 18. 520 οἱ δ' ὅτε θῆ ῥ' ἱκανον ὄδῃ σφίσιν εἴκε λοχῆσαι | ἐν ποταμῷ.

νύκτα is accusative of duration, as in Od. 22. 195 νύκτα φυλάξει | εὐνήν ἐνὶ μαλακῇ.

φυλάσσω, intransitive = 'keep watch;'

cp. Il. 10. 192.

467. μὴ . . . δαμάσῃ, see on sup. 356. θῆλυς is used in seven places besides the present as an adjective of two terminations only, viz. Od. 6. 122; 10. 527, 572; Il. 5. 269; 10. 216; 19. 97; 23. 409. Transl. 'I fear lest the cruel frost and fresh dew quench my life exhausted after my swooning.' θῆλυς, connected with θάω and θάλλω, bears the meaning of 'nourishing' or 'freshening;' but this is no boon to an exhausted man who wants warmth, and thus 'fresh' is used here, with the implied suggestion of 'cold.' Döderl. renders 'soaking dew,' from its immediate connection with θηλή, comparing μυδαλῆος as an epithet of dew, Il. 11. 53. But compare τεθαλυῖα ἔερση Od. 13. 245.

468. κεκαφῆῳτα, here and in Il. 5. 698 = 'gasping,' from root καφ (καφ), as in καπ-ύω, καπ-ύος, κάποι, interpreted by Hesych. as πνεῦμα. ibid. ἐγ-κάπ-τει = ἐκπνέει. Curtius compares Lat. *varior* for *cvaoror*, and Lithuanian *knáp-a-s*. In Il. 22. 467 occurs the form ἐκάπυσσες, and Hesych. gives κέκφω = τέθηκε, the participle of which, κέκφω, may change by metathesis to κεκαφῆς, and by inserted *a*, κεκαφῆως. The word κεκαφῆῳτα is better taken, in the sense of 'exhausted,' with θυμόν, but Eustath. ad loc. gives ἐκπεπνευκῳτά τὴν ψυχὴν.

αὔρη δ' ἐκ ποταμοῦ ψυχρὴ πνέει ἡῶθι πρό.  
 εἰ δέ κεν ἐς κλιτὺν ἀναβὰς καὶ δάσκιον ὕλην 470  
 θάμνοισι ἐν πυκινούσι καταδράθω, εἴ με μεθείη  
 ῥίγος καὶ κάματος, γλυκερὸς δέ μοι ὕπνος ἐπέλθῃ,  
 δεῖδω μὴ θήρεσσιν ἔλωρ καὶ κύρμα γένωμαι.  
 \*Ὡς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι  
 βῆ ρ' ἔμεν εἰς ὕλην· τὴν δὲ σχεδὸν ὕδατος εὗρεν 475  
 ἐν περιφαινομένῳ· δοιοὺς δ' ἄρ' ὑπήλυθε θάμνους,  
 ἐξ ὁμόθεν πεφυῶτας· ὁ μὲν φυλῆς, ὁ δ' ἐλαίης.  
 τοὺς μὲν ἄρ' οὗτ' ἀνέμων διάη μένος ὑγρὸν ἀέντων,  
 οὔτε ποτ' ἡέλιος φαέθων ἀκτίσιν ἔβαλλεν,  
 οὗτ' ὄμβρος περάσσκε διαμπερές· ὥς ἄρα πυκνοὶ 480

469. αὔρη δ' ἐκ ποταμοῦ Schol. H. P. 471. μεθείη] This is the reading of the majority of MSS. Al. μεθείρ, or, as La Roche gives the reading of Aristarchus, μεθήρ, Textkrit. p. 406. The reading ἐπέλθωι also occurs, to harmonise with μεθείη. 477. ἐξ ὁμόθεν] ἐξομόθεν P. in text and scholium. πεφυῶτας, ἐν τοῖς ὑπομνήμασι γεγραῶτας Schol. H. Q. This seems to mean that πεφυῶτας is a correction by Aristarchus. 478. διάη] See note below.

469. αὔρη ἐκ ποταμοῦ. Ameis compares Livy 21. 54 'quicquid aurae fluminis appropinquabant, afflabat acrior frigoris vis.' Herodotus, 2. 27, remarks as a peculiarity that the Nile has no αὔρη blowing from it.

ἡῶθι πρό. Compare Ἰλιόθι πρό Od. 8. 581, οὐρανόθι πρό Il. 3. 3; in each case πρό is adverbial, in the two latter cases having a local meaning = 'at Ilium, in front thereof,' etc. In the combination ἡῶθι πρό the adverb lends a temporal expegegesis = 'in the morning, early.' So πρό is used adverbially, Il. 13. 799 πρὸ μὲν τ' ἄλλ', αὐτὰρ ἐπ' ἄλλα, Il. 19. 118 πρὸ φάσδε. A converse usage is ἀπ' οὐρανόθεν Od. 11. 18.

471. εἰ με μεθείη. There is a great preponderance of MSS. in favour of this optative (see crit. note). And there is no syntactical difficulty in adopting it, but a real advantage, for μεθείη is not parallel to καταδράθω or ἐπέλθῃ, both of which verbs follow upon εἰ δέ κεν. We see in μεθείη a further possible result of καταδράθω, which is therefore accurately expressed by a more distant mood. 'But if having mounted to the hill side and thick wood I should take my rest, in the hope that my chill and weariness might quit me, and if sweet

sleep should steal upon me, I fear, etc.'

476. ἐν περιφαινομένῳ, 'in a clearing, i. e. on ground with a clear open space round it; compare the description of Circe's palace, Od. 10. 211 περισκέπτῳ ἐνὶ χώρῳ.

477. ἐξ ὁμόθεν πεφυῶτας. It seems better to join ἐξ with ὁμόθεν on the analogy of παρ' αὐτόθι Il. 23. 147; or perhaps κατ' αὐτόθι Od. 21. 90. A similar phrase is ἐξ οὐρανόθεν Il. 8. 21. We may translate 'growing from the same spot,' or even 'from the same root;' as Phaeacia was a land of marvel. Others join ἐξ with πεφυῶτας. Compare ἐνδὸς αὐχίνος ἐκπεφυῖται Il. 11. 40.

φυλῆν, according to some commentators, is a sort of evergreen thorn (*Rhamnus alaternus* Linn.), still called φυλίη in Corfu. But it is generally and best taken with Eustath., Scholl., and Dioscorides as = ἀγρίλαιος, 'wild olive.' Heysch. adds to the uncertainty, by giving as a further interpretation εἶδος σικκῆς ἢ εἶδος δένδρου ὁμοῖον πρίνῳ.

478. διάη, from the form δι-ἄημ. If with La Roche, from Eustath. 1724. 46, we read διάει, it will be an imperfect from a form in ω, sc. διαέω. Cp. Od. 12. 325.

480. ὥς ἄρα πυκνοί, 'so thick they grew, intertwining with one another.'

ἀλλήλοισιν ἔφυν ἐπαμοιβαδῖς· οὐδ' ὑπ' Ὀδυσσεὺς  
 δύσετ'. ἀφαρ δ' εὐνήν ἐπαμήσατο χερσὶ φίλῃσιν  
 εὐρείαν· φύλλων γὰρ ξην χύσις ἤλιθα πολλή,  
 ὅσσον τ' ἡ δῶα ἡ τρεῖς ἀνδρας ἔρυσθαι  
 ὦρῃ χειμερίῃ, εἰ καὶ μάλα περ χαλεπαίνου. 485  
 τὴν μὲν ἰδὼν γήθησε πολύτλας δῖος Ὀδυσσεύς,  
 ἐν δ' ἄρα μέσση λέκτο, χύσιν δ' ἐπεχεύατο φύλλων.  
 ὥς δ' ὅτε τις δαλὸν σποδιῇ ἐνέκρυσσε μελαίνῃ  
 ἀγροῦ ἐπ' ἐσχατιῇς, ᾧ μὴ πάρα γείτονες ἄλλοι,  
 σπέρμα πυρὸς σῶζων, ἵνα μὴ ποθεν ἄλλοθεν αὔοι, 490  
 ὥς Ὀδυσσεὺς φύλλοισι καλύψατο· τῷ δ' ἄρ' Ἀθήνῃ  
 ὕπνον ἐπ' ὄμμασι χεῦ', ἵνα μιν παύσειε τάχιστα  
 δυσπονέος καμάτιοι, φίλα βλέφαρ' ἀμφικαλύψας.

490. αὔοι] So most MSS. Ixion read αῆν, which Herm. de legg. subtil. ii. 7 prefers, but the optative expresses well a merely possible case. La Roche, following Schol. on Od. i. 272 and Eustath. 1547. 61, prefers to write the word with the rough breathing.

48. ἀλλήλοισι should be taken closely with ἐπαμοιβαδῖς.

481. Join ὑπ' ἰδύσσετο.

482. ἐπαμήσατο, 'gathered together.' So ἀμυσάμενος, Od. 9. 247, of the Cyclops collecting the curd he had made. Cp. Il. 24. 164 κόπρος ξην κεφαλῇ τε καὶ αὐχένι τοῖο γέροντος | τὴν βα κυλινδόμενος καταμήσατο χερσὶν ἔησι. If ἀμᾶν in the sense of 'cutting' and ἀμᾶσθαι in the sense of 'collecting' are words with the same etymology, it is difficult to understand the wide divergence of meaning in the two voices. It may be that 'collect' is the true meaning of both, and that the idea of 'cutting' has come in without reference to etymology because it is the ordinary and recognised way of 'gathering' the harvest. The quantities also vary: the active gives ἀμ, while the middle voice and the verb in compounds have ἀμ. It has been proposed to connect the word with ἀμα or ἀμυδῖς, but more likely the initial α is merely prosthetic, so that we may connect the word with Germ. mähen, 'to mow,' or Lat. me-to, mes-sis. The process here described is the piling of a broad cushion or bed of leaves on which to lie.

483. χύσις, 'for there was a great litter of leaves in full plenty, enough to

shelter two or three men, in storm-time, even though the weather should be very wild.'

With χύσις ἤλιθα πολλή cp. ληίδα .. ἤλιθα πολλήν Il. 11. 677.

484. With ὅσσον τε .. ἔρυσθαι compare the familiar phrase οἷός τε, as in Od. 19. 160.

486. τήν, sc. χύσιν.

488. ὥς δ' ὅτε. The picture here is of a man dwelling in a place so remote and lonely, that he has no neighbours near him from whom to get a light in case his fire should go out. Therefore, 'in order that he may not have to get a light from elsewhere' (ἵνα μὴ ποθεν ἄλλοθεν αὔοι), he keeps a brand smouldering under a heap of ashes, so as to be able to fan it up into a flame at his pleasure. The point of comparison is that Odysseus kept up his spark of life under a warm covering of leaves.

490. With ἵνα μὴ .. αὔοι compare Xen. Mem. 2. 2. 12 οὐκοῦν καὶ τῷ γείτονι βούλει σὺ ἀρέσκειν, ἵνα σοι καὶ πῦρ ἐναυῇ θῶαν τοῖτον δέη;

492. παύσειε, sc. ὕπνος, as shown by the gender of ἀμφικαλύψας.

493. δυσπονέος, a metaplastic form of the genitive of δύσπνοτος, as if from an adjective of the form δυσπνοής.

# Ο Δ Υ Σ Σ Ε Ι Α Σ Ζ

'Οδυσσέως ἀφίξις εἰς Φαίακας.

Ὡς ὁ μὲν ἔνθα καθεύδε πολύτλας δῖος Ὀδυσσεὺς  
ὑπνῷ καὶ καμάτῳ ἀρημένος· αὐτὰρ Ἀθήνη  
βῆ ῥ' ἐς Φαίηκων ἀνδρῶν δῆμόν τε πόλιν τε,  
οἳ πρὶν μὲν ποτ' ἔναιον ἐν εὐρυχόρῳ Ὑπερείῃ,  
ἀγχοῦ Κυκλώπων, ἀνδρῶν ὑπερηνορέοντων,  
οἳ σφεας σινέσκοντο, βίῃφι δὲ φέρτεροι ἦσαν.  
ἔνθεν ἀναστήσας ἄγε Ναυσίθοος θεοειδὴς,

5

2. ἀρημένος] ἔτεροι ἀρημένους Eustath. A few MSS. give βεβαρημένος.

2. ἀρημένος. This word the Schol. interprets by βεβλαμμένος. It is used (Od. 9. 403) to express the affliction of the blinded Cyclops; and (Od. 18. 53) the miserable plight of Odysseus when disguised as a beggar, δῦν ἀρημένος. In Il. 18. 435 we have γῆραι λυγρῷ ἀρ., and in Od. 11. 136 γῆραι ἐπὶ λιπαρῷ ἀρ. The etymology is uncertain. Döderl. regards it as a perfect participle from ἀρᾶν, a simpler form of ἀράσσειν, comparing ἀρατὸν ἔλκος Soph. Ant. 972, and suggesting a connection with ἀραῖος. Düntzer refers it to ἀρή (ἀ), a word itself of doubtful derivation; cp. ἀρῆν ἀμύναι Il. 12. 334. Thiersch takes it from a form *φαρίω* = *βαρίω*, as if it were *φεφορημένος*, and this notion of 'over-weighed' suits well with a similar phrase, καμάτῳ δδηκότες ἡδὲ καὶ ὑπνῷ Od. 12. 281. Unless we can translate ὑπνῷ by 'sleepiness,' we must regard the whole expression as an instance of syllepsis; as in Tacit. Ann. 4. 14 'ubi nocte et laetitia incaluisse videt;' or it may be a sort of ἐν δὲ διὰ δυοῖν, meaning 'oppressed with the sleep that weariness brings.' Cp. Horace, Od. 3. 4. 11 'ludo fatigatumque

somno.' Some interpreters, according to Eustath., joined ὑπνῷ with καθεύδε.

4. εὐρυχόρῳ, see on Od. 4. 635; and Eustath. ad loc. ἀεὶ παρ' Ὀμήρῳ εὐρύχοροι συστέλλει τὴν παραλήγουσαν, ἔνθα δηλαδὴ ἔστιν εὐρὺ χορεύειν. τὸ δὲ γε παρὰ τοῖς ὕστερον εὐρύχορον πλάτος μόνον χώρας δηλοῖ.

Ὑπερείῃ, see on Od. 5. 34.

5. ὑπερηνορέοντων (ὑπέρ, ἀνήρ) is usually in Od. the epithet of the μνηστῆρες. In the Iliad it is only used twice; of the Trojans, Il. 4. 176; of Deiphobus, Il. 13. 258. The word is in the form of a participle from a present ὑπερηνόρειν, which is not found (cp. ὑπερμενέων); nor does the adjective ὑπερήνωρ occur in Homer, except as a proper name, Il. 14. 516, though it is found in Hesiod, Theog. 995; Eur. Phoen. 185. The change of the α to η is illustrated by ἡνεμῖς from ἀνεμος.

6. βίῃφι δέ. This gives the reason of their being able to oppress their Phaeacian neighbours.

7. ἄγε . . εἰσεν. The change of tense shows that the second fact is the result and completion of the first.

εἶσεν δὲ Σχερίη, ἐκὰς ἀνδρῶν ἀλφηστᾶων,  
 ἀμφὶ δὲ τείχος ἔλασσε πῶλει, καὶ ἐδείματο οἴκους,  
 καὶ νηοὺς ποίησε θεῶν, καὶ ἐδάσσατ' ἀρούρας. 10  
 ἀλλ' ὁ μὲν ἤδη κηρὶ δαμείς Ἀιδόσδε βεβήκει,  
 Ἀλκίνοος δὲ τὸτ' ἦρχε, θεῶν ἀπο μήδεα εἰδώς.  
 τοῦ μὲν ἔβη πρὸς δῶμα θεὰ γλαυκῶπις Ἀθήνη,  
 νόστον Ὀδυσσῇ μεγαλήτορι μητιώσα.  
 βῆ δ' ἴμεν ἐς θάλαμον πολυδαίδαλον, φ' ἐνὶ κούρῃ 15  
 κοιμᾶτ' ἀθανάτησι φυὴν καὶ εἶδος ὁμοίη,  
 Ναυσικαά, θυγάτηρ μεγαλήτορος Ἀλκινόοιο,  
 παρ δὲ δὺ' ἀμφίπολοι, χαρίτων ἀπο κάλλος ἔχουσαι,  
 σταθμοῖν ἐκάτερθε· θύραι δ' ἐπέκειντο φαειναί.  
 ἡ δ' ἀνέμου ὥς πνοιῇ ἐπέσσυτο δέμνια κούρης, 20  
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ξειπεν,  
 εἰδομένη κούρῃ ναυσικλειτοῖο Δύμαντος,  
 ἥ' οἱ ὀμηλικὴ μὲν ξην, κεχάριστο δὲ θυμῷ.  
 τῇ μιν ἔισαμένη προσέφη γλαυκῶπις Ἀθήνη·

8. δὲ Σχερίη] So Aristarchus, Schol. E. Q. Others δ' ἐν Σχερίῃ. Apoll. ἐς Σχερίην.

9. τείχος. Walls are mentioned first, not only because they mark the site and size of the city, but as showing that their former experience had taught the Phaeacians to live in a 'fenced city,' where they might defend themselves against dangerous neighbours.

10. ἐδάσσατο, sc. allotted them for cultivation; so ἀρούρας is used of an inheritance, Il. 22. 489. Cp. Tacit. Germ. 26.

18. δὺ' ἀμφίπολοι. So Penelope (Od. 1. 331) is accompanied by two hand-maidens. The present passage shows that the maidens slept in their young mistress's room at night; probably in beds on the floor, placed so near the doors that they could not be opened without waking the attendants.

χαρίτων. Homer mentions no definite number of 'Graces,' and names only one, Πασιθέην (i. e. πᾶσι θεά, omnibus spectaculum) χαρίτων μίαν ὀπλοτεράων Il. 14. 275. And in Il. 18. 382 the wife of Hephaestus is called Χόρις, named by Hesiod, Theog. 945, Aglaia. Χάριτες are described as attendants of Aphrodite

Od. 8. 364, and, generally, 'habebatur Gratiarum donum quicquid venustum aut gratum erat, teste Pindaro, Olymp. 14' (Bothe ad loc.). Hesiod (Theog. 909 foll.) calls them daughters of Eury-nome, and names them Aglaia, Euphrosyne, and Thalia. Later mythology represented them as the daughters of Aphrodite by Bacchus. The cult of the Χάριτες was doubtless of very old standing in the Boeotian Orchomenus, in Sparta, Athens, and Paros. In Sparta, only two were worshipped, by the names of Κλήτα and Φαίνα; in Athens they were called Αὔξω and Ἠγεμόνη.

19. ἐπέκειντο (cp. ἐπιθεῖναι Il. 5. 751), 'were closed;' i. e. 'lay to,' on their σταθμοί.

20. ἀνέμου ὥς πνοιῇ. Cp. h. Hom. Merc. 146 Διὸς δ' ἐρισύνιος Ἑρμῆς | δοχμαεὶς μεγάρῳ διὰ κλήθρον ἔδυσε, | αἶψα ὀπωρινῇ ἐναλίγκιος, Virg. Aen. 6. 702 'par levibus ventis volucricque simillima somno.'

23. ὀμηλική, equivalent to δμηλιε, as Od. 3. 49.

24. μιν is governed by προσέφη, and

‘Ναυσικάα, τί νύ σ’ ὦδε μεθήμονα γείνατο μήτηρ; 25  
 εἶματα μὲν τοι κείται ἀκηδέα σιγαλόντα,  
 σοὶ δὲ γάμος σχεδὸν ἔστιν, ἵνα χρή καλὰ μὲν αὐτὴν  
 ἔννυσθαι, τὰ δὲ τοῖσι παρασχεῖν οἳ κέ σ’ ἀγωνται.  
 ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει  
 ἐσθλῇ, χαίρουσιν δὲ πατὴρ καὶ πότνια μήτηρ. 30  
 ἀλλ’ ἴομεν πλυνέουσαι ἅμ’ ἡοὶ φαινομένηφι·  
 καὶ τοι ἐγὼ συνέριθος ἅμ’ ἔψομαι, ὄφρα τάχιστα  
 ἐντύνει, ἐπεὶ οὗ τοι ἔτι δὴν παρθένος ἔσσαι·  
 ἦδη γάρ σε μνῶνται ἀριστῆες κατὰ δῆμον

29. φάτις] Καλλίστρατος χάρις (i. e. pleasure at the spectacle). μεταποιῆσαι δέ φησι τὸν Ἀριστοφάνη, φάτις Schol. H. P. In the lemma of Cod. Harl. ἀνθρώπων is given.

is not to be taken as the reflexive pronoun with *εἰσαμένη*. For the form of the sentence cp. Od. 13. 429 *ὅς σε ἄρα μιν φάμεν ῥάβδῳ ἐπεμάσας* ‘*Ἀθήνη*, and for the construction, Od. 11. 241 *τῷ δ’ ἄρ’ εἰσάμενος*, ‘to whom having likened himself,’ which shows that *μιν* is not needed as a reflexive.

25. γείνατο. This form of expression is equivalent to *τί νυν ὦδε μεθήμονα πέφυκας*; Trans. ‘Why hath thy mother such a lazy daughter in thee?’ The words serve to point a contrast between the thrifty housewifery of the queen and the idleness of the princess. Cp. Il. 13. 777 *ἔπει σὸδ’ ἐμὲ πάμπαν ἀνάλκιδά γείνατο μήτηρ*, Horace, Od. 3. 10. 11 ‘non te Penelopen difficilem prociis | Tyrrenhus genuit parens.’

26. Join κείται ἀκηδέα. The epithet *σιγαλόντα* is a fixed one (cp. Schol. Venet. on Il. 8. 551 *οὐκ ἐπὶ τῆς τότε ἀλλ’ ἐπὶ τῆς φύσει*), and is so inseparable from its noun that no contradiction is felt by the combination of *ἀκηδέα* with it: cp. also inf. 74 *ἐσθλῆτα φαεινῇ*. By a similar acceptance of the fixed epithet, the comrades of Odysseus, who have just ruined their master by their selfishness, are still called *ἱρήρες*, Od. 12. 397; and the horses of Antilochus, though called *ἀνέπνοδες* Il. 23. 304, are specified, ib. 310, as *βάρηστοι θείειν*.

27. σοὶ δὲ γάμος, ‘and thy wedding is near, at which (so *ἵνα* Od. 4. 821) thou thyself must don fine clothes, and give other garments (τὰ δὲ the antithesis to *καλὰ μὲν*, as if *καλὰ δὲ* had been

written; compare τοὺς δὲ Od. 5. 48) to those who take thee to their home.’

28. ἀγωνται may refer generally to the family into which the bride marries, or more likely, may have a special application to the torchlight procession (Il. 18. 492 foll.; Hesiod, Scut. 273) in which the bride was conducted to her new home by the bridegroom and his friends. To the splendour of such a pageant the bride could herself contribute by giving handsome dresses to those who took part in it.

29. ἐκ τούτων, i. e. from such sumptuous style.

ἀναβαίνει, ‘good report spreads among men.’ This construction with *ἀναβαίνειν* finds no exact parallel, though Eustath. says well, *ἀναβαίνει δμοιότητά τινα ἔχει πρὸς τὸ ἀναδίδρομι*. It does not seem necessary, with Nitzsch, to write *ἀνα βαίνει*. The φάτις may be regarded as *rising*, as it were stage by stage, from those immediately concerned in the procession to what we should call ‘the public.’

32. συνέριθος, ‘fellow-worker.’ On this the Schol. says, by way of suggesting an etymology, *κυρίως ἡ συνεργούσα εἰς τὰ ἔργα*. The word is more probably to be referred to the root *ερ* or *αρ*, which appears in *ἄρ-ω*, *ἄρ-τύω*.

33. ἐντύνει. The *ν* in this aorist conjunctive is long, so that *εαι* (as in *ἔσσαι* *ibid.*) must be scanned as one syllable.



πάντων Φαιήκων, ὅθι τοι γένος ἐστὶ καὶ αὐτῇ. 35  
 ἀλλ' ἄγ' ἐπότηρνον πατέρα κλυτὸν ἠῶθι πρὸ  
 ἡμιόνους καὶ ἄμαξαν ἐφοπλίσαι, ἥ κεν ἄγῃσι  
 ζῶστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλδέντα.  
 καὶ δὲ σοὶ ὧδ' αὐτῇ πολὺ κάλλιον ἢ ἐπὶ δέσσειν  
 ἔρχεσθαι· πολλὸν γὰρ ἀπὸ πλυνοῖ εἰσι πόλῃος.' 40  
 'Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη  
 Οὐλυμπόνδ', ὅθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ

35. ὅθι . . . αὐτῇ] 'In textu Harl. ὅτι τοι γένος ἐσσι καὶ αὐτῇ (cp. Od. 15. 267). Atque ἔσσι a prima manu fuit etiam in P.; ad eandemque scripturam refertur Scholium vulgatum quoque:' (sc. ἐν οἷς καὶ αὐτῇ ὀνομάζῃ τοῖς Ἀρίστοις) Buttm.

35. ὅθι τοι. See crit. note. 'To whom thou also thyself belongest by birth.' In this translation ὅθι . . . αὐτῇ is exexegetical of ἀριστῆες, according to the interpretation of the Schol. H. P. T. *ὅπου ἐν τοῖς ἀρίστοις καὶ σοι αὐτῇ τὸ γένος*. With τοι αὐτῇ compare τοι . . . αὐτῇ Od. 11. 134, τοι . . . αὐτῇ Il. 6. 272. But the position of the words makes it more likely that ὅθι takes up δῆμον rather than ἀριστῆες, so that Athena is reminding Nausicaa that she is being wooed by the noblest native suitors.

36. ἠῶθι πρὸ. See on Od. 5. 469.

37. ἄμαξα, in Attic Greek ἄμαξα, is a four-wheeled cart as distinct from the two-wheeled ἄρμα. The etymology is supposed to be ἄμα and ἄγω, or, according to Grashof, ἀμφι-ἄξων, i.e. with two axles.

40. πλυνοί. In Il. 22. 153 such πλυνοί or washing-tanks are described as λαοὶ λαίνοι. See inf. 86-91.

42. Οὐλυμπόνδ' ὅθι φασί. Cp. Il. 2. 783 εἰν Ἀρίμοις ὅθι φασὶ Τυφάεος ἔμμεναι εὐνάς, Il. 24. 615 ἐν Σιπύλῳ ὅθι φασὶ θεῶν ἔμμεναι εὐνάς. No doubt the words ὅθι φασί sound strange in the present passage, which one might suppose to be the enunciation of a universal belief, and the quoting of a local tradition. The Schol. E. Q. maintains that ὅθι φασί is appropriate here if Ὀλυμπος be taken as the mountain of that name, but unsuitable if it be regarded as equivalent to οὐρανός. Eustath. seems to interpret the words just the other way, and to consider that if οὐρανός be intended here, τότε τὸ φασὶν οὐ κατ' ἐνδοξασμὸν κείσεται

ἀλλὰ κατὰ κοινὴν δόξαν. But many modern editors see in the words ὅθι φασί a distinct indication of the later introduction of the whole passage, as Köchly, Diss. 1. p. 17 'pulchros illos versus non ab initio hic positos fuisse non solum ex isto prorsus inaudito ὅθι φασί, quod toto caelo ab omni nostri carminis indole distat; sed etiam inde concludi potest quod emblemata splendissimum vix loco minus commodo inseri poterat.' But this seems needlessly strong; the verses are possibly suspicious, because the context requires no special allusion to Olympus; but the actual description is not irreconcilable with the general Homeric picture of Olympus. Olympus may be called an idealised mountain on which Zeus and the gods of heaven have their home, and on the highest peak of which is the palace of the great king. No doubt every soaring height presented itself to an imaginative mind as a natural throne for the powers of heaven. But Olympus was peculiarly regarded by the Greeks as their Holy Hill, like the mountain Meru of the Indians, or Elburz of the Persians. The epithets which Homer applies to Olympus are μακρὸς Od. 10. 307; Il. 5. 398, αἰπὺς Il. 5. 367, νιφόεις Il. 18. 616, ἀγάνυφος Il. 1. 420, μέγας Il. 1. 530, πολύπτυχος Il. 8. 411, πολυδεῖρας Il. 5. 754, and αἰγλήεις Il. 1. 532; Od. 20. 103. Thus Olympus is placed before us as a lofty mountain with several peaks and deep valleys; and on some one of its heights the gods dwell, Ὀλυμπος ἵν' ἀθανάτων ἔδος ἐστὶ Il. 5. 360. But Olympus and all its scene soon passes

ἔμμεναι· οὐτ' ἀνέμοισι τινάσσεται οὔτε ποτ' ὄμβρῳ  
 δεύεται οὔτε χῶν ἐπιπλυνται, ἀλλὰ μάλ' αἶθρη  
 πέπταται ἀνέφελος, λευκὴ δ' ἐπιδέδρομεν αἶγλη· 45  
 τῷ ἐνι τέρπονται μάκαρες θεοὶ ἥματα πάντα.  
 ἐνθ' ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρη.  
 Αὐτίκα δ' Ἥως ἦλθεν εὐθρονος, ἥ μιν ἔγειρε

44. αἶθρη] 'Ριανὸς αἰθρῆ Schol. H. P., on which Lehrs, Aristarch. 174, says, 'hoc ferri potest si μάλα explices sane.' 46. τῷ] 'Ριανὸς, τῇ ἐνι, πρὸς τὴν αἶγλην Schol. H. P.

into legendary ground; its height is such that Hephaestus, when thrown from it, is a whole day reaching the common level of the ground, Il. 1. 590 foll.; and it is coupled with οὐρανός, as being under the special charge of the Ἥραι, to raise or drop the cloud-curtains that hang before its celestial palaces. Aristarchus decides that Homer always means by Olympus the mountain of that name; a mountain never actually identified with Heaven, yet rising far into it.

But the picture of Olympus as one of the mountains on this earth takes away all meaning from the boast of Zeus—that he could fasten a cord to the summit of Olympus, and draw up thereto earth and gods and all, Il. 8. 18 foll. It is a further question how far the present passage can be reconciled with the usual Homeric conception of Olympus. Is the phrase αἶθρη ἀνέφελος compatible with the epithets νεφέεις and ἀγάνιφος quoted above? Is the conception of Olympus in the Odyssey more supramundane than in the Iliad? To these questions it may be answered, that there is no difficulty in supposing that νέφος and αἶθρη are both appropriate. The mountain has its clouds, which make a sort of boundary between the mundane and celestial regions, while the topmost summit stands up clear in the blue sky, above the storms, in serene calm, like the land of the Hyperboreans, 'at the back of the North Wind.' So Eustath. τοιοῦτος μὲν ὁ Ὀλύμπος τάγε ἄνω, τὰ γὰρ κάτω καὶ μετὰ τὰ νέφη ἀγάνιφος πού λέγεται.

A similar picture is given by Lucan, 2. 271 'nubes excedit Olympus | lege deum: minimas rerum discordia turbat; | pacem summa tenent.' Cp. Lucr. 3. 18 seq. 'apparet Divum numen

sedesque quietae, | quas neque concutiunt venti, neque nubila nimbis | aspergunt, neque nix acri concreta pruina | cana cadens violat, semperque innubilis aether | integit, et large diffuso lumine ridet.' Also Seneca de Ira, 3. 6 'pars superior mundi et ordinationis ac propinqua sideribus nec in nubem cogitur, nec in tempestatem impellitur, nec versatur in turbine.' Tennyson imitates the passage in his 'Morte d'Arthur,' describing the 'island valley of Avilion,' compare also Coleridge's 'Hymn in the Vale of Chamouni.'

42. θεῶν ἔδος. Compare Pind. Nem. 6. 5 ὁ δὲ χάλαρος ἀσφαλὶς αἰεὶ ἔδος μένει οὐρανός.

45. πέπταται, 'is outspread,' so πέπτατο αὐγῇ Il. 17. 371. The word is used also simply of clothes laid out as a covering, Il. 5. 195. Cp. Joel 2. 2 'the morning spread upon the mountains.'

ἀνέφελος is the better reading, not ἀννέφελος. A short final vowel preceding the word νέφος is frequently lengthened in Homer, as δὲ νεφέεσσι Od. 5. 293; 9. 68, ποτὶ νέφεα Od. 8. 374. διὰ νεφῶν Il. 22. 309. This has been explained by supposing that νέφος originally began with a double consonant, as shown by δυόφος, κνέφας, but the form *nubes* in Latin is against this idea. Eustath. quotes as similar metrical lengthenings ἀνάματος and ἀθάνατος.

ἐπιδέδρομεν, 'floats over it,' used conversely of ἀχλὺς Od. 20. 357.

With αἶγλη compare αἰγλήεντος Ὀλύμπου Il. 1. 532.

47. διεπέφραδε (διαφράζω), 2 aor. redupl.; cp Od. 17. 590. In Od. 10. 549 ἐπέφραδε stands alone without an object; but in Il. 20. 340 we find διεπέφραδε πάντα.

Ναυσικάαν εὔπεπλον· ἄφαρ δ' ἀπεθαύμασ' ὄνειρον,  
 βῆ δ' ἵμεναι διὰ δώμαθ', ἵν' ἀγγεῖλειε τοκεῦσι, 50  
 πατρὶ φίλῳ καὶ μητρί· κιχήσατο δ' ἔνδον ἔοντας.  
 ἡ μὲν ἐπ' ἐσχάρῃ ἦστο σὺν ἀμφιπόλοισι γυναιξίν,  
 ἡλάκατα στρωφῶσ' ἀλιπόρφυρα· τῷ δὲ θύραζε  
 ἐρχομένῳ ξύμβλητο μετὰ κλειτοῦς βασιλῆας  
 εἰς βουλὴν, ἵνα μιν κάλεον Φαίηκες ἀγαυοί. 55  
 ἡ δὲ μάλ' ἀγχι σταῖσα φίλον πατέρα προσέειπε·  
 'Πάππα φίλ', οὐκ ἂν δὴ μοι ἐφοπλίσσειας ἀπήνην  
 ὑψηλὴν εὐκυκλον, ἵνα κλυτὰ εἵματ' ἀγῶμαι  
 εἰς ποταμὸν πλυνέουσα, τά μοι βερυπωμένα κεῖται;  
 καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρῶτοισιν ἔοντα 60

50. διὰ] Al. κατά. La Roche compares Od. 4. 679, 17. 479 in favour of διὰ.  
 57. ἐφοπλίσσειας] 'Ριανὸς ἐφοπλίσσειαν, οἱ δὲ μῶες δηλονότι Schol. H. P.

49. ἀπεθαύμασε, 'was lost in wonder at.' Cp. Hdt. 1. 30 ἀποθαύμασας τὸ λεχθέν. For the use of ἀπό in composition in an intensive sense compare ἀπειπεῖν Od. 16. 340, ἀπορέσσασθαι Il. 19. 183, ἀπομνηνῆιν ib. 62, and, perhaps, ἀπομνῖναι Od. 2. 377. So we have *de* used in Latin, as in 'demi-rari,' 'decantare,' 'detonare,' 'desae-vire.'

53. ἡλάκατα, 'the yarn' (Od. 17. 97) spun off from the ἡλακάτῃ or distaff. No form of the word in the singular is found. In Od. 4. 135 the colour of the wool that Helen is spinning is *ιοδνεφέις*. The common interpretation of ἀλιπόρφυρα is *δλουργά, τουτέστιν ἐκ θαλασσίας πορφύρας*, as Hesych. and others. Perhaps there is an allusion intended to the famous Phoenician purple dye from the murex. The Schol. Q. on Od. 13. 108 and Eustath. interpret the word as *ἐοικότα τῇ θαλάσῃ πορφυρίζουσα*, a rendering which is certainly supported by the form of the compound; *ἀλί* being a true locative case. Ebeling, Hom. Lex., quotes as one interpretation 'wie Purpur in der Salzfluth.' Compare ἀλίπλοος, ἀλιμυρήεις.

54. ξύμβλητο, she 'met' him, by hastening down the μέγαρον and catching him at the door.

With μετὰ βασιλῆας εἰς βουλὴν cp. Il. 1. 423 εἰς 'Πηλεῶν μετ' ἀμύμονας Αἰθιοπῆας.

57. οὐκ ἂν δὴ. A tentative, beseeching, form of question; 'Could you not get me ready?' Hentze (Philolog. 29. 140) quotes for similar questions introduced by the optative with *ἂν* in a negative sentence, Il. 3. 52; 5. 32, 456; 10. 204; 24. 263; Od. 7. 22; 22. 132.

ἀπήνη is a cart for carrying a load, like *ἀμαξα*, with four wheels, generally drawn by mules or oxen. On ἀπήνη see Lobeck, Pathol. 94 'synonyma sunt plurima: πῆνη Hes. Gallicum-que "benna." γάπος· ὄχημα Τυρρηνοί Hesych. καπάνη (media longa), ἀμάνη, ἀμαξα, ἀγαννα, nec sciri potest unane horum omnium stirps fuerit, an specie similis, re diversa.'

59. βερυπωμένα. An unusual form for the commoner method of reduplication *ἐρρυπωμένα*. Schol. P. Q. quotes *βεραπισμένῳ νῶτῳ* from Anacreon; and Eustath. says that Homer preferred the form because of its correctness, *τῆς καλλιφωνίας τὴν κανονικὴν ὁρθότητα προέκρινε*. But it is really much more a question of metre.

60. σοὶ... ἔοικε... ἔοντα [or ἔοντι as Eustath.] βουλευάν. For this change of construction cp. Od. 16. 465, and Od. 10. 563. 565.

βουλὰς βουλευέιν καθαρά χροῖ εἶματ' ἔχοντα.  
 πέντε δέ τοι φίλοι υἷες ἐνὶ μεγάροις γεγάασιν,  
 οἱ δὲ ὀπυῖοντες, τρεῖς δ' ἡίθεοι θαλέθοντες·  
 οἱ δ' αἰεὶ ἐθέλουσι νεόπλута εἶματ' ἔχοντες  
 ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμῇ φρενὶ πάντα μέμηλεν.' 65  
 \*Ὡς ἔφατ'· αἶδετο γὰρ θαλερὸν γάμον ἔξονομῆναι

61. βουλὰς βουλευέιν. In such constructions the accusative is closely connected with the verb, but not with that kind of dependence in which the action of the verb passes over to the object; but rather the accusative represents the particular sphere in which the action expressed by the verb exerts itself. This construction properly belongs to intransitive verbs, though an analogous usage is found with verbs transitive. Generally speaking the use is peculiar to poetry, as we may see by comparing such an expression as *βίον ζῆν* with *βίον ἀγειν*; or, in English, 'they have been asleep' with such a phrase as 'they have slept their sleep.' It is a method of avoiding in poetry the constant employment of such common verbs as 'to make,' 'to do,' 'to perform.' But an additional emphasis is also given by the use of this cognate accusative, as may be seen from such expressions as 'dicta dicere,' or, Plaut. *Aul.* 4. 1. 6, 'servitutem servire.'

The most complete form of this cognate accusative is found when the verb and the noun are of identical stems. This is called by the grammarians *σχῆμα ἐτυμολογικόν*. And from the identity of stem, and therefore close similarity in sound, we find τὸ τοιοῦτον *σχῆμα παρονομασία καλεῖται* Schol. D. on Il. 2. 121. As instances may be quoted, *ἀγορὰς ἀγορεύειν* Il. 2. 788, *ἰδρῶ ἰδρύνει* Il. 4. 27, *μάχην μάχεσθαι* Il. 12. 175; 15. 414, 673; 18. 533 [?]; Od. 9. 54 [?], *νέικα νεικύν* Il. 20. 251, *πόλεμον πολεμύνει* Il. 2. 121, *ἀπειλὰς ἀπειλύν* Il. 13. 219, *βουλὰς βουλευέιν* here and Il. 10. 147, *δαῖτα δαινύναι* Od. 3. 67, *ἔπος εἰπύν* Il. 1. 108; Od. 8. 397 (this phrase is never used in the *Iliad*, unless *ἔπος* have the addition of a pronominal or adjectival qualification, as Il. 1. 108; 3. 204; 7. 375, 394; 15. 206; 20. 250; 24. 744; but in the *Odyssey* it is found without such an addition, as Od. 8. 397; 16. 469; 19.

98), *μῦθον μυθεῖσθαι* Od. 3. 140, *ρόνον νοεύν* Il. 9. 104. The same construction is also found with verbs more distinctly transitive, as *αἰχμὰς αἰχμάσσειν* Il. 4. 324, *κτέρεα κτερεῖσιν* Od. 1. 291, compared with *κτερεῖσιν ἑταῖρον* Il. 23. 646, *ἔργα ἐργάζεσθαι* Od. 20. 72, *τέμενος τάμνειν* Il. 6. 194, *φυτεῖν φυτόν* Od. 9. 108, *χοῆν χεῖσθαι* Od. 10. 518. As a further stage we find instead of the accusative identical in stem with the verb, an accusative of the same meaning or of one closely allied, as *ἀπολαύενα μόνον* Od. 1. 166, *δύλυσθαι οἶτον* Il. 8. 34, *διζύνει κακὰ* Il. 14. 89, *μογεύν ἀλγέα* Od. 21. 207, *εὐδύνει ὕπνον* Od. 8. 445, or *δαπτύνει ὕπνον* Od. 10. 548, *δρακὸν ὀμύνει* Od. 5. 178, *ζύνει βίον* (but with the addition *ἀγαθόν*) Od. 15. 491, *ὑποστήναι ὑπόσχεσιν* Il. 2. 286, *εὐλαπύνει δαίνυσθαι* Il. 23. 201 (cp. *δαινύναι τάφον* Od. 3. 309, *γάμον* Od. 4. 3), *ὀδύνει ἐλθέμεναι* Il. 1. 151; Od. 3. 316, *ὀδύνει σίχεσθαι* Od. 3. 693. Cp. *ἀγγελεῖν ἐλθεῖν* Il. 11. 140, etc.

Analogous to this is the use of the accusative with a verb (though it has no relation to the meaning of the verb), as *πῦρ δεδορκέναι* Od. 19. 446, *δασεσθαι δλεθρον* Od. 2. 152, *πνύνει μένος* Od. 22. 203, etc., *ἔλκος βάλλειν* Il. 5. 795, *οὐλήν ἐλαύνειν* Od. 24. 332, *δρακὸν τάμνειν* Od. 24. 483, *ὀμύνει ὕδωρ* Il. 14. 271. Cp. *πέπληγον χορὸν* Od. 8. 264. See on the whole question La Roche, *Hom. Stud.* § 19 foll.

63. *ὀπυῖοντες*. *δ-πύειν* may perhaps be connected with Lat. *pub-es*.

*ἡίθεος* is referred by some to *αἰθῶς*, as if it meant 'calidus iuventa'; by others to *uid-nus*, meaning 'without wife,' though not necessarily 'widowed.' Compare the use of the Lat. 'orbis.'

65. *μέμηλεν*. On Nausicaa, the only daughter of the house, devolved all the weight of this part of the household care, as she says in a tone of sportive seriousness.

66. *γάμον*. Preparation for her

πατρὶ φίλῳ· ὁ δὲ πάντα νόει καὶ ἀμείβετο μύθῳ·

‘Οὔτε τοι ἡμιόνων φθονέω, τέκος, οὔτε τευ ἄλλου.

ἔρχεν· ἀτάρ τοι δμῶες ἐφοπλίσσουσιν ἀπήνην

ὑψηλὴν εὐκυκλον, ὑπερτερὴν ἀραρυῖαν.’

70

‘Ὡς εἰπὼν δμῶεσσιν ἐκέκλετο, τοὶ δ’ ἐπίθοντο.

οἱ μὲν ἄρ’ ἐκτὸς ἀμαξαν εὐτροχον ἡμιονεῖν

ᾧπλεον, ἡμιόνους θ’ ὑπαγον ζεύξαν δ’ ὑπ’ ἀπήνην·

κούρη δ’ ἐκ θαλάμοιο φέρεν ἐσθῆτα φαεινὴν.

καὶ τὴν μὲν κατέθηκεν ἐυξέστω ἐπ’ ἀπήνην,

75

μήτηρ δ’ ἐν κίστῃ ἐτίθει μενοεικέ’ ἐδωδὴν

παντοίην, ἐν δ’ ὄψα τίθει, ἐν δ’ οἶνον ἔχευεν

ἀσκῶ ἐν αἰγείῳ· κούρη δ’ ἐπεβήσετ’ ἀπήνης.

δῶκεν δὲ χρυσὴν ἐν’ ληκύθῳ ὕγρον ἔλαιον,

εἴως χυτλώσασαίτο σὺν ἀμφιπύλοισι γυναιξίν.

80

ἡ δ’ ἔλαβεν μάστιγα καὶ ἡνία σιγαλδέντα,

μάστιξεν δ’ ἐλάαν· καναχὴ δ’ ἦν ἡμιόνουιν·

αἱ δ’ ἀμοτον τανύοντο, φέρον δ’ ἐσθῆτα καὶ αὐτήν,

74, 75. φέρεν, κατέθηκεν] Ἀριστοφάνης ‘φέρων,’ γράφει καὶ ‘κατέθηκεν,’ οἱ δμῶες Schol. H. P. Did Aristoph. read κούραι or κούρη?

marriage was the reason urged upon her by Athena, in the dream. *θαλερός* is used as an epithet of youths in the flower of their age, and may easily be transferred to *γάμος*, ‘marriage in her maiden-prime;’ or it may be a fixed epithet of *γάμος* in the sense of ‘fruitful;’ which would further explain the feeling of *αἰδώς* which kept her silent upon the subject.

69. ἔρχεν, ‘away then!’

70. *ὑπερτερὴν*. The Scholl. interpret this of a box for baggage. In this sense it may be compared with *περίρρυθα*, which is similarly affixed to an *ἀμαξα*, Od. 15. 131; Il. 24. 267. Others take it as meaning a movable ‘hood’ or ‘awning’ to protect the passengers from the sun or rain. The word itself, meaning ‘upper-works’ (*ὑπέρτερος*), gives no clue; but perhaps the participle *ἀραρυῖαν* suggests something forming a part, though a movable part, of the cart, and so makes the signification ‘awning’ somewhat more likely.

73. *ὑπαγον*.. *ὑπ’ ἀπήνην*. This expression comes from the idea of the horses or mules being brought up, and put with their necks *under the yoke*. So *ζεύξαι ὑπ’ ὀχεσφι* Il. 23. 130, *ὑπ’ ἀμάξῃσιν* Il. 24. 782. Cp. also *ζεύξασθ’ ὑπ’ ὀρματ’ ἀγοντες* Od. 3. 476.

80. *χυτλώσασαίτο*. *χύτλον*, related to *χυτός* as *φύτλη* to *φυτόν*, is properly anything ‘poured.’ Its technical sense is a mixture of oil and water called *ὕδρελαιον* Dioscor. 2. 10, etc., used by bathers. *χυτλοῦσθαι* thus comprehends both processes of bathing and anointing, described inf. 96 foll.

83.. *ἀμοτον*. The old etymology, which Aristarchus supports, is from *ἀ* privative and *μότον*, ‘lint;’ so that the word would mean ‘with unstaunched flow.’ Others refer it to root *μα*, as in *μέμαα*, or compound it of *ἀ* privative and root *με*, as in *μέτρον*. The pace however was only constant, not rapid, for the maids followed on foot: cp. *δπως ἄμ’ ἐποῖατο πεζοί* inf. 319. Translate,

οὐκ οἶην, ἅμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι.

Αἱ δ' ὅτε δὴ ποταμοῖο ῥόον περικαλλέ' ἴκοντο, 85  
 ἔνθ' ἦ τοι πλυνοὶ ἦσαν ἐπηετανοὶ, πολὺ δ' ὕδωρ  
 καλὸν ὑπεκπρορῶει μάλα περ ῥυπῶντα καθῆραι,  
 ἔνθ' αἶ γ' ἡμίονους μὲν ὑπεκπροέλυσαν ἀπήνης.  
 καὶ τὰς μὲν σεῦαν ποταμὸν πάρα δινήεντα  
 τρώγειν ἄγρωστιν μελιθδέα· ταὶ δ' ἀπ' ἀπήνης 90  
 εἵματα χερσὶν ἔλοντο καὶ ἐσφόρεον μέλαν ὕδωρ,  
 στεῖβον δ' ἐν βόθροισι θοῶς ἕριδα προφέρουσai.  
 αὐτὰρ ἐπεὶ πλυνάν τε κάθηράν τε ῥύπα πάντα,  
 ἐξείης πέτασαν παρὰ θῖν' ἄλδς, ἦχι μάλιστα  
 λάιγγας ποτὶ χέρσον ἀποπλύνεσκε θάλασσα. 95  
 αἱ δὲ λοεσσάμεναι καὶ χρισάμεναι λίπ' ἐλαίῳ  
 δεῖπνον ἔπειθ' εἵλοντο παρ' ὄχθησιν ποταμοῖο,  
 εἵματα δ' ἡελίοιο μένον τερσήμεναι αὐγῇ.

87. ῥυπῶντα] γρ. ῥυπῶντα Schol. P. 95. ἀποπλύνεσκε] γρ. ἀποπλύνεσκε  
 Vind. 56. ἀποπλύνεσκε] ἀπέρριπτε Schol. V.

'they stepped straight on without flagging.'

86. ἐπηετανοί, 'constantly supplied.' See on Od. 4. 89. The πλυνοὶ seem to have been tanks dug at the side of the river, having a free communication therewith above and below, so that the water was continually passing in and out of them. The full force of the prepositions in ὑπεκπρορῶει seems to be that the water wells up from beneath (ἐνύ), passes on (πρό), and flows out again (ἐκ). So in ὑπεκπροέλυσαν (inf. 88) they removed the mules from *under* the yoke, detached them from the cart, and turned them *off* to graze. Cp. ὑπεκπροθέειν Il. 9. 506, ὑπεκπροφυγεῖν Od. 12. 113.

87. μάλα . . καθῆραι, 'so as to clean clothes though very dirty.' This clause forms a sort of epegesis to καλόν and πολὺ, 'water plentiful and clear.'

90. ἄγρωστις is often rendered 'clover,' which the epithet μελιθδέης seems to suit. Others regard it as 'couch grass' (*Triticum repens*), which has a peculiarly sweet root: others as 'dog-tooth grass' (*Cynodon dactylon*), which forms the principal pasturage of

India, under the name Doorba.

91. μέλαν. See on Od. 4. 359. ἐσφόρεον ὕδωρ, 'carried them into the water.' Cp. εἶρον εἰσανάγουσι Od. 8. 529, σπῖος εἰσερύσαντες Od. 12. 317, ἐπαληθεῖς Αἰγυπτίους Od. 4. 83.

94. ἦχι μάλιστα, 'just where.' Cp. Il. 13. 789 ἐνθα μάλιστα μάχη καὶ φύλοπις ἦεν, Soph. O. C. 900 ἐνθα δίστομοι | μάλιστα συμβάλλουσιν ἐμπόρων ὁδοί.

95. ἀποπλύνεσκε. The variant ἀποπλύνεσκε, and the interpretation of Schol. V. ἀπέρριπτε, would make the meaning of the verse, 'just where the sea washed up the line of shingle on the shore.' But Nitzsch, with greater probability, joins ποτὶ χέρσον directly with θάλασσα, 'where the sea beating on the shore scoured the pebbles clean.' Compare ῥόχθει μέγα κύμα ποτὶ ξερὸν Od. 5. 402.

96. λίπ' ἐλαίῳ. See on Od. 3. 466.

98. μένον τερσήμεναι (infinitive from 2nd aorist ἐτέρσην, from τέρσμαι), 'waited for the clothes to dry.' Compare μένον δ' ἐπὶ ἕσπερον ἐλθεῖν Od. 1. 422.

αὐτὰρ ἐπεὶ σίτου τάρφθεν δμῳαί τε καὶ αὐτῇ,  
σφαίρῃ ταὶ δ' ἄρ' ἔπαιζον, ἀπὸ κρήδεμνα βαλοῦσαι 100  
τῇσι δὲ Ναυσικάα λευκώλενος ἤρχετο μολπῆς.  
οἷῃ δ' Ἄρτεμις εἶσι κατ' οὖρεος ἰοχέαιρα,

100. ταὶ δ' ἄρ'] πᾶσαι διὰ τοῦ δ' Schol. H. P., πᾶσαι meaning, says La Roche ad loc., 'omnia exemplaria recensiois Aristarcheae.' Here δὲ gives the apodosis. On the unusual position of δὲ see Schnorr de Carolsfeld, verbb. collocatio Homerica, p. 48: 'Ut particula δὲ a secunda sede in tertiam recedat apud Homerum rarissime fit. Accidit autem ita ut subiiciatur et vocabulo cui praecedit pronomen ὁ, si pronomen ὁ ab articuli natura proxime abest (cp. Il. 1. 54 τῇ δὲκάτῃ δὲ etc.), et vocabulis quae ita cohaerent, ut τρεῖς μάκαρες (cp. Od. 6. 155). Maior libertas, nisi fallor, huius unius loci est, ubi ex Aristarchi recensione hoc legitur σφαίρῃ ταὶ δ' ἄρ' ἔπαιζον, nec solum Aristarchea lectione continetur, quod a consuetudine Homerica discrepet, sed etiam eis lectionibus quae sunt: σφαίρῃ ταὶ γ' ἄρ', et ταὶ τ' ἄρ'. Solet enim particula ἄρα apodosis addita nisi particulis a primo apodosis verbo non seiungi.' 102. κατ' οὖρεος] γρ. οὖρα διερ' αἰμινον Schol. H.

100. ταὶ δ' ἄρ' ἔπαιζον. See critical note.

101. μολπῆς. The Schol. interprets τῆς παιδίας ('the game'). See on Od. 1. 152. But there is no reason to doubt that it was accompanied with a measured chant and a dance movement, to which the throwing and catching of the ball kept time. So in Od. 8. 371 foll. we have ball-play combined with ὀρχηθμός. Cp. Athen. 1. 25 ὀρχήσεις δ' εἰσὶ παρ' Ὀμήρῳ, αἱ μὲν τινες τῶν κυβιστητήρων, αἱ δὲ διὰ τῆς σφαίρας, ἧς τὴν εὐρεσιν Ἀγαλλίη ἡ Κερκυραία γραμματικὴ Ναυσικάα ἀνاتیθησιν ὡς πολίτιδι χαριζομένη.

102. οἷῃ δ' Ἄρτεμις. This passage is imitated by Virgil in his description of Dido, Aen. 1. 502 foll., 'qualis in Eurotae ripis,' etc., which passage is thus criticised by Valerius Probus (quoted by Aul. Gell. Noct. Att. 9. 9), 'nihil quicquam tam improspere Vergilius ex Homero vertisse quam versus hos amoenissimos, quos de Nausicaa Homerus fecit. Primum omnium id visum esse dicebant Probo, quod apud Homerum quidem virgo Nausicaa, ludibunda inter familiares puellas in locis solis, recte atque commode confertur cum Diana venante in iugis montium inter agrestes deas: nequaquam autem conveniens Vergilius fecisse, quoniam Dido in media urbe ingrediens inter Tyrios principes, cultu atque incessu serio, "instans operi," sicut ipse ait, "regnisque futuris," nihil eius similitudinis capere possit, quae lusibus atque venatibus Dianae congruat. Tum

postea quod Homerus studia atque oblectamenta in venando Dianae honeste aperteque dicit; Vergilius autem cum de venatu deae nihil dixisset pharetram tantum facit eam ferre in humero, tanquam sit onus et sarcina... praeter ista omnia florem ipsum totius loci Vergilius videri omisisse, quod hunc Homeri versum exigue secutus sit, βεῖα δ' ἀριγνώτη πέλεται' καλαὶ δὲ τε πᾶσαι, quando nulla maior cumulatione pulchritudinis laus dici potuerit quam quod una inter omnes pulcras excelleret, una facile et ex omnibus nosceretur.'

κατ' οὖρεος. See critical note. We may suppose that Artemis descends from some peak, and then travels along the ridges of the hills, ἡ κατὰ Τηλύγετον κ.τ.λ. Taygetus (the 'huge' mountain, from ταῖς, see on Od. 4. 11) was also called Pentadactylus, from its five peaks. It is a mountain range in the western portion of Lacedaemon, running from north to south, and ending in the promontory of Taenarum, after a course of nearly seventy miles. The sides of Taygetus were covered with pine forest, and the region round the principal summit Taleum was called Theras, 'the hunting-grounds,' Paus. 3. 20. §§ 4, 5. Erymanthus is a lofty range between Arcadia, Achaia, and Elis. As Erymanthus was the fabled haunt of the great Erymanthian boar slain by Heracles, κάπροι has a peculiar appropriateness here.

ιοχέαιρα, not from ἰός and χεῖρα, but originally ἰοχέαιρα, from χεῖω. See

ἡ κατὰ Τηϋγετον περιμήκετον ἡ Ἐρύμανθον,  
 τερπομένη κάπροισι καὶ ὠκείῃς ἐλάφοισι  
 τῇ δέ θ' ἅμα νύμφαι, κούραι Διὸς αἰγιόχοιο, 105  
 ἀγρονόμοι παΐζουσιν· γέγηθε δέ τε φρένα Λητώ·  
 πασάων δ' ὑπὲρ ἥ γε κάρη ἔχει ἡδὲ μέτωπα,  
 ρεῖά τ' ἀριγνώτη πέλεται, καλαὶ δέ τε πᾶσαι  
 ὧς ἡ γ' ἀμφιπόλοισι μετέπρεπε παρθένος ἀδμής.

Ἄλλ' ὅτε δὴ ἄρ' ἔμελλε πάλιν οἰκόνδε νέεσθαι 110  
 ζεύξασ' ἡμιόνους πτύξασά τε εἵματα καλὰ,  
 ἐνθ' αὐτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,  
 ὧς Ὀδυσσεὺς ἔγροιο, ἴδοι τ' εὐώπιδά κούρην,  
 ἡ οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιτο.  
 σφαῖραν ἔπειτ' ἔριψε μετ' ἀμφίπολον βασιλεια· 115  
 ἀμφιπόλου μὲν ἄμαρτε, βαθείῃ δ' ἔμβαλε δίνη,

106. ἀγρονόμοι] Μεγακλείδης· ἀγρόμεναι παΐζουσιν ἀνὰ δρία παιπαλόντα·  
 Schol. H. P.

116. ἔμβαλε] Restored by Wolf to the text from Eustath. and Harl. Schol.

Schol. on Il. 16. 465, comparing *νείαιρα*, from *νέος*. For the word *χέω* used of shooting cp. *βέλεα χέοντο* Il. 15. 590, *ἐκχέω* διστοῦς Od. 22. 3.

106. ἀγρονόμοι. The paroxyton accent is right here, as *νέμειν* and *νέμεσθαι* are used actively in the sense of 'haunting.' Schol. H. P. Q. notices that others accented the word *proparoxyton*; and Schol. E. V. proposes *ἀγραν νέμουσαι* as a possible interpretation. In Soph. O. T. 1103 we find *ἀγρόνομοι πλάκει*. Cp. Il. 20. 8 *νυμφάων .. αἶ τ' ἄλσος καλὰ νέμονται*.

*παίζουσι* seems used here with the notion of 'hunting,' which we technically call 'sport'; so Soph. El. 566 *πατήρ ποθ' οὐμός, ὥς ἐγὼ κλῖω, θεῶς | παλῶν κατ' ἄλσος ἐκείνησιν ποδοῖν | στικτὸν κεραστήν ἐλαφόν*.

107. ὑπὲρ .. ἔχει. The simplest construction is not, as usually given, *ὑπὲρχει πασάων*, 'overtops all by her head'; but 'lifts her head above all,' as of the horse in Il. 6. 509 *ὑψοῦ δὲ κάρη ἔχει*. But compare on the other hand Il. 3. 210 *στάντων μὲν Μενέλαος ὑπὲρ-χεν εὐρέας ὤμους* with ib. 227 *ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους*, which rather supports the meaning, 'overtops them by head and shoulders.'

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110. δὴ ἄρ' (unusual hiatus) ἔμελλε. This means 'she now thought of packing up and going home;' the actual preparations, described by *ζεύξασα καὶ πτύξασα*, are not begun till inf. 252. The two participles here give a nearer definition of *νέεσθαι*.

114. ἡ οἱ ἡγήσαιτο, 'who should be guide for him.' Cp. Od. 7. 22; 15. 82.

115. ἔπειτα, 'so then;' introducing the first stage in the carrying out of Athena's intention. On this passage Eustathius speculates as to what particular sort of ball-play this might be, and suggests that it is *ἡ λεγομένη ἐφε-τίνδα*, in which the thrower made a show of tossing the ball to one of the players, and then suddenly flung it to another: this form of the game was also called *φενίς* (*φενάειν*). He further tells us that the Lacedaemonians excelled all other people in ball-play; that Alexander the Great was the most expert of all kings; and that of private individuals the most skilful was Sophocles the tragedian, who wrote a satyric drama called *Παλύντριοι*, or 'washerwomen,' in which he himself took the part of Nausicaa.

116. ἄμαρτε, sc. Nausicaa, who is also the subject to *ἔμβαλε*.



αἱ δ' ἐπὶ μακρὸν ἄνσαν. ὁ δ' ἔγρετο δῖος Ὀδυσσεύς,  
ἐζόμενος δ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν·

‘Ω μοι ἐγὼ, τέων αὖτε βροτῶν ἐς γαῖαν ἰκάνω;  
ἦ ῥ' οἷ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 120  
ἦε φιλόξεινοι, καὶ σφιν νόος ἐστὶ θεοῦδης;  
ὥς τέ με κουράων ἀμφήλυθε θῆλυς αὐτῇ,  
νυμφάων, αἱ ἔχουσ' ὀρέων αἰπεινὰ κάρηνα  
καὶ πηγὰς ποταμῶν καὶ πίσσα ποιήεντα.  
ἦ νύ που ἀνθρώπων εἰμὶ σχεδὸν αὐδήντων; 125  
ἄλλ' ἄγ', ἐγὼν αὐτὸς πειρήσομαι ἥδὲ ἴδωμαι.'

\*Ως εἰπὼν θάμνων ὑπεδύσετο δῖος Ὀδυσσεύς,

Others read *ἔμπεσε*, which Nitzsch thinks may have been the original reading, altered to *ἐμβαλε*, lest any one might imagine Nausicaa had fallen into the water. 122-125] See note on text.

117. ἐπὶ μακρὸν ἄνσαν. Join ἐπὶ .. ἄνσαν, 'they cried aloud thereat,' as ἐπὶ δ' αὐτὸς ἄνσε Il. 15. 321, ἐπὶ δὲ πλῆμναι μέγ' ἄντευν Hes. Scut. Herc. 309.

119. τέων αὖτε. Cp. Ebeling, Hom. Lex. s. v., 'αὖτε interrogantis est cum quadam indignatione atque minantis vel graviter ferentis quod quidem iterum fiat.' See Il. 1. 202; 20. 16; 21. 394; Od. 10. 281; 11. 93; 20. 33. Perhaps our impatient use of 'now!' is near enough for translation.

121. θεοῦδης, 'god-fearing.' Before Buttm. θεοῦδης was generally regarded as another form of θεοειδής, but it is far more likely a simple transposition for θεοδεής, θεοεδής, θεοῦδης, as δοῦρος for δόρυος, πείνα for πένια. So. Döderl. 176; but it might be better described as a compound of θεός and δφεός with transposition of the *f*. Düntzer regards it as equivalent to θεοαδής, from root δδ, σφαδ, in the sense of 'god-pleasing'; so also Schol. P. νόος θεοῦδης here is a sort of exegesis of φιλόξεινοι, men who ἔδεισαν μῆνιν Ζηνὸς εἰνίου. Cp. Il. 13. 625.

122. ὥς τε to be joined with κουράων, 'as it were the voice of girls.' Cp. Od. 4. 45 ὥς τε γὰρ ἡελίου αἴγλην πέλεν ἡὲ σελήνη.

κουράων is further defined by the addition of νυμφάων, cp. Od. 4. 63 ἀνδρῶν .. διατρεφίαν βασιλῆων. The

voice of nymphs may further have suggested to him the presence of mortals, as sacrifices and altars to the nymphs are mentioned in Od. 13. 350: 17. 210. Homer speaks of nymphs of fountains and streams, νηίδες Il. 6. 22; nymphs of mountains, δρεστιάδες Il. 6. 420, and ἀγρονόμοι, as sup. 105. They are represented as daughters of Zeus in Il. 6. 420, having their origin from springs, groves, and rivers, Od. 13. 350, and worshipped in sacred grottoes, Od. 14. 435. The two lines, 123-4, though accepted without objection by the Scholl., are suspected or rejected by many modern editors. Nitzsch remarks that 124 is identical with Il. 20. 9 and h. Hom. Ven. 99; and that the supposition that the cry came from nymphs would really give very little hint about the place being inhabited by mortals. Bothe objects to the combination κουράων νυμφάων, and proposes to read ἡ νυμφάων. The Schol. supposes it was the loneliness of the place that suggested the presence of nymphs, and the alternative possibility of the presence of mortals is given in ἦ νύ που, which he writes with the disjunctive *ή*.

126. πειρήσομαι, probably conjunctive of the aorist, as being parallel to ἴδωμαι.

127. θάμνων ὑπεδύσετο. So with genitive, implying the notion of escape, κακῶν ὑποδύσει Od. 20. 53.

ἐκ πυκινῆς δ' ὕλης πτόρβον κλάσε χειρὶ παχείῃ  
 φύλλων, ὥς ῥύσαιτο περὶ χροῖ μήδεα φωτός.  
 βῆ δ' ἴμεν ὥς τε λέων ὀρεσίτροφος, ἀλκί πεποιθὼς, 130  
 ὅς τ' εἰς ὕδμενος καὶ ἀήμενος, ἐν δέ οἱ ὄσσε  
 δαίεται· αὐτὰρ ὁ βουσί μετέρχεται ἢ ὀέσσιν  
 ἢ μετ' ἀγροτέρας ἐλάφους· κέλεται δέ ἐ γαστήρ  
 μήλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν  
 ὥς Ὀδυσσεὺς κούρησιν ἐνπλοκάμοισιν ἔμελλε 135  
 μίξεσθαι, γυμνὸς περ ἐών· χρεῖω γὰρ ἴκανε.  
 σμερδαλέος δ' αὐτῇσι φάνη κεκακωμένος ἄλμη,  
 τρέσσαν δ' ἄλλυδις ἄλλη ἐπ' ἡϊόνας προύχουσας·  
 οἷη δ' Ἀλκινδου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη  
 θάρσος ἐνὶ φρεσὶ θῆκε καὶ ἐκ δέος εἴλετο γυῖων. 140

132. μετέρχεται] κρείσσον γράφειν ἐπέρχεται Eustath.

128. πτόρβον .. φύλλων, a somewhat loose genitive resembling the material genitive, as *τάπητος ἐρίοιο* Od. 4. 124, *ἄλσος αἰγείρων* inf. 291; or the genitive of contents, like *οἶνον πίθοι* Od. 2. 340, *οἶνον ἀσπίδος* Od. 5. 265.

129. ὥς ῥύσαιτο, 'that girt about his body it might cover his nakedness.'

130. ἀλκί. This metaplastic form of the dative from *ἀλκή* occurs four times in the Iliad, but only here in the Odyssey.

131. With *ὕδμενος καὶ ἀήμενος* Nitzsch compares *νιφόμενος* Xen. Hellen. 2. 4. 3. For the passive of *ἀημι* cp. *ἀητο* Il. 21. 386.

*ὄσσε* is used here as a neuter plural with a singular verb, as in Il. 12. 466; 23. 477. It is found with a plural verb in Il. 13. 617; 16. 792; 17. 695; 19. 17, etc.: with a dual verb Il. 15. 608; 17. 679. In h. Hom. ad Sol. 9, the form *ὄσσοις* for the dative occurs, as in Hesiod, Scut. 145, etc. There is a similar confusion between plural and dual in the adjectives found with *ὄσσε*, in Il. 13. 435 we find *θείλας ὄσσε φαεινῶ*, in Il. 14. 236 *ὄσσε φαεινῶ*, etc. The grammarians supposed a nominative *ὁ ὄσσος* or *τὸ ὄσσος*. It is uncertain whether the form *ὄσσε* be a dual syncopated from *ὄσσειε* or the apocope for the plural *ὄσσεια*.

132. *βουσί μετέρχεται* .. ἢ μετ' .. ἐλά-

*φους*. The change from dative to accusative is strictly accurate. He pursues the flying deer, while his ravages in the farmyard are confined within a narrower circle and imply no such movement.

133. *κέλεται* 84, 'and his belly bids him go even into the close-shut fold to make an attack on the sheep.' Compare 'suadet enim vesana fames' Virg. Aen. 9. 340.

135. *ἔμελλε*, 'was fain.' The main point of comparison in the simile between the lion and Odysseus, is that both are pushed by hunger into an act of unusual boldness; *χρεῖω γὰρ ἴκανε*.

138. *τρέσσαν*, 'fled scared.' According to Aristarchus *τρέσθω* always has the notion of 'fleeing'; but the meaning is certainly not strongly brought out in every passage, as *ἀλλ' αὐτοὶ τρέψ' ὀσσεον* Il. 17. 332, *μὴ λίην τρέε* Il. 21. 288. The general force is like that of Lat. 'trepidare.' Pausanias (1. 22) tells us that this scene was depicted in the Propylaea at Athens, by Polygnotus.

*ἡϊόνας*. The scene is laid near the mouth of a river, so that there is no difficulty here in translating 'jutting spits,' probably of low sandy beach, common in such places. See on Od. 5. 441.

140. Join *ἐκ* with *εἴλετο*.

στῇ δ' ἄντα σχομένη· ὁ δὲ μερμήριζεν Ὀδυσσεὺς,  
 ἥ γούνων λίσσοιτο λαβὼν εὐώπιδα κούρη,  
 ἥ αὐτως ἐπέεσσιν ἀποσταδὰ μελιχίοισι  
 λίσσοιτ', εἰ δείξειε πόλιν καὶ εἴματα δολή.  
 ὥς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι, 145  
 λίσσεσθαι ἐπέεσσιν ἀποσταδὰ μελιχίοισι,  
 μή οἱ γούνα λαβόντι χολώσαιο φρένα κούρη.  
 αὐτίκα μελίχιον καὶ κερδαλέον φάτο μῦθον·  
 'Γουνουμαί σε, ἄνασσα· θεὸς νύ τις, ἥ βροτὸς ἔσσι;  
 εἰ μὲν τις θεὸς ἔσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν, 150  
 Ἀρτέμιδι σε ἐγὼ γε, Διὸς κούρη μέγαλοιο,  
 εἶδός τε μέγεθός τε φυὴν τ' ἄγχιστα ἴσκω·  
 εἰ δέ τις ἔσσι βροτῶν, τοὶ ἐπὶ χθονὶ ναιετάουσι,  
 τρισμάκαρες μὲν σοὶ γε πατήρ καὶ πότνια μήτηρ,  
 τρισμάκαρες δὲ κασιγνήτου· μάλα πού σφισι θυμὸς 155  
 αἰὲν εὐφροσύνησιν λαίνεται εἵνεκα σείο,

144.] The verse was suspected by Athenocles, a pupil of Aristarchus, partly because of the repetition of *λίσσοιτο*, and partly because the present question is only whether he should clasp her knees or address her from a distance. Schol. H. P. 149. ἥ βροτὸς τὸν ἢ ὁ Ἀσκαλωνίτης περισπᾷ, ἐρατηματικὸν νομίζων· ὁ καὶ χαρίεστερον οἱ δὲ ἐνέκλιναν ὡς εἰ ἔλεγεν εἴτε θεὸς εἴτε ἄνθρωπος Schol. P. 156. εὐφροσύνησιν] γρ. ἐν εὐφροσύνησιν κακῶς· οὐδέποτε γὰρ Ὀμηρος ἀδιαίρειται τὴν εὐφροσύνην φησὶ τὸ ὀνοματικόν Schol. P. Q.

141. *σχομένη*, 'halting.' Lit. 'having checked herself [from flight].' So Eustath. *ἐπισχοῦσα ἑαυτὴν τῇς φυγῆς*. Cp. *φρεσὶ δ' ἔσχετο* Od. 17. 238, *σχέσθαι βίης* Od. 4. 422. This is far simpler than to supply such a noun as *χεῖρας* or *κρήδεμνον*, as in Od. 1. 334 *ἄντα παρείδαν σχομένη λιπαρὰ κρήδεμνα*.

143. *αὐτως*, 'as he was;' further defined by *ἀποσταδὰ*.

148. *κερδαλέον*. Through the sense of 'gain-getting,' the derivatives of *κέρδος* take almost any colouring, from the wise counsel of a goddess, *κερδοσύνη ἡγήσατ' Ἀθήνη* Il. 22. 247, to the selfishness of Agamemnon, who is called *κερδαλέφρων* Il. 1. 149; or the craftiness of Sisyphus, *ὃς κέρδιστος γένετ' ἀνδρῶν* Il. 6. 153. Compare also the titles *κερδαλέη* and *κερδαῖ* for the fox, in Pindar and Archilochus.

149. *ἄνασσα*. This form of address is only elsewhere used in Homer of Demeter, Il. 14. 326, and Athena, Od. 3. 380. There is thus a special compliment implied in the application of it to a woman.

Compare with the sentiment Virg. Aen. 1. 331 'quam te memorem, virgo? namque haud tibi vultus | mortalis, nec vox hominem sonat; o dea certe, | an Phoebe soror, an nymphaeum sanguinis una?' Also Ovid, Met. 4. 312 'qui te genuere beati, | et frater felix, et fortunata profecto | si qua tibi soror est, et quae dedit ubera nutrix.'

156. *εὐφροσύνησιν*, cp. *ἀειφροσύνησιν* Od. 15. 470, and for other feminine plurals to express an abstract idea cp. *τεκτοσύνάων* Od. 5. 250, *ποδακείρσιν* Il. 2. 792, *πολυκερδείρσιν* Od. 24. 167. Similarly, *ἀτασθαλίας*, *ὑπεροπλίας*, *ἱπποσύνας*, etc.

λευσόντων τοιόνδε θάλος χορὸν εἰσοιχνεύσαν.  
 κείνος δ' αὖ περὶ κῆρι μακάρτατος ἔξοχον ἄλλων,  
 ὅς κέ σ' ἐέδνοισι βρίσας οἰκόνδ' ἀγάγηται.  
 οὐ γάρ πω τοιοῦτον ἴδον βροτὸν ὀφθαλμοῖσιν, 160  
 οὐτ' ἄνδρ' οὔτε γυναικα· σέβας μ' ἔχει εἰσορῶντα.  
 Δῆλφ δὴ ποτε τοῖον Ἀπόλλωνος παρὰ βωμῷ  
 φοίνικος νέον ἔρνος ἀνερχόμενον ἐνόησα·  
 ἦλθον γὰρ καὶ κείσε, πολλὸς δέ μοι ἔσπετο λαὸς  
 τήν ὁδὸν ἧ δὴ μέλλεν ἔμοι κακὰ κήδε' ἔσσεσθαι. 165  
 ὧς δ' αὖτως καὶ κείνο ἰδὼν ἐτεθήπεα θυμῷ

160. τοιοῦτον ἴδον] Bekk. τοῖον *ῥαῖδον*. La Roche follows Grashof in writing *τοιόνδε ἴδον*. Nauck gives *τοιούτων ἐγὼ ἴδον*. 165. μέλλεν] So with majority of MSS. The lemma of Schol. P. gives *ἡ δὴ μέλλεν* followed by a notice of Aristonicus, [*ἡ διπλῇ*] *ὅτι οὐκ ὁδὸν δ' ποιητὴς τὸ μέλλεν* Ἀττικῶν γὰρ ἐστὶ τῶν μεταγενεστέρων. But to make any sense of this we must alter *μέλλεν* in the Scholium to *ἤμελλεν*, which is the regular Attic form.

157. λευσόντων. For this use of the genitive of the participle, notwithstanding the dative case of the pronoun *σφισι*, cp. Od. 9. 256 *ἡμῖν δὲ κατεκλάσθη φίλον ἦτορ | δεισάντων*, ib. 458 *τῷ κέ οἱ ἐγκέφαλος γε .. θεινομένων ῥαίοντο*, also Od. 14. 527; 17. 231; 22. 17; Il. 14. 25; 16. 531. In each of the two lines quoted above it is possible to suppose the genitive depends on *ἦτορ* or *ἐγκέφαλος*, but the connection is loose; and the genitive is evidently tending towards its 'absolute' use; which it actually reaches in such phrases as *καὶ κεν τοῦτ' ἐθέλωμ Διὸς γε διδόντος ἀρίσθαι* Od. 1. 390. Classen (Hom. Sprach. p. 174 foll.) calls this construction 'das letzte Stadium vor dem volligen Durchbruch des Genetiv zur Unabhängigkeit.' See more on Od. 4. 646.

θάλος .. εἰσοιχνεύσαν. For the 'constructio ad sensum,' the participle agreeing with the gender implied in *θάλος*, cp. Il. 22. 87 *φίλον θάλος, δν τέκεν αὐτή*, Od. 11. 90 *ἦλθεν ἐπὶ ψυχῇ θηβαίων Τειρεσίαιος | χρυσέον σκῆπτρον ἔχων*, Il. 11. 690 *ἔλθων ἐκάκωσε βίη Ἡρακλεΐη*. Also Eur. Bacch. 130 *τῆς σῆς τὸδ' ἔρνος, δὲ τάλανα, δηδύος | αἰσχίστα καὶ κάκιστα καθανόνθ' ὀρώ*.

158. περὶ κῆρι. See on Od. 5. 36; μακάρτατος .. ἄλλων ib. 105.

159. ἐέδνοισι βρίσας, 'having prevailed by his gifts.' *σε* is governed by ἀγάγηται, not by βρίσας, for βρίθειν in

Homer always bears a neuter sense, as in Il. 18. 561; Od. 16. 474; 9. 219. So in Soph. Aj. 130 *χειρὶ βρίθειν*, Eur. Troad. 216 *ὄλβῳ βρίθειν*. But in Pind. Nem. 8. 30; Aesch. Pers. 346, etc., it is used transitively. So Eustath. here, *τὸ βρίσας ἀντὶ τοῦ νικήσας ἔδωκε πλῆθει τοῖς ἄλλοις μνηστήρας*.

162. Δῆλφ. This visit to Delos seems to belong to the voyage when the Greeks sailed from Aulis to Troy, passing through the Cyclads to Delos, thence by Icaria to Samos, and so on by Lesbos (Od. 4. 342) to Lemnos and the Trojan coast, as in the route described by Nestor, Od. 3. 169 foll. Nitzsch quotes from Voss, to the effect that Delos was in Agamemnon's time the regular oracle for sea-faring men. There would seem to have been a palm-tree always preserved in the precinct of Delos, like the *μυρία* or sacred olives in the Academia at Athens; cp. Soph. O. C. 705. The Schol. refers to the *πρωτόγονος φοῖνιξ*, connected with the childbearing of Leto, Eur. Hec. 458; and Cicero (de Legg. 1. 1. 2) declares that the palm was still to be seen in his day, 'quod Homericus Ulixes Deli se proceram et teneram palmam vidisse dixit, hodie monstrant eandem;' so too Pliny, N. H. 16. 99. 44.

164. ἦλθον .. τήν ὁδόν. See note on *βουλὰς βουλευέειν* sup. 61.

166. ὧς δ' αὖτως (the words always

δὴν, ἐπεὶ οὗ πω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης,  
 ὥς σέ, γύναι, ἀγαμαί τε τέθηπά τε δειδίᾳ τ' αἰνῶς  
 γούνων ἀψασθαι· χαλεπὸν δέ με πένθος ἰκάνει.  
 χθιζὸς ἔεικοστῷ φύγον ἡματι οἶνοπα πόντον· 170  
 τόφρα δέ μ' αἰεὶ κῦμ' ἐφθρεῖ κραιπναί τε θύελλαι  
 νήσου ἀπ' Ὠγυγίης· νῦν δ' ἐνθάδε κάββαλε δαίμων,  
 ὅφρα τί που καὶ τῇδε πάθω κακόν· οὐ γὰρ ὁίω  
 παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελέουσι πάροιθεν.  
 ἀλλὰ, ἄνασσ', ἐλέαιρε· σέ γὰρ κακὰ πολλὰ μογήσας 175  
 ἐς πρώτην ἰκόμην, τῶν δ' ἄλλων οὗ τινα οἶδα  
 ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαίαν ἔχουσιν.

172. κάββαλε] Al. κάμβαλε, which Bekk. and La Roche and Ameis adopt from Cod. Harl., Vind. 56, etc.

thus separated by δέ in Homer) seems to begin the comparison at the wrong end. It would run more naturally *ὡς καὶ κείνο ἰδὼν ἐτεθήπια, ὅτι αὐτοὶ σὲ ἀγαμαί*, whereas it takes the reverse order, 'tantum, illud conspicatus, obstupui quantum te iam nunc admiror.'

167. ἀνήλυθεν ἐκ δόρυ γαίης. There is a difficulty about this arrangement of words. As a rule, the preposition is not separated from its noun except by enclitic pronouns and particles, or other unemphatic words. And it is very doubtful if we can meet that difficulty by treating ἐκ as an adverb, for ἐκ and ἐν do not seem to be so used when standing unsupported by any particles. Nor can the arrangement be explained as a case of tmesis; for tmesis, with the preposition put after the verb, is only found with disyllabic prepositions. The line must be regarded as a case of licence unusual in Homer, and may be compared with *εἶροι δ' ἐν πῆματα οἶον* Od. 9. 535, *ῥήεις δ' ἐν πῆματα οἶον* Od. 11. 115, or Od. 10. 290 *βαλεῖ δ' ἐν φάρμακον σίτην*, where, however, Bekker and Nauck read *ἐν* with one or two MSS, which would enable the preposition to be regarded as in tmesis.

170. χθιζός, used with the adverbial force of *χθες*, as in Od. 2. 262, etc. Compare 'sic venias hodie' (for *hodie*) Tibull. 1. 7. 53, 'Aeneas se matutinus agebat' (for *mane*) Aen. 8. 465.

171. τόφρα, i.e. for the whole space of twenty days.

172. κάββαλε, 'cast me ashore;' not *ἀκύνδονον καταγωγῆν*, but *τὴν ἀπὸ πνευμάτων δειῶν ἐξερριμμένην*, as the Schol. remarks. 'For I do not think,' says Odysseus, 'that my hardships will cease, but the gods, ere that, will bring many of them to pass.'

173. καὶ τῇδε, 'here too;' i.e. as well as in all other scenes of my misery.

174. πάροιθεν, 'ere that,' sc. before the *ἀνάπαισις* comes. The Schol. cannot be right in rendering *πάροιθεν* as *ἐς τὸ μετέπειτα*, 'hereafter;' for Homer uses *ὅπθεν* and *ὅπισσιν* in that sense, as Il. 1. 343, Od. 2. 270. Compare here Il. 23. 20 *ἥδη τοι τελέω τὰ πάροιθεν ὑπέστην*.

175. σὲ .. ἐς πρώτην. The pronoun is thrown out of its natural place in order to put it into a peculiarly emphatic position, and so as exactly to balance τῶν δ' ἄλλων. For *ἐς* used with persons compare Il. 7. 312 *εἰς Ἀγαμέμνονα*, Od. 3. 317 *εἰς Μενέλαον*.

177, 178. πόλιν .. ἔστυ. There does not seem to be an intentional distinction here drawn between the two words, such as appears in later Greek, when all political ideas were connected with *πόλις*. But even the etymology points to a distinction which lies at the bottom of this difference. *πόλις* (Skt. *puri*) is connected with the root *πλε* or *wel*, and points to the settlement of a multitude of people; while *ἔστυ* (*φάστυ*) is merely a 'dwelling,' from root *vas*, which appears in the Skt. *vasati* = 'domus.' Cp.

ἄστῳ δέ μοι δεῖξον, δὸς δὲ ράκος ἀμφιβαλέσθαι,  
 εἴ τί που εἴλυμα σπείρων ἔχες ἐνθάδ' ἰούσα.  
 σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῆσι μενοινᾶς, 180  
 ἄνδρα τε καὶ οἶκον καὶ ὁμοφροσύνην ὁπάσειαν  
 ἐσθλὴν· οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον,  
 ἢ δθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχῃτον  
 ἀνὴρ ἢ δὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσι,  
 χάρματα δ' εὐμενέτῃσι· μάλιστα δέ τ' ἔκλυον αὐτοί.' 185

Il. 17. 144 φράξο νῦν ὅπως κε πόλιν καὶ ἄστῳ σάσσει.

179. εἴλυμα σπείρων, as the Schol. interprets εἴ ποῦ σοι εὐτελὲς ράκιον τὴν ἄλλην ἐσθλὴν φρουρεῖν προβέβλητο, τοῦτο δός μοι ἵνα ἀμπίσχωμαι. Transl. 'a wrapper of the linen,' which they had brought to wash, doubtless a covering of coarse canvas or cloth for packing the clothes. Thus his request is a very modest one.

182. κρεῖσσον τοῦ γε .. ἢ δε. For this pleonastic use of ἢ with the comparative in addition to the genitive compare Il. 15. 509 οὐ τις τοῦδε νόος καὶ μήτις ἀμείνων | ἢ αὐτοσχεδῆϊ μῦθαι χεῖρας τε μένος τε, Eur. Suppl. 1120 τί γὰρ ἂν μείζον τοῦδ' ἐτι θνατοῖς | πάθος ἐξέροις | ἢ τέκνα θανάτῳ ἐσιδέσθαι; Heracl. 298 οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας | ἢ πατὴρ ἐσθλοῦ κἀγαθοῦ πεφυκέναι, Cic. in Verr. 4. 35 'quid hoc tota Sicilia est clarius, quam omnes .. convenisse.' This additional clause introduced by ἢ or 'quam' is really the epexegetis of the genitive or ablative of the pronoun. For the sentiment Löwe quotes Eur. Med. 14 ἥπει μεγίστη γίγνεται σωτηρία | ὅταν γυνὴ πρὸς ἄνδρα μὴ διχοστατῇ.

184. ἄλγεα. This is the accusative in apposition to the foregoing clause. Such an accusative is really epexegetical, and may well be compared with the proleptic use of adjective and substantive, as ὅταν οὐρανίαν φλέγαν, or διδάσκων τινα ἱππία. Some Latin writers, as Virgil and Tacitus, imitated this accusative. But the characteristic case in Latin is the dative, as 'exitio' or 'terrori' compared with the Greek χόρμα γενέσθαι. χάρματα and πῆμα are among the words most frequently used in such apposition; as ἢ μιν τίλει πῆμα βροτοῖσι Od. 12. 125, γυναικ' εὐεῖδ' ἀνῆγες | ἐξ

ἀπὴν γαίην νῦν ἄνδρῶν αἰχμητάων | πατρί τε σφ' μέγα πῆμα πόλῃ τε παντί τε δήμῳ, | δυσμενέειν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ Il. 3. 48 foll., Μενέλαον .. ὃν τις ὁστέυσας ἔβαλεν τῶσαν εὐ εἰδῶς, | Τρώων ἢ Λυκίων, τῷ μὲν κλέος ἄμμι δὲ πένθος Il. 4. 196, which looser apposition of the accusative to the general idea of the clause closely resembles the present passage; as also does ἢ τις Ἀχαιῶν | ῥίψει χεῖρας ἑλὼν ἀπὸ πύργου, Λυγρὸν δλεθρόν Il. 24. 734, or θανάτῳ νύ τοι ὄρεϊ ἔταμον Il. 4. 155. Closely connected with this usage is the familiar Homeric construction θαῦμα ἰδέσθαι, where θαῦμα is the epexegetical accusative in apposition, while the infinitive defines the sphere of θαῦμα, like the Lat. equivalent 'mirabile visu.' The accusative that thus resumes the action of the foregoing words is common in the Greek tragedians, as Aesch. Ag. 224 ἔτλα δ' οὖν θυτὴρ γενέσθαι θυγατρός, γυναικοποιῶν πολλέμην ἀραγόν. Compare also Choeph. 199, 200; Eur. Orest. 1105; Alcest. 7; Androm. 290 foll.; Elect. 1261, etc. For the general sentiment of the passage compare Livy 3. 72 'hoc socios audire, hoc hostes; quo cum dolore hos, quo cum gaudio illos.'

185. μάλιστα δέ τ' ἔκλυον αὐτοί. They hear the congratulations of friends, and the envious words of foes; but they hear the story of their own joy repeated even better by their own hearts. In some way like this we must seek for the explanation of the strange use of ἔκλυον, which is suggested by the thought of what friends and foes will utter in their hearing. For it does not seem possible to render, with Lobeck, 'se invicem felices praedicant, et ab aliis praedicari audiunt,' inasmuch as κλύειν standing alone could hardly be equiva-

Τὸν δ' αὖ Ναυσικᾶα λευκώλενος ἀντίον ἦδ' αὖ  
 'ξείν', ἐπεὶ οὔτε κακῷ οὔτ' ἄφρονι φωτὶ ἔοικας,  
 Ζεὺς δ' αὐτὸς νέμει δλβον' Ὀλύμπιος ἀνθρώποισιν,  
 ἐσθλοῖς ἡδὲ κακοῖσιν, ὅπως ἐθέλῃσιν, ἐκάστω  
 καὶ που σοὶ τὰδ' ἔδωκε, σὲ δὲ χρὴ τετλάμεν ἔμπη. 190  
 νῦν δ', ἐπεὶ ἡμετέρην τε πόλιν καὶ γαίαν ἰκάνεις,  
 οὔτ' οὖν ἐσθλήτος δευήσεται οὔτε τευ ἄλλου,  
 ὦν ἐπέοιχ' ἰκέτην ταλαπείριον ἀντιάσαντα.  
 ἄστν δέ τοι δεῖξω, ἐρέω δέ τοι οὖνομα λαῶν.  
 Φαίηκες μὲν τήνδε πόλιν καὶ γαίαν ἔχουσιν, 195  
 εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήτορος Ἀλκινόοιο,  
 τοῦ δ' ἐκ Φαίηκων ἔχεται κάρτος τε βίη τε.'

193. ἀντιάσαντα] γρ. ἀντιάσασθαι Cod. Marc. 613. Probably a late correction to facilitate the construction.

lent to εἶ or κακῷ ἀκούειν. Compare with this passage Il. 13. 734 foll., where it is said of the wise man, τοῦ δέ τε πολλοὶ ἐπαυρίσκουσ' ἄνθρωποι, | καὶ τε πολλὰς ἐσάσσε, μάλιστα δὲ καὶ τὸς ἀνέγνω. And on this analogy we may accept generally the interpretation of the Schol., ἦτοι αἰσθάνονται καὶ αὐτοὶ τῆς ἀφελείας τῆς πρὸς ἀλλήλους καὶ ἀπολαύουσι. The thought may be illustrated from Prov. 14. 10 'The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy;' or Aesch. Ag. 859 οὐκ ἄλλων πάρα | μαθοῦσ' ἐμάντης δύσφορον λείω βίον.

If on the other hand we are unwilling to assign so artificial a meaning to κλύειν, we must be content to refer the words generally to familiar intercourse and talk with friends, but this will be at the expense of the antithesis. ἔκλινον is the gnomic aorist.

187. ἐπεὶ. The actual apodosis to the protasis introduced by ἐπεὶ comes after the parenthesis, with the words οὔτ' οὖν ἐσθλήτος. The sentence from Ζεὺς to ἔμπη is a parenthetical reflection suggested by the condition of Odysseus. The sentence from ἐπεὶ to ἰκάνεις adds an additional clause to the protasis, and a fresh reason why Nausicaa is disposed to help him. He looks neither a villain nor a fool—only miserable—and misery as well as prosperity is dispensed

to men by no rule but the will of the gods; besides, he is here on our shores (she thinks) as a suppliant. Therefore I will befriend him.

188-9. The point in these lines lies in the words ὅπως ἐθέλῃσιν, the arbitrary dispensation of good and evil. Compare ἀτὰρ θεὸς ἄλλοτε ἄλλω | Ζεὺς ἀγαθὸν τε κακὸν τε διδοῖ Od. 4. 237. See also Od. 14. 444; Il. 24. 529 foll.

190. τὰδε, 'these hardships which I see.'

193. ὦν ἐπέοιχ' ἰκέτην .. ἀντιάσαντα, supply μὴ δευήσασθαι from οὐ δευήσεται above, as in ξείνῃα εὐ παρέθηκε ἃ τε ξείνους (sc. παραθεῖναι) θέμις ἐστὶ Il. 11. 779. Transl. 'which it is right that a woebegone suppliant should not lack, when he has met [one who can help him].' For a similar use of the participle compare ὅς οὐκ ἂν ἔλποιο νεώτερον ἀντιάσαντα | ἐρρέμεν Od. 7. 293, ἀργαλέον σέ, θεά, γῶνάου βροτῶ ἀντιάσαντι Od. 13. 312, ἀλλὰ τιν' ὕμν' ὁῶν δόμεναι θεὸν ἀντιάσαντα Il. 10. 551.

ταλαπείριον. Cp. Schol. P. V. on Od. 7. 24 Ἀρίσταρχος μὲν ἀντὶ ταλαίπαυρος, τινὲς δὲ ἀντὶ τοῦ ξένους καὶ πόρρωθεν πεπερακὸς ἢ μακρόθεν ἀφιγμένος. But both ταλαίπαυρος and ταλαπείριος are to be referred to root περ, to which πωρ is related, as φῶρ to root φερ, and δῶμα to root δερμ.

197. τοῦ δ' ἐκ .. ἔχεται. The construction is the same as in Hd. 6. 109

\*Η ῥα, καὶ ἀμφιπόλοισιν ἐνπλοκάμοισι κέλευσε  
 'στῆτέ μοι, ἀμφίπολοι· πόσε φεύγετε φῶτα ἰδοῦσαι;  
 ἦ μή πού τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν; 200  
 οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτὸς, οὐδὲ γέννηται,  
 δς κεν Φαιήκων ἀνδρῶν ἐς γαῖαν ἵκηται  
 δημοτῆτα φέρων· μάλα γὰρ φίλοι ἀθανάτοισιν.  
 οἰκέομεν δ' ἀπάνευθε πολυκλύστω ἐνὶ πόντῳ,  
 ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος. 205  
 ἀλλ' ὅδε τις δύστηνος ἀλώμενος ἐνθάδ' ἱκάνει,  
 τὸν νῦν χρὴ κομέειν· πρὸς γὰρ Διὸς εἰσιν ἅπαντες

201. διερός] οὕτως τὸν ᾧτα Ἀρίσταρχος· Καλλίστρατος δὲ γράφει διερός, ὃ ἐπί-  
 ποσει Schol. E. H. P. Q. T. Cp. Hesych. i. 540.

ταῦτα ἂν πάντα ἐς σὲ νῦν τείνει καὶ ἐκ  
 σὸς ἀρτῆται. Cp. Od. ii. 346. The  
 same construction occurs after ἔχεσθαι  
 without a preposition, as Il. 9. 102  
 σὸς δ' ἔξεσθαι ὅττι κεν ἄρχῃ.

200. ἦ μή πού, like ἄρα μή in Attic  
 Greek = 'you don't mean that you  
 think, do you?' Cp. Od. 9. 405.

201. οὐκ ἔσθ' οὗτος ἀνὴρ διερός  
 βροτὸς. If διερός means, as Schol.  
 P.Q.V. interprets it, ᾧν ἱρραμένως καὶ  
 ἱκμάδος μετέχων, it is probably to be re-  
 ferred to δαῖναι and δέων, the connec-  
 tion of the ideas of 'moisture' and  
 'flexibility' or 'activity' being the  
 same as in the word ὕγρὸς Pind. Pyth. i.  
 17, etc. Compare also the use of δλί-  
 βαντες, the 'sapless,' as a synonym for  
 θανόντες, as in Plato, Rep. 787 C. And  
 διερός ποδὶ in Od. 9. 43 seems to mean  
 'with nimble foot.' In later Greek,  
 'moist' is the regular meaning assigned  
 to διερός, as διερόν αἷμα Aesch. Eum.  
 263, αἶμην καὶ διερόν Hes. Opp. 460,  
 νόστιον θέρος ὑδατι (κατόπιν διερόν Pind.  
 Frag. 74. 11. Following this line of  
 interpretation, διερός βροτὸς stands here  
 as the predicate, and the whole sen-  
 tence may be rendered, 'That man  
 exists not as a living mortal, nor ever  
 will be born, who shall come as a foe-man  
 to the Phaeacians' land.' This is sub-  
 stantially the interpretation of Schol. B.  
 οὐκ ἔστιν ἀνθρώπου ἐκείνος ἀρτι ᾧν,  
 οὐδὲ γεννηθήσεται, ὃς μέλλει τολμήσαι  
 ἀγαγεῖν ἐς τὴν χώραν ἡμῶν πόλεμον.  
 οὗτος does not specifically refer to  
 Odysseus, but serves to introduce a  
 general statement, as in Hdt. 3. 155

οὐκ ἔστι οὗτος ἀνὴρ, ὅτι μὴ σὲ, τῷ ἔστι  
 δύναμις, Od. 16. 437 οὐκ ἔσθ' οὗτος ἀνὴρ  
 οὐδ' ἔσσεται οὐδὲ γέννηται | δε κεν .. ἐποί-  
 σει, Il. 21. 103 νῦν δ' οὐκ ἔσθ' δε τις θά-  
 ατον φύγῃ. Other commentators refer  
 διερός to δέσθαι and δέος (cp. Lat.  
 di-tus), and translate it 'timid' or 'flee-  
 ing,' in direct apposition to οὗτος ἀνὴρ,  
 'that man—poor creature that he is.'  
 The Gloss. in Cod. Pal. gives as an in-  
 terpretation of διερός, the words βλαπ-  
 τικός, πειρατικός, πειρατής, and this seems  
 to have been the view of Aristarchus;  
 see Lehrs (Aristarch. 56), who trans-  
 lates, 'non est iste vir fugator homo, h.e.  
 non est quem fugere opus sit;' this  
 rendering necessitates a colon after  
 βροτὸς, and the whole sentence would  
 mean, 'this man' (referring to Odys-  
 seus) 'is not a creature to scare us'  
 (taking up πόσε φεύγετε; sup. 199),  
 'nor will any one be born who shall  
 come,' etc. But the first rendering is  
 far preferable. With οὐδὲ γέννηται com-  
 pare Il. i. 262 οὐδὲ ἰδωμαι.

204. The words ἐν πόντῳ are not con-  
 clusive in deciding that Scheria is to be  
 regarded as an island; they only mean  
 that the Phaeacian land lay far across  
 the sea.

205. ἔσχατοι, used also of the Aethio-  
 pians, Od. i. 23.

206. ἀλλ' ὅδε. The use of ὅδε here,  
 when the direct allusion is made to  
 Odysseus, corroborates the view that  
 οὗτος, sup. 201, has no such specific  
 allusion. Compare εἰναι δὴ τινα τῷδε  
 Od. 4. 26.

207. πρὸς Διὸς, lit. 'sent by (or from)



ξείνοί τε πτωχοί τε, δόσις δ' ὀλίγη τε φίλη τε.  
ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρώσιν τε πόσιν τε,  
λούσατέ τ' ἐν ποταμῷ, δθ' ἐπὶ σκέπας ἔστ' ἀνέμοιο.' 210

ᾠς ἔφαθ', αἱ δ' ἔσταν τε καὶ ἀλλήλησι κέλευσαν,  
καδ δ' ἄρ' Ὀδυσσεά εἰσαν ἐπὶ σκέπας, ὥς ἐκέλευσε  
Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο·  
πὰρ δ' ἄρα οἱ φᾶρός τε χιτῶνά τε εἴματ' ἔθηκαν,  
δῶκαν δὲ χρυσῆν ἐν ληκύθῳ ὕγρον ἔλαιον, 215  
ἥνωγον δ' ἄρα μιν λούσθαι ποταμοῖο ῥοῇσι.  
δή ρα τότε ἀμφιπόλοισι μετηύδα διὸς Ὀδυσσεύς·

ᾠμφίπολοι, στήθ' οὕτω ἀπέπροθεν, δφρ' ἐγὼ αὐτὸς  
ἄλμην ὤμοιιν ἀπολούσομαι, ἀμφὶ δ' ἐλαίῳ  
χρίσομαι· ἥ γὰρ δηρὸν ἀπὸ χροός ἐστιν ἀλοιφή. 220  
ἄντην δ' οὐκ ἂν ἐγὼ γε λοέσσομαι· αἰδέομαι γὰρ  
γυμνοῦσθαι κούρησιν ἐνπλοκάμοισι μετελθών·

ᾠς ἔφαθ', αἱ δ' ἀπάνευθεν ἴσαν, εἶπον δ' ἄρα κούρη.  
αὐτὰρ ὁ ἐκ ποταμοῦ χροά νίξετο διὸς Ὀδυσσεὺς  
ἄλμην, ἥ οἱ νῶτα καὶ εὐρέας ἀμπεχεν ὤμους· 225  
ἐκ κεφαλῆς δ' ἔσμηχεν ἄλδς χνόνον ἀτρυγέτοιο.

212. Ὀδυσσεά] Al. Ὀδυσσῆ. 222. μετελθών] Eustath. ἐπελθών. Schol. V.  
ἀπὸ τοῦ ἐπελθών.

Zeus,' and then 'under the guidance' or 'protection' of Zeus. Cp. Il. i. 238 *δικάσπολοι, οἱ τε θέμιστας | πρὸς Διὶς εἰρύσσαι*, and Il. 6. 456 *καὶ κεν ἐν Ἄργει τοῦσα πρὸς ἄλλησι ἰσθὺν ὑφαίνουσιν*. With the sentiment compare Od. 7. 165 *Ζεὺς .. ὅς θ' ἰκέτησιν ἀμ' αἰδοίοισιν ὀπηδεῖ*.

208. *δόσις* .. *φίλη τε*, 'a gift, though small, is welcome'; so Schol. B. *ὀλίγη μὲν τῇ δίδονται, φίλη δὲ τῇ λαμβάνοντι, ἥ γὰρ ἐνδεῖα καὶ τὸ ὀλίγον φίλον ἡγεῖται*. Cp. Il. i. 167 *σοὶ τὸ γέρας πολλὸν μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε | ἔρχομαι ἔχων*. Soph. O. C. 5 *σμηκρὸν μὲν ἔξαιτούντα, τοῦ σμηκροῦ δ' ἐτι | μείον φέροντα, καὶ τὸδ' ἔξαρκουν ἔμοι*.

212. *εἶσαν ἐπὶ σκέπας*, 'brought him to the sheltered spot and set him down there.' Compare *θῶκόνδε καθίσανον* Od. 5. 3.

214. *εἴματα*, 'for raiment,' in apposi-

tion to *φᾶρος* and *χιτῶνα*. Cp. Od. 7. 234, etc.

216. *ἥνωγον* .. *λούσθαι*. Nausicaa had said *λούσατε* sup. 210.

218. *οὕτω* = 'yonder'; he denotes the distance by a wave of the hand. Cp. Od. 17. 447; Il. 22. 498; and note on Od. 1. 182.

224. With *ἐκ ποταμοῦ* compare *λούειν ἐκ τρέποδος* Od. 10. 361.

*νίξετο χροά* .. *ἄλμην*. The double accusative here resembles the construction with *ἀφαιρείσθαι* τινά τι. See on Od. 1. 403. Compare also *ὄφρα τάχιστα | Πάτροκλον λούσειαν ἀπο βρότον αἱματόεντα* Il. 18. 345, *κελαυνεφὲς αἶμα κάθηρον | ἔλθων ἐκ βελίαν Σαρπηδόνα* Il. 16. 667, *καῖσο μετ' ἰχθύσιν οἱ σ' ἄτειλῃν | αἶμ' ἀπολιχμήσονται* Il. 21. 122.

226. *χνόνον* (*χνάω-κόνιν*), 'the scurf' of dry salt. Cp. Od. 23. 237 *πολλὰ δὲ περὶ χροῦ τέτροφεν ἄλμη*.

αὐτὰρ ἐπειδὴ πάντα λοέσσατο καὶ λίπ' ἄλειψεν,  
 ἀμφὶ δὲ εἴματα ἔσσαθ' ἃ οἱ πῶρε παρθένος ἀδμῆς,  
 τὸν μὲν Ἀθηναίῃ θῆκεν, Διὸς ἐκγεγαυῖα,  
 μείζονά τ' εἰσιδέειν καὶ πάσσονα, καδ δὲ κάρητος 230  
 οὖλας ἦκε κόμας, ὑακινθίνῃ ἀνθεὶ ὁμοίας.

227. λίπ' ἄλειψεν, see Od. 3. 466.

229. τὸν μὲν, here begins the apodosis.

230. καδ δὲ κάρητος, 'and down from his head she showered thick locks of hair.'

231. οὖλας κόμαι here, and in Od. 23. 157, represent the *thick* hair of a vigorous man, with which we may contrast the description of the old man with bare and shining head, Od. 18. 354. The same word οὖλος is used as an epithet of *τάπητες* and *χλαῖνας*, Od. 4. 50; Il. 10. 134; 16. 224. So in Od. 19. 246 we find *μελανόχρους οὖλοκάρητος* (quite different in meaning from *οὖλοκάρητος* in h. Hom. Merc. 137), and in Hdt. 7. 70 *οὖλότατον τρίχωμα*, of the bushy hair of the negro; and *οὖλόμαξ* with the same meaning, ib. 2. 104. Buttm. refers οὖλος in this sense to *εἰλέω*, 'squeeze'; but Curt. assigns it to the same root as *ἔριον*, Skt. *ér-na*, Lat. *vellus*, Germ. *Wolle*, and our 'wool.' Authorities are divided as to what flower is meant by *ὑακινθος*, some understanding by it a variety of the gladiolus, others the hyacinth, as we know it, and Voss, followed by Nitzsch, the blue iris. But in Il. 14. 347 foll. *ὑακινθος*, together with *ῥόδον* and *λινός*, is represented as forming a carpet for Zeus and Hera, on the top of Gargarus; which would be a very unlikely soil for the iris, but which might well be covered with the ordinary hyacinth or blue-bell. The epithets to *ὑακινθος*, in the passage quoted, are *πικνὸς καὶ μαλακός*, which suggest that the point of resemblance here is in the clustering flowers with curling petals, and not in the colour. The Greeks seemed to regard the hyacinth as decidedly dark in hue, as Theoc. 10. 28 καὶ τὸ ἴον μέλαν ἐστὶ καὶ ἃ γρατὰ ὑακινθος. However, there is a real difficulty about the colour of Odysseus' hair. In Od. 13. 399 it is spoken of as auburn, *φαῖδός δ' ἐκ κεφαλῆς ὀλέσω τρίχας*, while in Od. 16. 175 his restoration to manly beauty is thus described, *ἄψ δὲ μελαγχροῖός γένητο, γραῦμοι δὲ τάνυσθεν*, |

*κύνειαι δ' ἐγένοντο γενεάδεις ἀμφὶ γένειον*. These two statements are generally regarded as irreconcilable; but it is not impossible to suppose that his beard was some shades darker than his hair, and further, the *thicker* parts of an auburn beard would look so much darker than the immediate surface, that they might well be described by the epithet *κύνειαι*. See Houben ('qualem Homerus finxerit Ulixem,' Trever. 1856, p. 9), 'neque minus dubitatur quo consilio verba *ὑακινθίνῃ ἀνθεὶ ὁμοίας* a poeta adiecta sint. Veteres enim Eustathius, Hesychius, alii ideo esse factum putant, ut indicent *κόμας* esse *μελαίνας* κατὰ τὸν *ὑακινθον* τὸ *ἄθος*, *ὁμοίας* καὶ τοῖς *Ἰνδοῖς* δ' *περιγρητῇ* χρᾶσει τὰς *κόμας*. Eust. 1561. Eustathium *μελαίνας* ad colorem, non ad densitatem, retulisse apparet ex iis quae adiecta sunt, *ὁμοίας κ.τ.λ.* At haec opinio reiicienda mihi videtur; nam quemcumque florem sub voc. *ὑακινθίνῃ ἀνθεὶ* latere statuis, sive nostrum hyacinthum, sive iridam speciem quandam, quum dubitari non possit quia diversorum generum diversi sint colores, dubii haeremus quemnam colorem poeta designare voluerit. At, si quid video, Homerus in talibus imaginibus nullum fere dubitationis locum relinquit. Itaque verba adiecta *ὑακινθίνῃ κ.τ.λ.* non ad *κόμας* solas, sed ad *οὖλας κόμας* referenda esse puto, ut poeta his verbis additis nobis imagine quadam pingat qualem sibi densitatem et plenitudinem capillorum in animo finxerit. Quum igitur verbum *καθῆκε* premendum sit, Ulixi tribuenda est caesaries longa, demissa, non quidem horrens et rigida, sed mollis, tenera, cirrata.' [Cp. Aristot. I. 1. p. 3 ἢ δὲ *κόμη φυσικῶς ἐνούλισμένη* *ὑακινθίνῃ ἀνθεὶ καθ' Ὁμηρον ἐμπερήν*, quoted by Nitzsch.] 'Et sane tali fere modo omnia capita, monumentis antiquis servata, sunt ornata. Quae res, quanquam non magnam vim ei tribuendam esse sponte apparet, tamen quum per totam fere antiquitatem omnes et poetas tragicos et

ὥς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνὴρ  
 ἴδρις, ὃν Ἥφαιστος δέδαιεν καὶ Παλλὰς Ἀθήνη  
 τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει,  
 ὥς ἄρα τῷ κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις. 235  
 ἕζετ' ἔπειτ' ἀπάνευθε κιὼν ἐπὶ θίνα θαλάσσης,  
 κάλλει καὶ χάρισι στίλβων· θηεῖτο δὲ κούρη.  
 δὴ ῥα τότ' ἀμφιπόλοισιν ἐυπλοκάμοισι μετηύδα·  
 'Κλυτέ μιν, ἀμφίπολοι λευκώλενοι, ὄφρα τι εἴπω.  
 οὐ πάντων ἀέκητι θεῶν, οἳ Ὀλυμπον ἔχουσι, 240  
 Φαιήκεσσ' ὃδ' ἀνὴρ ἐπιμίσγεται ἀντιθέοισι·  
 πρόσθεν μὲν γὰρ δὴ μοι ἀεικέλιος δέατ' εἶναι,

239. κλυτέ μιν] So Schol. H. for the κλυτέ μοι of the MSS.

pictores et statuarios ex Homero tanquam ex fonte perenni hausisse inter omnes constat, in tanto imaginum consensu et quasi conspiratione haud scio an nullam vim ac pondus habeat. (Notum est, ut unum ex multis afferam exemplis, Phidiam, Il. 1. 528 seqq. sequentem, Iovis imaginem finxisse. Schol. A. ἀπὸ τούτων δὲ λέγεται τῶν στίχων Φειδῖαν τὸν ἀγαλματοποιὸν ποιῆσαι τὸν ἐν Ἡλίδι χαλκοῦν ἀνδριάντα οὕτως καμπτόμενον καὶ ξυνοθύμενον.) Hoc igitur modo ille versus mihi quidem explicandus esse videtur; non nova quidem est haec opinio, quum iam apud Eustathium legatur ἡ καὶ ἄλλως οὐ κατὰ μελανίαν ἢ πρὸς ὑάκινθον τῆς κόμης ὁμοίωσις, ἀλλὰ πρὸς τὸ οὖλον αὐτῆς, ἦγον πρὸς τὸ οὐλότριχον.

232 περιχεύεται here is 1 aor. conjunct. The picture seems to be of the fairness of the forehead surrounded by an aureole of auburn hair; which however is hardly like the colour of complexion (μελαγχροῖα) assigned to Odysseus in Od. 16. 175.

ἀργύρῳ (locative, as κεφαλῇ τε καὶ ὤμοις inf.) is the ground on which the gold is laid or plated, as in Od. 3. 384 χρυσὸν κέρασιν περιχέουσα. Cp. Il. 10. 294; Virg. Aen. 1. 596 'ubi flavo | argentum Pariusve lapis circumdatur auro.'

233. Ἥφαιστος .. Ἀθῆν. Nitzsch quotes from Plato (Polit. 274 C), who, among the various gifts of the gods, enumerates τέχνην παρ' Ἥφαιστον καὶ τῆς συντέχνου. Athena is generally

represented as the patroness of women's work, especially spinning and weaving, and so the distaff is one of her regular accompaniments. But, under the title of Ἀθῆνη Ἐργάνη, she was worshipped as the tutelary goddess of all artisans; see Ovid, Fast. 3. 815 foll., and h. Hom. Vulc. 2 Ἥφαιστος .. δε μετ' Ἀθηναίης γλαυκῶπιδος ἀγλαὰ ἔργα | ἀνθρώπους ἐδίδασκεν ἐπὶ χθονός, which last two words interpret παντοίην τέχνην, 'art in all its branches.' So in Il. 22. 265 Hector is bidden to use all the prowess he has, παντοίῃ ἀρετῇ, which may be compared with Il. 7. 237 foll., where Hector enumerates his various martial accomplishments.

234. τελείει, sc. ἀνὴρ, a co-ordinated clause expressing the result of the divine teaching. Such a sentence would have been introduced in later Greek by ὥστε.

240. Join οὐ .. ἀέκητι, as οὐ .. θεῶν ἀέκητι Od. 3. 28. Cp. Virg. Aen. 2. 777 'non sine numine divum.'

242. δέατο (compare δέαται = φαίνεται, δοκεῖ Hesych.) is a 2 aor. form. Another set of forms gives δόασσεται Il. 23. 339 and δόασσαντο Od. 5. 474, etc. The different forms are accounted for by referring them (Curt. G. E. 213) to the root *ḍiF* ('shine,' Skt. *dṣ-vas*, Lat. *div-us*, etc.). The *i* passes into *e*, and the *f* is represented by *o*. Others derive δόασσαντο from an old word *ḍofós*, i.e. *δοῖος* or *δοφίος*, or refer it to a root *ḍef* or *ḍaf* connected with Lat. *dub-ito*. This seems far-fetched,

νῦν δὲ θεοῖσιν ἔοικε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.  
 αἱ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἴη  
 ἐνθάδε ναιετάων, καὶ οἱ ἄδοι αὐτόθι μέμνεν. 245  
 ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρώσιν τε πόσιν τε.  
 ὦς ἔφαθ', αἱ δ' ἄρα τῆς μάλα μὲν κλύον ἡδ' ἐπίθοντο,  
 παρ δ' ἄρ' Ὀδυσσῆϊ ἔθεσαν βρώσιν τε πόσιν τε.  
 ἦ τοι ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεύς  
 ἀρπαλέως· δηρὸν γὰρ ἐδητύος ἦεν ἄπαστος. 250  
 Αὐτὰρ Ναυσικαὰ λευκώλενος ἄλλ' ἐνόησεν  
 εἴματ' ἄρα πτύξασα τίθει καλῆς ἐπ' ἀπήνης,  
 ζεύξεν δ' ἡμίονους κρατερώνυχας, ἂν δ' ἔβη αὐτή.  
 ὠτρυνεν δ' Ὀδυσῆα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·  
 ὦρσεο δὴ νῦν, ξεῖνε, πόλινδ' ἵμεν, ὄφρα σε πέμψω  
 πατρὸς ἐμοῦ πρὸς δῶμα δαΐφρονος, ἔνθα σέ φημι 256  
 πάντων Φαιήκων εἰδησέμεν ὅσσοι ἄριστοι.

244, 245] ἄμφω μὲν ἀθετεῖ Ἀρίσταρχος, διατάζει δὲ περὶ τοῦ πρώτου, ἐπεὶ καὶ  
 Ἀλκμῶν αὐτὸν μετέβαλε παρθένου λεγούσας εἰσάγων· Ζεῦ πάτερ, αἱ γὰρ ἐμὲ πόσις  
 εἴη Schol. H. Q. μετέβαλε, probabilius μετέλαβε, *transiit ad sua* Dind.

but Apollonius Rhodius certainly uses  
 δοάσατο in the sense of 'doubted,'  
 ἐξομένη .. δοάσατο Argon. 3. 770. See  
 Buttm. s. v., who refers the words to  
 δάω, δέδαα.

244. κεκλημένος εἴη. Cp. II. 2. 260  
 μέδ' ἐτι Τηλεμάχου πατὴρ κεκλημένος  
 εἴην. This so-called 'periphrastic con-  
 jugation' is found in Homer only with  
 the perfect passive participle, as in τετε-  
 λεσμένον ἔσται. See Lehrs, Aristarch.  
 383. Translate, 'Would that such an  
 one might be called my husband, and  
 that it might please him to bide here!' Compare  
 σὴ παρκεοῖσι πέκλημαι II. 4.  
 60. Ameis suggests that οἱ, standing  
 as it does in an emphatic position,  
 marks the transition from the general  
 sentiment to the thought about Odysseus  
 himself as the possible husband. These  
 two lines incurred the disapproval of  
 some of the older critics. Aristarchus  
 obelises both verses, but is not indis-  
 posed to let the former stand. Plutarch  
 (de audiend. poet.) is offended by them,  
 saying, ψεκτέον τὸ θράσος αὐτῆς καὶ τὴν  
 ἀσελασίαν, and Schol. Q. T. remarks,  
 Ἐφρονος ἔπαινε τὸν λόγον ὡς ἐξ εὐφροῦς

πρὸς ἀρετὴν ψυχῆς· ἐγὼ δὲ πρὸς τὸ ἀβροδί-  
 ατον τῶν Φαιάκων. Modern feeling will  
 doubtless side with Ephorus, regarding  
 the words as expressing the thoughts  
 of an innocent girl, to whom marriage  
 was a certainty and not a mere pos-  
 sibility; and she has no hearers  
 but her own familiar handmaidens,  
 for Odysseus is ἀπάνευθε (sup. 236).  
 In the presence of men, Nausicaa  
 is very different, even before her father,  
 αἰδετο θαλερὸν γάμον ἐξονομῆναι sup.  
 66.

248. Ὀδυσσῆϊ ἔθεσαν. Notice the  
 lengthening of the dative iota in *arsis*  
 before a vowel, with no initial *F*, as  
 in Od. 16. 206. It is more common  
 when a pause in the sense intervenes,  
 as in Od. 8. 224; 10. 520.

255. ὄρσεο .. ἵμεν, 'rouse thyself to  
 go.' So ἄρτο πόλινδ' ἵμεν Od. 7. 14,  
 and the common phrase βῆ δ' ἵμεν sup.  
 130, or βῆ δ' ἵνα. In Od. 7. 342 we  
 find ὄρσο, both forms being from a  
 2 aor. ὠρόμην: cp. ὄρσετο, etc.

257. εἰδησέμεν, cp. Od. 7. 327 εἰδήσει  
 δὲ καὶ αὐτὰς ἐνὶ φρεσὶν ὅσων ἄρισται |  
 νῆες ἐμαί.

ἀλλὰ μάλ' ὧδ' ἔρδειν· δοκέεις δέ μοι οὐκ ἀπινύσσειν  
 ὀφρ' ἂν μὲν κ' ἀγροὺς ἴομεν καὶ ἔργ' ἀνθρώπων,  
 τόφρα σὺν ἀμφιπόλοισι μεθ' ἡμίνους καὶ ἄμαξαν 260  
 καρπαλίμως ἔρχεσθαι· ἐγὼ δ' ὁδὸν ἡγεμονεύσω.  
 αὐτὰρ ἐπὴν πόλιος ἐπιβέομεν ἦν πέρι πύργος  
 ὑψηλὸς, καλὸς δὲ λιμὴν ἐκάτερθε πόληος,  
 λεπτὴ δ' εἰσίθμῃ· νῆες δ' ὁδὸν ἀμφιέλισσαι

262. ἐπιβέομεν] ἐπιβήομεν Schol. H. Q. T. ἐπιβήσομεν Eustath. ἐπιβέομεν (as in Od. 10. 334), which is found in most MSS, is rightly supported by La Roche on the analogy of καταβέομεν Il. 10. 97, θέομεν Il. 1. 142; 23. 244, 486; Od. 13. 364; 21. 264, στείομεν Il. 15. 297, κειέομεν Il. 21. 128. See Textkrit. 408. 264. εἰσίθμῃ] Ἀριστοφάνης δὲ σὺν τῷ ὁ γράφει ἰσθμὴν παρὰ τὸν ἰσθμὸν Schol. B. H. Q.

259. ὀφρα .. ἴομεν, 'while we are going along the fields and farms.'

With ἀγροὺς ἴνασι cp. Soph. O. R. 1027 ὁδοιορεῖν τόπους, Aesch. P. V. 708 στείχειν ἀνθρώτους γῆας. On ἂν .. see Od. 5. 361.

262. ἐπὴν. This protasis has no proper apodosis, unless we seek it as far off as inf. 295, where Nausicaa's directions are resumed. The fact is, that the form of sentence is forgotten by the lengthening out of the description of the city and its surroundings.

With πόλιος ἐπιβέομεν cp. Il. 16. 396 οὐδὲ πόληος | εἰα ἰεμένους ἐπιβαινέμεν. For this form of the conjunctive of the 2 aor. (being a *metathesis quasi-tatis* for ἐπιβέομεν, ὠμεν) compare θέλω, στείλω, etc., epic forms of θῶ, στέω.

263. καλὸς δὲ, 'there is a fine haven on either side of the city, and narrow is the entrance between them.' That is to say, the town is situated on a peninsula, only joined to the mainland by a narrow neck. The topography finds a remarkable illustration in the Phoenician city of Tyre, which was built originally on an island just off the coast, and was afterwards connected with the mainland by a causeway and subsequent accretions of sand. This causeway formed a narrow εἰσίθμῃ (ἴθμα, ἴνασι) to the town, and on either side of it lay a harbour, the north or Sidonian harbour, and the south or Egyptian. This view is further supported by the reading of Aristoph. εἰσίθμῃ, evidently suggested by the word ἰσθμός. Two such harbours are spoken of as features in the isle of

Asteris. Od. 4. 846 λιμένες .. ναύλοχοι ἀμφίδουμοι, and a similar interpretation has been proposed for ἀμφιάλος Ἰθάκη, at any rate in Od. 21. 252, where the town and not the island of Ithaca is alluded to. But this is unlikely, although Pindar, Ol. 13. 40, uses ἀμφιάλος as an epithet of the Isthmus, ἐν ἀμφιάλοισι Ποτειδάνος τεθροῖσιν, like Horace's 'bimaris Corinthus.'

264. νῆες δδόν .. εἰρύναται. The Schol. is uncertain between the interpretations εἰλευσμένα εἰσι and φυλάττονται δδόν, and there may be some doubt. For εἰρύναται, like πύλας εἰρυντο Il. 12. 454, may perfectly well signify 'protect,' only that the idea of 'guard-ships' seems to be altogether un-homeric. It will be better then to render, 'are drawn up along the road,' as in Il. 4. 248; 18. 69, where εἰρύναται and εἰρυντο are used of the drawing up of ships. With this interpretation δδόν may be explained as an analogous accusative to ἀγροὺς sup. 259, or as governed κατὰ σύνεσιν by the sense of κατέχουσι or some such word implied in εἰρύναται. It is a moot point with philologists whether the various forms given under εἰρύω may be referred to one stem, and whether the various meanings are but extensions of an original one; or whether we are to suppose two distinct words, (1) εἰρύω (φερύω, φέρω) with the meaning 'draw,' and (2) εἰρύομαι or εἰρύνομαι (originally σπύρομαι, Lat. seruo) with the meaning 'protect.' It is possible to make the meaning 'draw' pass into that of 'protect,' through the sense of 'drawing out of harm's way;' so ἐκ

εἰρύαται πᾶσιν γὰρ ἐπίστιόν ἐστιν ἐκάστω. 265  
 ἔνθα δέ τέ σφ' ἀγορῇ, καλὸν Ποσιδῆιον ἀμφίς,  
 ῥυτοῖσιν λάεσσι κατωρυχέσσ' ἀραρυῖα.  
 ἔνθα δὲ νηῶν ὄπλα μελαινάων ἀλέγουσι,  
 πείσματα καὶ σπεῖρα, καὶ ἀποξύνουσιν ἔρετμά.  
 οὐ γὰρ Φαίηκεςσι μέλει βίος οὐδὲ φαρέτρῃ, 270  
 ἀλλ' ἱστοὶ καὶ ἔρετμά νεῶν καὶ νῆες εἴσαι,

269. σπεῖρα] Eustath. gives a variant σπεῖρας, i. e. warping-cables, δι' ὧν ἔλκονται αἱ νῆες Schol. T. ἀποξύνουσιν] Eustath. mentions a reading ἀποξύνουσιν, or gives it as an interpretation. Butt. adopts it, and from him Bekker, Dind., etc., but as La Roche says, 'omni caret librorum auctoritate.'

βελίων ἐρύσαντο Il. 18. 152; or followed by the genitive alone without a preposition, as ἄνδρα μάχῃς ἐρύσαι Il. 5. 456; or, lastly, ἐρύσθαι τινα or τι, as σάνιδες πύλας εἰρύοντο Il. 12. 454, ὅσος γὰρ ἐρύνοτο Ἴλιον Έκτωρ Il. 6. 403.

265. πᾶσιν γὰρ ἐπίστιόν ἐστιν ἐκάστω. 'for all the men have, each one to himself, a slip.' The introduction of this clause by γὰρ means that the existence of this accommodation for the ships is the *reason* why they are drawn up along the roadway.

ἐπίστιον is a word of most doubtful meaning; it can hardly be compounded of ἐπί and ἵστιον, for although in the New Ionic dialect the form ἐπίστιος is found so compounded (Hdt. 1. 44), in Homer the form ἐφέστιος is actually used, Od. 7. 248, etc. Eustath. supports this improbable explanation, but he seems to interpret the word rightly, as νεώριον, to which Schol. E. T. V. adds ἐπώκειον, σκηπή. Some commentators again seem to have imagined a connection between ἐπίστιον and the words ἱστῖον and ἱστός, one reading, quoted by Schol. on Il. 2. 135, being actually ἐπ' ἱστῖον, though here again a partially right interpretation follows, ὥσει κατάλυμα παρὰ τῇ νηί. Perhaps the simplest solution is to refer ἐπί-στιον to ἐπι-στῆναι, ἐπίστασις, in the sense of 'halting-place;' and we may compare it with the form περίστια and περιστίαρχος, Aristoph. Eccl. 128. We may picture then a long line of covered sheds (following the Scholiast's suggestion of σκηπή), or, more likely, a line of open slips upon which the ships were hauled. The roadway may be supposed to slope gently down on either side to the water of the two harbours, and these slopes were marked

off into separate divisions, one for each ship.

266. ἔνθα δέ, 'there again is their place of assembly, round about the fair precinct of Poseidon.'

ἀμφίς is used rather than περί, because the Posideion is not in the centre of the ἀγορά, like a garden in the middle of a square, but it breaks the continuity of the ἀγορά, which would otherwise stretch right across the εἰσόδῳ, and thus the ἀγορά is strictly on both sides of the Posideion. It is 'set with huge stone-blocks, deep-bedded.'

267. ῥυτοῖσιν is, literally, 'hauled,' i. e. as being too big to be carried, τοῖς μὴ δυναμένοις ἐπ' ὤμων φέρεσθαι ἀλλ' ἔλκομένοις διὰ τὸ μέγεθος Schol. Stones that a man can carry are called, Od. 10. 121, χειρμάδια ἀνδραχθία, but those that have to be brought on a cart are called in Thucydides (1. 93) λίθων ἀμαξιαῖοι. The wall round the house of Eumaeus (Od. 14. 10) is also described as built ῥυτοῖσι λάεσσι. Such walls resemble the so-called Cyclopean architecture, a name derived from the description of the yard round the Cyclops' cave, Od. 9. 185 ὕψηλὴ δέδμητο κατωρυχέσσι λίθοισι. We are not to suppose that the ἀγορά was paved with these blocks (such a construction belongs to the time of Roman road-making, in which 'apta iungitur arte silex' Tibull. 1. 7. 60); but rather that they form a low wall round it, and perhaps seats within it, as in Od. 8. 5, 6 ἀγορῇ ἢ σφιν παρὰ νηυσὶ τέτυκτο· | ἐλθόντες δὲ καθίζον ἐπὶ ξεστοῖσι λίθοισι. The stone blocks were partly sunk in the ground, ὧν τὸ μὲν κατωρυκτὸν τὸ δὲ ἐπερφαίνεται Schol.

269. σπεῖρα .. ἀποξύνουσιν. See crit. note.

ἦσιν ἀγαλλόμενοι πολὺν περὶ ὥσι θάλασσαν,  
 τῶν ἀλλείνω φῆμιν ἀδευκέα, μή τις ὀπίσσω  
 μωμεύῃ· μάλα δ' εἰσὶν ὑπερφίαλοι κατὰ δῆμον  
 καὶ νύ τις ὧδ' εἴησι κακώτερος ἀντιβολήσας· 275  
 'τίς δ' ὅδε Ναυσικάα ἔπεται καλὸς τε μέγας τε  
 ξείνος; ποῦ δέ μιν εὔρε; πόσις νύ οἱ ἔσσεται αὐτῇ.  
 ἦ τινὰ που πλαγχθέντα κομίσσατο ἥς ἀπὸ νηὸς  
 ἀνδρῶν τηλεδαπῶν, ἐπεὶ οὐ τινες ἐγγύθεν εἰσὶν·  
 ἦ τίς οἱ εὐξαμένη πολυάρητος θεὸς ἦλθεν 280  
 οὐρανὸν καταβάς, ἔξει δέ μιν ἡματα πάντα.  
 βέλτερον, εἰ καὶ τῇ περ ἐποιομένη πόσιν εὔρεν  
 ἄλλοθεν· ἦ γὰρ τοῦσδε γ' ἀτιμάζει κατὰ δῆμον  
 Φαίηκας, τοῖ μιν μνῶνται πολέες τε καὶ ἐσθλοί·  
 ὥς ἐρέουσιν, ἐμοὶ δέ κ' ὀνειδέα ταῦτα γένοιτο. 285  
 καὶ δ' ἄλλῃ νεμεσῶ, ἦ τις τοιαυτὰ γε ῥέζοι,

275. καὶ νύ τις] ἀθετοῦνται στίχοι ιδ' ἕως 'ἀνδράσι μίσσηται,' ὡς ἀνοίκειοι τῷ ὑποκειμένῳ προσώπῳ Schol. H. Q. 280. ἦ τις οἱ] The MSS. give no variant; but it is doubtful if *τις* can remain short before *οἱ*. We may perhaps read *ἡ τις εὐξαμένη* with Bekk. Al. *ἦ τί οἱ, ἡέ οἱ*. 282. καὶ τῇ] Wolf changed the common reading *εἰ κ'* into *εἰ κ'* [i. e. *καὶ*], but *καὶ τῇ* is an admissible crasis, cp. Od. 3. 258 (where Aristarchus gives *κ' αὐτῆς*). See Hermann, Opusc. 4. 125.

272. ἀγαλλόμενοι. To do full justice to this word, we must remember that there is a sort of personal friendship between the Phaeacians and their famous ships, which αὐταὶ Ἰσάσι νοήματα καὶ φρένας ἀνδρῶν Od. 8. 559. The story of Hiawatha and his magic canoe may be compared with this.

273. ὀπίσσω, 'hereafter,' as Od. 17. 188. That this is the meaning, and not 'behind my back,' is settled by Od. 2. 179 *μή ποῦ τι κακὸν πάσχωσιν ὀπίσσω*.

275. ἀντιβολήσας, i. e. if he met us together.

277. ξείνος stands in an emphatic position in the verse, followed immediately by the question, 'Where did she pick him up?'

278. In κομίσσατο both ideas of 'rescuing' and 'taking care of' are included, as Il. 1. 594 *ἐνθα με ζῶντιες ἄνδρες ἄφαρ κομίσαντο πεισύντα*.

279. ἐπεὶ explains τηλεδαπῶν. He must have come from a distant place,

inasmuch as we have no near neighbours.

281. ἔξει δέ μιν, 'he will have her to wife for evermore.' Compare *ἔχεις* 'Ἐλένην Od. 4. 569. In ἡματα πάντα we may suppose an ironical allusion to the proverbial inconstancy of the gods towards their mortal paramours.

282. βέλτερον, 'tis better so' (compare *ἀλγιον* Od. 4. 292) 'that she should herself have gone about and picked up a husband from some other place than this, for she surely flouts the Phaeacians here, in this land.' It is better so, they say, as otherwise she would have never had a husband at all! The whole speech is intended to be bitterly sarcastical—'see how the fastidious Nausicaa has been husband-hunting. Nothing in Phaeacia was good enough for her!'

282. εἰ καὶ τῇ. See critical note.

286. ἄλλῃ νεμεσῶ. Cp. Il. 23. 494 *καὶ δ' ἄλλῃ νεμεσῶν, δ' τις τοιαυτὰ γε ῥέζοι*. Notice here the change of

ἢ τ' ἀέκητι φίλων πατρὸς καὶ μητρὸς ἐόντων  
 ἀνδράσι μίσσηται πρὶν γ' ἀμφάδιον γάμον ἐλθεῖν.  
 ξεῖνε, σὺ δ' ὧδ' ἐμέθεν ξυνίει ἔπος, ὄφρα τάχιστα  
 πομπῆς καὶ νόστοιο τύχης παρὰ πατρὸς ἐμοῖο. 290  
 δῆεις ἀγλαὸν ἄλσος Ἀθήνης ἀγχι κελεύθου  
 αἰγείρων ἐν δὲ κρήνῃ νάει, ἀμφὶ δὲ λειμών.  
 ἔνθα δὲ πατρὸς ἐμοῦ τέμενος τεθαλυνῖά τ' ἄλωθ',  
 τύσσον ἀπὸ πτόλιος ὅσσον τε γέγωνε βοήσας·  
 ἔνθα καθεζόμενος μῆναι χρόνον, εἰς δ' κεν ἡμεῖς 295  
 ἄστυδε ἔλθωμεν καὶ ἰκώμεθα δώματα πατρὸς.  
 αὐτὰρ ἔπην ἡμέας ἔλπη ποτὶ δώματ' ἀφίχθαι,  
 καὶ τότε Φαιήκων ἴμεν ἐς πόλιν ἥδ' ἐρέεσθαι  
 δώματα πατρὸς ἐμοῦ μεγαλήτορος Ἀλκινόοιο·

287. ἢ τ' ψιλωτέον τὸ ἦτ' (lege ἦδ') Ἀρίσταρχος Schol. Q. The meaning seems to be that Aristarchus, if the reading be his, had *ῥέζοι, ἦδ' ἀέκητι . . . μίσσηται*.  
 289. ὧδ' Ἀρίσταρχος σὺ δ' ὧδ' ἐμέθεν Schol. H. Probably on the analogy of Π. 2. 26 *νῦν δ' ἐμέθεν ξύνει ὧκα*.

mood from *ῥέζοι* to *μίσσηται*. The optative expresses a purely hypothetical case; in the conjunctive this is limited to a particular, though still hypothetical instance.

287. ἀέκητι . . . ἐόντων. The Schol. H. says *βραχὺ διασταλτέον μετὰ τὸ φίλων*, on which hint we may interpret the line, 'in despite of her friends, father and mother, still alive.' In this case *πατρὸς καὶ μητρὸς* will be a closer description of φίλων. The inexperience of a friendless girl, who had no one to teach her better, would be pardonable; not so the boldness of one who commits a breach of modesty, in defiance, as we should say, of 'home influences.' With the form of sentence cp. Od. i. 47 *ἀντία πάντων | ἀθανάτων ἀέκητι θεῶν*. For the use of ἐόντων in the emphatic sense of 'superstitum' compare *πατέρων τάδε μέλλει ἀκούμεν, οἳ τινες ὑμῖν εἰσὶν* Od. 4. 94, *μάλα μὲν κακὸν υἱὸς ἐόντος | ἄλλων δῆμον ἰέσθαι* Od. 20. 218. Cp. also Od. i. 289; 8. 147; 13. 415; 15. 361, 433; 17. 159; 20. 218; 22. 367; Π. 1. 272; 2. 641; 16. 98; 22. 384.

289. ξεῖνε, σὺ δέ, with this arrangement of words cp. Π. 1. 282 Ἀτρεΐδῃ,

σὺ δὲ παῖς. For the meaning of *ἄδε* see on Od. i. 182.

291. ἄλσος Ἀθήνης . . . αἰγείρων, 'a grove of Athena, of poplars.' So *ἄλσος ὑδατοτρεφίαν αἰγείρων* Od. 17. 208. It is simpler to take αἰγείρων depending on ἄλσος as a material genitive, and as adding a further description of ἄλσος, than to explain the two genitives on the analogy of the Attic double genitive, as in *εὐνῆς παροψάνημα τῆς ἐμῆς χλιδῆς* Aesch. Ag. 1442.

293. τέμενος, 'the royal park.' The reminiscence of such a demesne was still kept up in Corcyra in the time of the Peloponnesian war. Cp. Thuc. 3. 70. 5 *τέμνειν χάρακας ἐκ τοῦ τε Διὸς τεμένους καὶ τοῦ Ἀλκίνοου*.

ἄλωθ' (originally *φαλοφῆ*, compare *ἀλοιῶν*), properly means the 'threshing-floor,' and then implies any artificially levelled or prepared ground, so Schol. B. E. on Od. i. 193 *καὶ ἡ παλίδενδρος γῆ καὶ ἡ ἀμπελόφυτος καὶ ἡ σιτοφόρος καὶ ἡ δασεία*. On τέμενος see Apoll. Lex. 240 *πᾶς ἀποστετημένος εἰς τιμὴν τόπος*, Eustath. *τέμενος ἐπὶ ναοῦ οἱ μεθ' Ὀμηρον οἶδας*.

298. καὶ τότε . . . ἴμεν, *apodosis* to *ἐπὶ*, 'then go and ask.'



ρεῖα δ' ἀρίγωνι' ἐστὶ καὶ ἂν πάις ἡγήσαιο 300  
 νήπιος· οὐ μὲν γάρ τι ἐοικότα τοῖσι τέτυκται  
 δώματα Φαιήκων, οἷος δῶμος Ἀλκινόοιο  
 ἦρως. ἀλλ' ὅπῳτ' ἂν σε δόμοι κεκύθωσι καὶ αὐλή,  
 ὦκα μάλα μεγάροιο διελθέμεν, ὅφρ' ἂν ἴκηαι  
 μητέρ' ἐμήν· ἡ δ' ἔσται ἐπ' ἐσχάρῃ ἐν πυρὸς αὐγῇ, 305  
 ἡλάκατα στρωφῶσ' ἀλιπόρφυρα, θαῦμα ἰδέσθαι,  
 κύνι κεκλιμένη· δμῶαί δέ οἱ εἰατ' ὅπισθεν.  
 ἔνθα δὲ πατρὸς ἐμοῖο θρόνος ποτικέκλιται αὐτῇ,  
 τῷ δ' γε οἶνοποτάζει ἐφήμενος ἀθάνατος ὦς.  
 τὸν παραμειψάμενος μητρὸς ποτὶ γούνασι χεῖρας 310  
 βάλλειν ἡμετέρης, ἵνα νόστιμον ἦμαρ ἴδῃαι  
 χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐσσί.

303. ἦρως] The reading of Eustath. See note on text. Al. ἦρας, intended to stand for a genitive or vocative. 308. ποτικέκλιται αὐτῇ] Schol. Q. αὐγῇ. So Schol. V. Eustath. gives both readings.

300. καὶ ἂν πάις ἡγήσαιο, 'even a child would show thee the way.'

301. ἐοικότα τοῖσι, sc. δόμοι, 'for the houses of the Phaeacians are not built at all resembling it, such as is the palace of A.' In the following line δῶμος is substituted for δώματα, and the whole clause οἷος δῶμος Ἀλκ. stands as an awkward epexegetis of ἐοικότα τοῖσι. Compare οὐ τι τοιοῦτον ἐτύχθη | εἴην τετραπλὴν θεοὶ ἤγαγε Od. 18. 36.

303. ἦρως is generally read as a dactyl, and is compared with βέβληται Il. 11. 380, but Ahrens would make both spondee by synizesis. For other instances of a long syllable shortened in the middle of a word compare ἔμπαλον Od. 20. 379, οἶος (οο) Il. 13. 375; 18. 105; Od. 7. 312; 20. 89, ἰδὼ Il. 6. 130; 17. 575; Od. 11. 270; (Il. 1. 489?), ἰδὼν Il. 4. 473; 5. 612; 9. 84; 17. 590, ἰδὲ Il. 7. 47; 11. 200; 15. 244; (Od. 11. 478?). See Ribbeck, Hom. Forml. § 5.

κεκύθωσι (conjunctive of reduplicated aor.), is appropriate with δῶμος, as one is lost to sight from outside, as soon as the door is passed. αὐλή seems to be added, somewhat out of place, to express the first part of the premises, on which he must set foot on his way to the house. As soon as he has entered

the court and passed within the house, he is to walk right through the hall to the upper end, where the king and queen will be found sitting.

307. κύνι κεκλιμένη. This cannot mean that Arete is standing leaning against the pillar, as may be seen from l. 305 ἡ δ' ἔσται, but it serves to explain the position of her θρόνος. Cp. Od. 8. 65 τῷ δ' ἄρα θῆκε θρόνον . . πρὸς κίονα μακρὸν ἐρείσας.

308. ποτικέκλιται αὐτῇ (see crit. note), 'leans close to that same pillar,' both seats are against the κίων though not both at the same side. As this however will place the king and queen almost back to back, it is better to take αὐτῇ as equivalent, by a common brachylogy, to θρόνον αὐτῆς, 'my mother's seat.' Compare δημοῖα νοήματα Πηνελόπειῃ Od. 2. 121; and Od. 4. 279; 7. 29; 24. 77; Il. 6. 317; 17. 51. In this way αὐτῇ serves as an antithesis to πατρός. Alcinous' seat was somewhat nearer the door than Arete's.

309. Join τῷ . . ἐφήμενος. With the words ἀθάνατος ὦς cp. Il. 4. 1, foll. where the gods are described as sitting παρ' Ἰηνί . . μετὰ δὲ σφισι πότνια Ἥβη | νέκταρ ἐφνοχέει.

312. εἰ καὶ . . ἐσσί, 'even though thou art from a distant land.' This

[εἴ κέν τοι κέλη γε φίλα φρονέησ' ἐνὶ θυμῷ,  
ἐλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἰκέσθαι  
οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν.]' 315

Ἄς ἄρα φωνήσας ἵμασεν μᾶστιγι φαεινῇ  
ἡμιόνους· αἱ δ' ὄκα λίπον ποταμοῖο ρέεθρα.  
αἱ δ' εὖ μὲν τρώων, εὖ δὲ πλίσσοντο πόδεσσιν.  
ἡ δὲ μάλ' ἠνιόχευεν, ὅπως ἄμ' ἐποίατο πεζοὶ  
ἀμφίπολοι τ' Ὀδυσσεύς τε· νόφ δ' ἐπέβαλλεν ἱμάσθλην. 320  
δύσετό τ' ἥελιος, καὶ τοὶ κλυτὸν ἄλσος ἵκοντο  
ἶρδ' Ἀθηναίης, ἣν ἄρ' ἔζητο δῖος Ὀδυσσεύς.  
αὐτίκ' ἔπειτ' ἥρ' αὖ Διδὸς κούρη μεγάλοιο.

Κλυθὶ μὲν, αἰγιδόχοιο Διδὸς τέκος, ἀτρυτώνῃ·  
νῦν δὴ πέρ μεν ἄκουσον, ἐπεὶ πάρος οὐ ποτ' ἄκουσας 325

[313-315.] These verses are wanting in several MSS, and are only found on the margin of Harl. They are generally rejected by modern editors, as adding nothing new to the thought previously expressed. Their proper place is Od. 7. 75-77. 318. τρώων] Καλλίστρατος, τρεχέτην Schol. B. H. P. Q. T.

seems the only correct rendering of *τηλόθεν*, which is not used as equivalent to *τηλοῦ* in Homer. Compare *τηλόθεν* followed by the epexegetis *ἐξ ἀπὸ γαίης* Il. 1. 270, *μάλα τηλόθεν ἦκω*, | *τηλοῦ γὰρ Δυκίη* Il. 5. 478. Nor is the passage *σήμεν δὲ τέρματ' Ἀχιλλεύς* | *τηλόθεν ἐν λείῳ πεδίῳ* (Il. 23. 359) conclusive for *τηλόθεν* in such a sense. *τηλόθεν ἰσοί* is then parallel with *τηλόθεν ἦκει* or *εἰλήλουθας* Od. 9. 273, and this agrees with *ἄνδρῶν τηλεδαπῶν* sup. 279, and the whole phrase emphasises the adverb *καρπαλίμως*. 'No matter what distance you are from your home, we could take you back speedily.' Cp. Od. 9. 18 *καὶ ἀπότροθι, δώματα ναίων*.

316. *φαεινῇ*, alluding to the leather or perhaps to the handle of the whip, polished or enamelled in colour; cp. Od. 23. 201 *ἱμάτια βοῶς φοίνικι φαεινόν*, and sup. 81 *ἡρία σιγαλέντα*.

318. *αἱ δὲ .. πόδεσσιν*. If we follow the interpretation of Eustath. *ἔστι δὲ τὸ μὲν τροχάζειν συντόνον κινήσεως ἑτεροίας διὰ πλίσσεσθαι πόδεσσι*, we may translate, 'And well they trotted, and well they walked.' So the Schol. on Il. 16. 375 interprets *πλίσσοντο* by *ἰθιμάτιζον* or *βάδην ἦσαν*. This meaning of *πλίσ-*

*σσομαι* (connected with *πλέκειν*), is said to come from the action of crossing the feet in walking. But this scarcely gives a true picture; and it is not necessary to seek for a different sort of pace in *τρώων* and *πλίσσοντο*. It is more likely that the latter verb is a sort of epexegetis of the former; 'they sped on with prancing feet.' The antithesis in the interpretation of Eustath. would rather require *ἄλλοτε μὲν, ἄλλοτε δέ*.

*τρώων* is related to *τρέχειν* as *νομῶν* and *στραφῶν* to *νέμειν* and *στρέφειν*.

319. *ἡ δὲ μάλ' ἠνιόχευεν*, 'and she drove just so that they might keep up on foot, both the handmaids and Odysseus, and she laid on the lash with judgment.'

*μάλα* stands in close relation to *δπως*, as given in the translation, 'just so that:' for the adverb cannot take an ethical force and mean 'skilfully.'

320. *νόφ* is unusual standing alone without preposition. In Hdt. 8. 86, 131, etc. we find *ὅν νόφ* in the same sense.

321. *δύσετό τε .. καὶ ἵκοντο*. So in Od. 7. 289 *δύσετό τ' ἥελιος, καὶ με γλυκὺς ἔπνος ἀνῆκεν*, Hdt. 4. 181 *παρέρχονται τε μέσαι νύκτες καὶ ψύχεται τὸ ἕσπερ*. Cp. Soph. Phil. 355.

βαιομένον, ὅτε μ' ἔρραιε κλυτὸς ἐννοσίγαιος.  
 δὸς μ' ἐς Φαίηκας φίλον ἐλθεῖν ἥδ' ἐλεεινόν.'

ἌΩς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη·  
 αὐτῷ δ' οὐ πω φαίνεται ἐναντίη· αἶδετο γάρ βα  
 πατροκασίγνητον· ὁ δ' ἐπιζαφελῶς μενέαινε  
 ἀντιθέῳ Ὀδυσῇ πάρος ἦν γαῖαν ἰκέσθαι.

330

326. βαιομένον ὅτε μ' ἔρραιε. For a similar repetition cp. Il. 20. 316 ὅπου δὲ Τροίη... δάηται | βαιομένη, δαίωσι δ' ἀρήιοι νίει Ἀχαιῶν.

330. ἐπιζαφελῶς, 'furiously,' Il. 9. 516. We may refer ἐπι-ζα-φελ-ῶς to the root φελ, (seen in δ-φέλλω) = 'swell.' Thus the word is similar in use to Latin 'tumidus,' cp. Hor. Od. 4. 3. 5; Virg. Aen. 6. 407. The adjective ἀφελής, generally rendered 'simple' or 'sincere,' is really 'not swollen' and so

'smooth.' Others compound the word of δ priv. and φελλεύς, 'rough ground.' Athena did not now venture to vouchsafe her visible presence, but she throws off this reserve as soon as Odysseus has landed in Ithaca, and is beyond the power of Poseidon. It was the custom of the gods not openly to oppose each other, θεοῖσι δ' ὧδ' ἔχει νόμος | οὐδεὶς ἀπαντᾶν βούλεται προθυμία | τῇ τοῦ θείλουτος, ἀλλ' ἀφιστάμεσθ' αἶ Eur. Hipp. 1328.

# ΟΔΥΣΣΕΙΑΣ Η.

Ὀδυσσέως εἰσοδος πρὸς Ἀλκίουν.

ᾧς ὁ μὲν ἔνθ' ἡράτο πολύτλας δῖος Ὀδυσσεύς,  
 κούρην δὲ προτὶ ἄστυ φέρεν μένος ἡμιόνουιν.  
 ἢ δ' ὅτε δὴ οὐ πατρὸς ἀγακλυτὰ δώμαθ' ἵκανε,  
 στήσεν ἄρ' ἐν προθύροισι, κασέγγητοι δέ μιν ἀμφὶς  
 ἴσταντ' ἀθανάτοισι ἐναλίγκιοι, οἳ ῥ' ὑπ' ἀπήνης 5  
 ἡμιόνους ἔλυνον ἐσθῆτά τε ἔσφερον εἶσω.  
 αὐτὴ δ' ἐς θάλαμον ἐδν ἤιε· δαΐε δέ οἱ πῦρ  
 γρῆς Ἀπειραΐη, θαλαμηπόλος Εὐρυμέδουσα,  
 τὴν ποτ' Ἀπείρηθεν νέες ἤγαγον ἀμφιέλισσαι·  
 Ἀλκινόφ δ' αὐτὴν γέρας ἔξελον, οὐνεκα πᾶσι 10  
 Φαίηκεσσιν ἀνασσε, θεοῦ δ' ὥς δῆμος ἄκουεν  
 ἢ τρέφε Νausικάαν λευκώλενον ἐν μεγάροισιν.

4. στήσεν, sc. ἡμιόνου. So στήσε is used Od. 19. 188, in the sense of 'anchored;' the idea of *nḗa* being supplied. We have στήσα *nḗas* in Od. 4. 582, ἔκπνου στήσασα Il. 5. 755.

7. πῦρ. Ancient and modern commentators have speculated upon the reason for lighting this fire. The Schol. B. thinks it implies that the season was winter, and generally the older interpreters put this portion of the wandering in the later part of the year, as is perhaps suggested in Od. 14. 457 foll. In the present passage, the time of the action is evening, and the fire may well have served for light or warmth, or both: φῶς ἔμεν ἤδὲ θέρσθαι Od. 19. 64.

8. Ἀπειραΐη, ἀποθεν παρούσα, ἢ Ἥπειρωτική Schol. P. T. V. But the word,

like Hypereia, Od. 6. 4, is purely mythical: a land 'of which the limits are unknown.'

10. αὐτήν, emphatic; *her*, from among all the other captives, cp. Od. 9. 160; Il. 1. 369; 11. 626; 16. 56; 18. 444.

11. θεοῦ δ' ὥς, 'the people hearkened to him as to a god.'

12, 13. ἦ... ἦ, both demonstratives.

τρέφε. The τροφός in the Greek family always retained in the household a position of intimacy and confidence; as may further be seen by the frequent representation of τροφοί on the Athenian stage. Sometimes the nurse suckled, sometimes only attended on the children, cp. Od. 19. 482; Il. 6. 467 with Od. 11. 447; Il. 22. 80-83. Nitzsch compares Genesis 24. 39.

ἢ οἱ πῦρ ἀνέκαιε καὶ εἴσω δόρπον ἐκόσμι.

Καὶ τότ' Ὀδυσσεὺς ὥρτο πόλινδ' ἵμεν· αὐτὰρ Ἀθήνη  
πολλὴν ἡέρα χεῦε φίλα φρονέουσ' Ὀδυσῇ,  
μή τις Φαιήκων μεγαθύμων ἀντιβολήσας  
κερτομέοι τ' ἐπέεσσι καὶ ἐξερέοιθ' ὅτις εἴη.  
ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πόλιν δύσεσθαι ἑραννὴν,  
ἔνθα οἱ ἀντεβόλησε θεὰ γλαυκῶπις Ἀθήνη  
παρθενικῇ ἐικυῖα νεήνιδι, κάλπιν ἐχούσῃ.  
στῇ δὲ πρόσθ' αὐτοῦ· ὃ δ' ἀνείρετο δῖος Ὀδυσσεύς·

᾿Ω τέκος, οὐκ ἂν μοι δόμον ἀνέρος ἡγήσαιο  
᾿Αλκινόου, ὃς τοῖσδε μετ' ἀνθρώποισιν ἀνάσσει;  
καὶ γὰρ ἐγὼ ξεῖνος ταλαπείριος ἐνθάδ' ἰκάνω  
τηλόθεν ἐξ ἀπίης γαίης· τῷ σὺ τίνα οἶδα  
ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαῖαν ἔχουσι·

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·  
᾿τοιγὰρ ἐγὼ τοι, ξεῖνε πάτερ, δόμον δν με κελεύεις  
δείξω, ἐπεὶ μοι πατὴρ ἀμύμονος ἐγγυῖθι ναίει.

13.] ἀθετεῖ Ζηρόδοτος· ἦδη γὰρ εἶπε· δαῖε δέ οἱ πῦρ· καὶ τὴν διαφορὰν τοῦ εἴσω πρὸς τὸ ἐνδον. The second objection seems quite unintelligible. 14. αὐτὰρ ᾿Αθήνη] ἀμφὶ δ' ᾿Αθήνη in two MSS, and quoted in Macrob.; adopted by Ameis. 22. οὐκ ἂν μοι] Ἀριστοφάνης ἢ βὰ μοι Schol. H. P. More likely ἢ βὰ νύ μοι. 26. γαῖαν ἔχουσι] γράφεται, καὶ ἔργα νέμονται Schol. E., and so Eustath.

13. ἐκόσμι. With this contrast ἀπεικόσμεον ἐντρε δαιτός inf. 232.

15. ἡέρα. Nitzsch remarks that this 'mist,' which was invisible in itself and served to make invisible those enveloped in it, is employed in the Iliad by the gods only for the purpose of concealing themselves: in the Odyssey it is used, as here, in behalf of their favourites as well. Cp. Il. 5. 186, 506; 8. 50; 15. 308; 17. 790; but see Il. 5. 345. Analogous to this ἀήρ is the Ἄϊδος κυνήη Il. 5. 845. Compare Virgil's imitation, Aen. 1. 411.

18. ἑραννός, used as an epithet of Calydon, Il. 9. 531, 577, and translated by Virgil 'pulcrum Calydonia.' It stands to ἑράω as the Lat. *amoenus* does to *amare*, with a doubling of the liquid, as in Aeolic.

20. παρθενικῇ is variously taken as an adj. in agreement with, or a substantive in apposition to, νεήνιδι. The

form stands to παρθένος as ὄφρανιός to ὄρφάνος.

25. ἐξ ἀπίης γαίης. These words form the exegesis to τηλόθεν, as, sup. 22, ᾿Αλκινόου does to ἀνέρος. Translate, 'from afar, from a distant land.' So Eustath. ἐκ τῆς μακρὰν ἀπεχούσης γῆς. The name γῆ ᾿Απία (ἄ) for the Peloponnese is a different word according to Butt. Lexil. s. v. The accentuation of ἀπίος, however, as compared with ἀντίος, seems to suggest some other etymology than ἀπό. It is therefore proposed to refer it to root *ap*, as in Skt. *ap-as*, Lat. *apu-a*. We might then compare ᾿Απιδανός, Μεσσ-ἄπ-ιοι, and even ᾿Απία γῆ Aesch. Supp. 777, which last word may suggest the modern name Morea (*mare*); cp. Ar-mor-ica. Thus ἐξ ἀπίης γῆς would mean 'from a land over the water.' Cp. Il. 1. 270.

29. ναίει. See note on Od. 1. 404. Some compare the words πατὴρ

ἀλλ' ἰθὺ σιγῇ τοῖον, ἐγὼ δ' ὁδὸν ἡγεμονεύσω· 30  
 μηδὲ τιν' ἀνθρώπων προτίσσεο μηδ' ἐρέεινε.  
 οὐ γὰρ ξείνους οἶδε μάλ' ἀνθρώπους ἀνέχονται,  
 οὐδ' ἀγαπαζόμενοι φιλέουσ' ὅς κ' ἄλλοθεν ἔλθῃ.  
 νηυσὶ θοῇσιν τοί γε πεποιθότες ὠκείρσι  
 λαῖτμα μέγ' ἐκπερώσων, ἐπεὶ σφισι δῶκ' ἐνοσίχθων· 35  
 τῶν νέες ὠκείαι ὥς εἰ πτερὸν ἤε νόημα.'

\*Ὡς ἄρα φωνήσας ἡγήσατο Παλλὰς Ἀθήνη  
 καρπαλίμως· ὁ δ' ἔπειτα μετ' ἰχθυα βαίνει θεοῶ.  
 τὸν δ' ἄρα Φαίηκες ναυσικλυτοὶ οὐκ ἐνόησαν

33. *ὅς κ' ἄλλοθεν ἔλθῃ*] Schol. H. Q., quoting the line on Od. 13. 119, gives the reading *ὅτε κέν τις ἔλθῃ*. *ἔλθῃ* with Bekk. and La Roche; most MSS. *ἔλθῃ*.

*ἡγγύθι ναῖαι* with *ποτικέλειται* *αὐτῇ* Od. 6. 308; see note there.

32. *μάλα*. This is to be closely connected with *οὐ*, and both words with *ἀνέχονται*, the combination containing a strong *litotes*. As we might say in vernacular, 'are not over and above fond of,' meaning, 'not at all fond of.' But *οὐκ ἀνέχονται* is a stronger expression than *οὐ ξενίζουσι*, signifying 'they cannot put up with,' or 'endure.' Nitzsch remarks here that the character ascribed by Athena to the Phaeacians is at variance with the sentiments expressed, not only by Nausicaa (Od. 6. 207), but also by Alcinoüs himself (inf. 186 foll.), and by the chiefs at his court (159 foll.). He also assigns the true explanation of the inconsistency, pointing out that Athena's communication here does not throughout represent a statement of facts, but really embodies the thoughts of the wary and much-travelled hero, at the moment of entering a strange city, blended with the natural instinct of his meeting a maiden with an urn upon her head, and asking the way of her. The poetical representation is thus two stages removed from the plain fact; the intermediate stage would be to regard the hero's thoughts as thoughts suggested to him by the goddess.

34. *θοῇσιν* .. *ὠκείρσι*. The two epithets are (so to speak) only verbally tautological: for the one is *epitheton ornans*, a conventional epithet, and the

other a special. Thus translate, 'trusting in the speed of their swift ships.' Yet even in this translation, though literally correct, the epithet 'swift' (*θοῇσιν*) is not sufficiently subdued; so completely has it been emptied of its meaning by its use as a class epithet. Sophocles (Aj. 710) imitates this in *θοῶν ἀνύλων νεῶν*.

36. *ὥς εἰ* .. *νόημα*. It would be incomprehensible that a simile involving so much self-reflection should first appear in the compressed form in which our passage exhibits it. Accordingly we find it set forth in full in Il. 15. 80 *ὥς δ' ὅτ' ἂν ἀΐξῃ νόος ἀνέρος, ὅς τ' ἐπὶ πολλῶν | γαῖαν ἐληλουθὼς φρεσὶ πνευ- | λῖμρσι νοήσῃ | ἐνθ' ἦν ἡ ἔνθα· μενοι- | νήρσι δὲ πολλὰ, | ὥς κραιπνῶς μεμαυῶα διέπτατο πότνια Ἥρη*. Cp. h. Hom. Apoll. 186 *ἐνθεν δὲ πρὸς Ὀλύμπῳ ἀνδ' χθονὸς, ὥς τε νόημα | εἰσι*, ib. 448 *νόημι ὥς ἄλτο πέτεσθαι*. The simile occurs in a somewhat altered form in h. Hom. Merc. 43 foll. *ὥς δ' ὁπότε· ἀνδ' νόημα διὰ στέρνοιο περήσει | ἀνέρος, ὃν τε θαρμειὰ ἐπιστραφῶσι μέμναι, | ἢ ὅτε δινηθῶσαν ἀπ' ὀφθαλμῶν ἀμαρυγαί, | ὥς ἄμ' ἔπος τε καὶ ἔργον ἐμῆδετο πύδμους Ἑρμῆς*. Ameis quotes as parallel passages Cic. Tusc. i. 19 'Nihil est animo velocius; nulla est celeritas quae possit cum animi celeritate contendere'; also Gratius, Cynege. 204; Theogn. 985; and the expression of Thales, ap. Diog. Laert. i. 35 *τάχιστος νοῦς· διὰ πάντα γὰρ τρέχει*.

ἐρχόμενον κατὰ ἄστυ διὰ σφέας· οὐ γὰρ Ἀθήνη 40  
 εἶα ἐυπλόκαμος, δεινὴ θεὸς, ἥ ρά οἱ ἀχλὺν  
 θεσπεσίην κατέχευε φίλα φρονέουσ' ἐνὶ θυμῷ.  
 θαύμαζεν δ' Ὀδυσσεὺς λιμένας καὶ νῆας εἰσας  
 αὐτῶν θ' ἡρώων ἀγορὰς καὶ τείχεα μακρὰ  
 ὑψηλὰ, σκολόπεσσιν ἀρηρότα, θαῦμα ἰδέσθαι. 45  
 ἀλλ' ὅτε δὴ βασιλῆος ἀγακλυτὰ δώμαθ' ἴκοντο,  
 τοῖσι δὲ μύθων ἤρχε θεὰ γλαυκῶπις Ἀθήνη·  
 'Οὔτος δὴ τοι, ξεῖνε πάτερ, δόμος, δν με κελεύεις  
 πεφραδέμεν· δῆεις δὲ διστρεφέας βασιλῆας,  
 δαίτην δαινυμένους· σὺ δ' ἔσω κίε μηδέ τι θυμῷ 50  
 τάρβει· θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων  
 ἔργοισιν τελέθει, εἰ καὶ ποθεν ἄλλοθεν ἔλθοι.  
 θέσποιναν μὲν πρῶτα κιχήσσαι ἐν μεγάροισιν·

41. ἡ ρά οἱ Ζηρόδοτος ἡ σφισιν γράφει, οὐκ εἴ· ἐν γὰρ τοῖς ἐξῆς (143) φησιν 'καὶ τότε δὴ δ' αὐτοῖο πάλιν χύτο θέσφατος ἀήρ' Schol. H. P. This is explained by Schol. P. Q. T. on sup. 15, remarking that the mist is made to envelope only Odysseus, οὐ τοῖς Φαίαισιν, ὡς ἐν τοῖς ἐξῆς Ζηρόδοτος. Cp. inf. 140 Schol. H. P. 52. ποθεν ἄλλοθεν' γράφεται 'εἰ καὶ μάλα [τηλόθεν]' Schol. Q. Bekker and others reject this line. The addition of it certainly spoils the general applicability of the gnome, which is far more sententious in form if it be made to end at ἀμείνων.

40. διὰ σφέας describes his movement as he passes through the midst of them on his way to the palace. Cp. δ' αὐτῶν ἐρχομένη Od. 10. 391, where the genitive gives a slightly different point of view. See Eurip. Hipp. 753 ἀ διὰ πόντιον κύμ' ἐπόρευσα.

41. ἐυπλόκαμος. This epithet is applied to Athena only here; but she is called ἡλόκομος in Il. 6. 92, 273, 303.

43. θαύμαζεν. Notice the tense expressive of the constant process of wonder at each new marvel.

44. αὐτῶν marks the transition from the material city to its inhabitants: see on Od. 2. 154 πάλιν αὐτῶν. With the double meaning of 'public speaking' and 'place of assembly' in the use of the word ἀγοραί, some compare the word φῆμι, which in Od. 15. 467 signifies, according to Schol., ἐκκλησία, συνέδριον.

45. σκολόπεσσιν, used only here in Odyssey, occurs in the Iliad several times, as describing the palisade erected by the Greeks to defend their trench,

ὑπερθεν δὲ σκολόπεσσιν | ὀρέσιν ἰρήρει  
 τοὺς ἴστασαν νῆες Ἀχαιῶν | πυκνοὶ καὶ  
 μεγάλοι, θῆϊον ἀνδρῶν Ἀλεωφῆν Il. 12. 55. Here it represents the palisade, or *chevaux de frise*, along the coping of the τείχεα μακρὰ. Cp. Od. 14. 10 δείματο [αὐλήν] βυτοῖσιν λάεσσι καὶ ἐθρίγκασεν ἀχέρῃ.

47. τοῖσι, used in a conversation between two persons: cp. Od. 5. 302.

49. δῆεις δὲ.. τάρβει. Cp. Il. 4. 385 πολέας δὲ κιχήσατο Καδμείωνας | δαινυμένους κατὰ δῶμα βίης Ἑτεοκλήϊης | ἐνθ' οὐδὲ ξεῖνός περ ἔων ἱσηλάτα Τυδεΐδ' | τάρβει.

50. δαίτην δαινυμένους. See note on Od. 6. 61.

53. θέσποιναν (= δεσ-πότιαν). The word is not found in the Iliad for this reason, that the relation it denotes is a domestic one. The point of this simple line has been generally mistaken, through a misinterpretation of κιχήσας. Thus Bothe, 'thou art to *make thy suit* first to the queen:' but (1) an interpretation which takes the word out

Ἀρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον, ἐκ δὲ τοκῆων  
τῶν αὐτῶν οἱ περ τέκον Ἀλκίνοον βασιλῆα.  
Ναυσίθοον μὲν πρῶτα Ποσειδάων ἐνοσίχθων  
γείνατο καὶ Περίβοια, γυναικῶν εἶδος ἀρίστη,

55

of its obvious sense, and gives the tense, instead of its proper force, that of a virtual imperative, is harsh: and (2) it would be clumsy to make Athena, in her directions here, go over the same ground as Nausicaa has already insisted upon. Nitzsch, foreseeing perhaps the latter objection, subordinates this line to the next, thus:— 'the queen whom thou art to approach first is named Arete:' but he is still open thus to the first objection, and besides to a new one, for μέν and δέ permit no such subordination in the pair of clauses they connect. There is no reason to look so curiously for the meaning which lies on the surface. *μυθήσασθαι* is a simple future, and means not 'approach' nor 'make suit to,' but 'find.' (That πρῶτα qualifies δέσπονναν we are led to infer from the parallel passage, Od. 13. 226 τὴν δ' Ὀδυσσεὺς γήθησεν ἰδὼν καὶ ἐναρτίος ἦλθε, | καὶ μιν φανήσας ἔπεια πτερόεντα προσῆδα | ὃ φίλ' ἐπεὶ σε πρῶτα μύθων τῶδ' ἐνὶ χάρῃ, where πρῶτα must refer to σε: cp. also Od. 3. 419, etc.) In what sense then was the queen the first person Odysseus was to find? The only sense in which any one entering a room containing a large company could be said to 'find' one person before another, would be that of his eye first resting upon such an one: 'thine eye will rest first upon the queen of all that are in the hall.' This intimation is quite consistent (1) with Nausicaa's direction to push past the king to the queen, so long as *μυθήσασθαι* does not mean 'shalt come to,' and also (2) with the statement in v. 49 *δῆεις δὲ διοτρεφέας βασιλῆας κ.τ.λ.*, for this would be satisfied by a general consciousness of their presence; and, further, although *δῆεις* (being quite general, of the finding of things as well as persons, whether expected or not) might have been used in the place of *μυθήσασθαι*, it is no less true that *μυθήσασθαι* (being only used of finding a person who is an object of search) could only properly be used of Arete and Alcinoos.

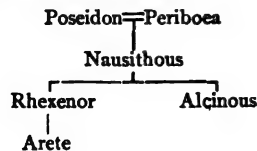
It is also consistent (3) with the account of Odysseus' actual proceedings, inf. 136 foll. *εὔρε δὲ Φαιῶκον ἡγήτορας ἡδὲ μέδοντας . . . αὐτὰρ ὁ βῆ διὰ δῶμα . . . ἔφρ' ἕκερ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα*, for it is most reasonable to suppose that he would mark Arete at his first entrance, and then, in spite of finding himself among the chiefs, make his way to her.

It may be added, that a stranger was regarded as the suppliant specially, with all the rights implied in the word, of the person with whom he first established relations: cp. inf. 301; Od. 13. 226-8 (quoted above), Soph. O. C. 85 *ἔδρας | πρῶτων ἐφ' ὑμῶν τήσδε γῆς ἑκαμὴ' ἐγώ*. Hence Arete says, Od. 11. 338 *εἰνός δ' αὖτ' ἐμός ἐστιν*.

54. *ὄνομα*, not accus., as if, 'she is by name Arete;' but, 'Arete is her name.' The only passages which are decisive point this way: Od. 9. 366 *Ὀδυσσεύς ἐμὸς γ' ὄνομα*, Od. 19. 409 τῷ δ' Ὀδυσσεὺς ὄνομ' ἔστω ἐπώνυμον, and 24. 306 *αὐτὰρ ἐμὸς γ' ὄνομ' ἐστὶν Ἐπὶρκετος*.

*ἐπώνυμον* refers properly to a *sur-name*, added with a special significance; as *Ἀλκύνην καλέσκον ἐπώνυμον, οὐνεκ' ὅρ' αὐτῆς | μήτηρ Ἀλκύνους πολυπενθέος οἶτον ἔχουσα* | *κλαίει* Il. 9. 562. Here Arete is so called *καθὸ ἀρετῇ* καὶ *εὐκταίᾳ ἐγεννήθη* Schol. P. V. Compare the use of *ἐπι-κλήσιν* Od. 5. 273. *Ἀρητος* is the name of one of Nestor's sons, Od. 3. 414, of the grandfather of one of the suitors, 16. 395, and of a Trojan, Il. 17. 517. In later times the name *Θεαίτητος* corresponds to it.

*τοκῆων* refers here to ancestors and not to immediate parents; Alcinoos being uncle as well as husband of Arete, as the genealogy shows:





ὀπλοτάτη θυγάτηρ μεγαλήτορος Εὐρυσμέδοντος,  
 ὃς ποθ' ὑπερβύμοισι Γιγάντεσσιν βασιλευεν.  
 ἀλλ' ὁ μὲν ὤλεσε λαὸν ἀτάσθαλον, ὤλετο δ' αὐτὸς, 60  
 τῇ δὲ Ποσειδάων ἐμίγη, καὶ ἐγέναιτο παῖδα  
 Ναυσίθοον μεγάλθυμον, ὃς ἐν Φαίηξιν ἀνασσεῖ  
 Ναυσίθοος δ' ἔτεκεν Ῥηξήνορά τ' Ἀλκινόον τε.  
 τὸν μὲν ἄκουρον ἐόντα βάλ' ἀργυρότοξος Ἀπόλλων  
 νυμφίον ἐν μεγάρῳ, μίαν οἶην παῖδα λιπόντα 65  
 Ἀρήτην· τὴν δ' Ἀλκίνοος ποιήσατ' ἄκοιτιν,  
 καὶ μιν ἔτισ' ὥς οὐ τις ἐπὶ χθονὶ τίεται ἄλλη,  
 ὅσσαι νῦν γε γυναιῖκες ὑπ' ἀνδράσιν οἶκον ἔχουσιν.  
 ὥς κείνη περὶ κῆρι τετίμηται τε καὶ ἔστιν

69. *τετίμηται τε καὶ ἔστιν*] There seems something unsatisfactory about this reading, which Nauck describes as 'verba vitiosa,' but the MSS. give no variant. Bothe conjectures *τοκάδεσσιν*, which does but add further confusion.

59. *Γιγάντεσσιν*, according to some from *γίς* = γῆ, and *γα*, as in *γεγα*, and so identical with *γῆγενῆς*. Curtius supposes *γίγας* to be only a reduplication of the root *γα*. Cp. Pausan. 8. 29. 2 *Γιγάντων οὐδεμῶν ἐν Ἰλιάδι ἐποιήσατο Ὀμηρος μῆμιν*, ἐν Ὀδυσσεΐᾳ δὲ (10. 129) *ἔγραψε μὲν ὡς ταῖς Ὀδυσσεύῳ ναυαῖ Λαιστρυγόνες ἐπέλθοιεν Γίγαςι καὶ οὐκ ἀνδράσιν εἰκασμένοι· ἐποίησε δὲ καὶ τὸν βασιλέα τῶν Φαίακων λέγοντα* (Od. 7. 205, 206) *εἶναι τοὺς Φαίακας θεῶν ἱγγὺς, ὥσπερ Κύκλωπας καὶ τὸ Γιγάντων ἔθνος. ἐν τε οὖν τούτοις θελοῖ θνητοὺς ὄντας καὶ οὐ θεῶν γένος τοὺς Γίγαντας, καὶ σαφέστερον ἐν τῷδε ἔτι· ὃς ποθ' ὑπερβύμοισι... αὐτὸς. ἐθέλουσι δὲ αὐτῷ λαὸς ἐν τοῖς ἔπειν ἀνθρώποις οἱ πολλοὶ καλεῖσθαι*. Homer then knows nothing of the Gigantomachia of later legend, nor does he regard the Gigantes as Hesiod did, as monsters with serpent-feet, sprung from Uranus and Gaea, who thought to storm Olympus, but were hurled back by the thunderbolts of Zeus (Apollod. 1. 6. 1). Here we have no means of ascertaining whether (1) the Gigantes and their king were destroyed in some foolhardy expedition against another tribe; or (2) whether an insurrection of the people against their king ended in mutual disaster; or (3) whether the guilt of Eurymedon brought

destruction on himself and his people. The actual words are susceptible of any one of these three interpretations, of which (1) is perhaps the most likely, on the strength of the epithets *ὑπερβύμοισι* and *ἀτάσθαλον*.

64. *ἄκουρον... νυμφίον*, 'without male issue... before his bridal days were over.' This meaning seems to be sufficiently established by the words *μίαν οἶην παῖδα λιπόντα* that follow as *epexegesis*. But Nauck, from a gloss of Aristoph. *ἀγουρον*, proposes, needlessly, *ἀωρον*, sc. 'immatura morte ademptum,' which some modern commentators approve. It seems he had been married long enough to have had a daughter born him, unless we make Arete a posthumous child.

69. *περὶ κῆρι*, cp. Od. 5. 36. *τετίμηται τε καὶ ἔστιν*. A passage which recalls this is Plat. Sympos. 195 B *μετὰ δὲ νέον* [*ἔρω*] *δεῖ εἵνεστί τε καὶ ἔστιν*, where with *ἔστιν* must be supplied *νέος*. Nitzsch compares Propert. 2. 13. 38 (3. 4. 21 Weber) 'nec minus haec nostri natescet fama sepulcri, | quam fuerant Phthii busta cruenta viri.' As with 'fuerant' must be supplied 'nota,' so here with *ἔστιν* Nitzsch would supply *τιμῆσσαν*. But it is possible that *περὶ* is the word to be repeated:—'is honoured above

ἔκ τε φίλων παίδων ἔκ τ' αὐτοῦ Ἀλκινόοιο 70  
 καὶ λαῶν, οἳ μιν ῥα θεὸν ὥς εἰσορόωντες  
 δειδέχεται μύθοισιν, ὅτε στείχησ' ἀνὰ ἄστυ.  
 οὐ μὲν γάρ τι νόου γε καὶ αὐτῇ δεύεται ἐσθλοῦ  
 οἴσιν τ' εὖ φρονέσσι καὶ ἀνδράσι νείκεα λύει.  
 εἴ κέν τοι κείνη γε φίλα φρονέσ' ἐνὶ θυμῷ, 75  
 ἐλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἰκέσθαι  
 οἶκον ἐς ὑψόροφον καὶ σὴν ἐς πατρίδα γαῖαν.  
 ὦς ἄρα φωνήσας ἀπέβη γλαυκῶπις Ἀθήνη  
 πόντον ἐπ' ἀτρύγετον, λίπε δὲ Σχερίην ἑρατεινὴν,  
 ἵκετο δ' ἐς Μαραθῶνα καὶ εὐρύαγυιαν Ἀθήνην, 80  
 δῦνε δ' Ἐρεχθῆος πυκινὸν δόμον. αὐτὰρ Ὀδυσσεὺς  
 Ἀλκινόου πρὸς δῶματ' ἴε κλυτά· πολλὰ δέ οἱ κῆρ  
 ὄρμαιν' ἱσταμένῳ, πρὶν χάλκεον οὐδὸν ἰκέσθαι.

74. οἴσιν τ' εὖ φρονέσσι] τινὲς δὲ χαριέστερον γράφουσι κατὰ γένος θηλυκὸν ᾧσιν τ' εὖ φρονέσσι [text φρονέουσιν] καὶ ἀνδράσιν· ἤγουν αἱς γυναιξὶ φιληθεῖ καὶ οἱς ἀνδράσι προσέχει λυεῖ τὰ νείκεα· φέρεται δὲ καὶ τρίτῃ γραφῇ αὐτῇ· ἦσιν ὑψόροφον, ἤγουν ἰδίας φρονήσεσι λυεῖ δικαστικῶς τὰ νείκεα Eustath. ad loc. Similarly Schol. B. H. P. Q. T.; but Schol. C. E. M. more correctly οἱς εὖ φρονεῖ, οὐ γυναικῶν, ἀλλὰ καὶ ἀνδρῶν νείκεα λυεῖ. 79, 80.] ὑποπτεύεται ὁ τόπος ὡς καὶ Χαίρις φησὶν ἐν διορθωτικῷ Schol. H. P. Probably on the ground that the passage may have been added by a later rhapsodist to gratify Athenian feeling.

all, as she is [in worth] above all.' Cp. Od. 1. 66 *ὅς περ μὲν νόον ἔσσι βροτῶν περὶ δ' ἱρὰ θεοῖσιν | ἀθανάτοισιν ἴδμεν*. After *ἔστιν* the construction with *τετιμῆται* is resumed in *ἐκ τε φίλων κ.τ.λ.* For the construction with *ἐκ* compare *ἐφίληθεν ἐκ Διός* Il. 2. 669.

72. *δειδέχεται μύθοισιν*, 'welcome with loyal speeches.' *δειδέχεται* (*δείκνυμι*) is the perfect tense; in Il. 9. 224 we have *δειδεατο*, and in Il. 4. 4 *δειδέχοντο*. The perfect appears as *δέδειγμα*. Soph. Fr. 379 Dind. With the strengthened form of reduplication compare *εἰμυμαι*, *δεῖδωκα*, and *δειδίσκομαι* from root *δει*.

73. καὶ αὐτῇ = 'vel ipsa per se,' meaning that she does not only shine with light reflected from the king.

74. οἴσιν τ'... λυεῖ, 'for those to whom she shows favour, be they even men, she settles disputes.' The meaning of *εὖ φρονεῖν* cannot be (whether we regard the sense, or the next line) 'gives wise counsel.' Nitzsch is led to

maintain this apparently by the wish to support his rendering of *ὑψόροφον* Od. 2. 160. He is misled also as to the relation of this line to the preceding, by taking *τε* as the copulative; whereas it is exegetic, as inf. 129 *ἐν δὲ δύνῳ κρήναι· ἥ μὲν τ' κ.τ.λ.*; cp. also Od. 8. 124.

81. Ἐρεχθῆος... δόμον, 'the strong house of Erechtheus' is the temple in the Acropolis dedicated to the joint worship of Athena and Erechtheus, as in Il. 5. 447 we find Leto and Artemis sharing a temple with Apollo. Cp. Il. 2. 547 Ἀθήνας... | δῆμον Ἐρεχθῆος μεγαλήτορος, ὃν ποτ' Ἀθήνη | θρέψε, Διὸς θυγάτηρ, τίς δὲ ζεῖδωρος ἀρούρα, | καδ' δ' ἐν Ἀθήνῃς εἰσεν ἔφ' ἐνὶ πύλῃ νηφ'. Herodot. tacitly refers to this passage in 8. 55 *ἔστι ἐν τῇ ἀκροπόλει ταύτῃ Ἐρεχθέος τοῦ γηγερέος λεγομένου εἰνα νηὸς ἐν τῇ ἐλαίῃ τε καὶ βάλασσα ἐν*.

83. ἱσταμένῳ. As Odysseus caught from without a glimpse of some of the glories of the palace, his pace betrayed

ὥς τε γὰρ ἡελίου αἶγλη πέλεν ἢ σελήνης  
 δῶμα κάθ' ὕψερες μέγαλτορος Ἀλκινόοιο.  
 χάλκεοι μὲν γὰρ τοῖχοι ἐληλέδατ' ἔνθα καὶ ἔνθα,  
 ἐς μυχὸν ἐξ οὐδοῦ, περὶ δὲ θριγκὸς κυάνοιο·  
 χρύσειαι δὲ θύραι πυκινὸν δόμον ἐντὸς ἔεργον.  
 σταθμοὶ δ' ἀργύρεοι ἐν χαλκῷ ἕστασαν οὐδῶ,  
 ἀργύρεον δ' ἐφ' ὑπερθύριον, χρυσή δὲ κοράνη.  
 χρύσειοι δ' ἐκάτερθε καὶ ἀργύρεοι κύνες ἦσαν,

85

90

86. ἐληλέδατ'] παρατεταμένοι ἦσαν, εἰ δὲ ἐρηρίδατο, ἡρμοσμένοι ἦσαν ἢ ἐμπνευγμένοι Schol. M. ἐληλάδατο, ἰωνικῶς ἀντὶ τοῦ ἐληλασμένοι ἦσαν Schol. B. E. ἐληλέδατο, ἦλθεν ἀπὸ τοῦ ἐλείθω Zonar. Lex. 693, quoted by La Roche. Buttm. ἐληλέατ', as in text of Cod. P.

the wonderment of his mind, as he 'stopped ever and anon,' πολλάς ἔχων φροντίδων ἐπιστάσεις, as in Soph. Ant. 225.

84. ὥς τε . . . σελήνης. See Od. 4. 45. Nitzsch remarks that the palace of Menelaus rather surpasses that of Alcinoüs in magnificence.

86. τοῖχοι. The description of the δόμος does not begin till v. 95; here we have the walls of the αὐλή, for θριγκὸς can only be the finishing of open-air walls. Cp. Od. 14. 5-10, and 17. 266 ἐπισκηπται δὲ οἱ αὐλή | τοίχῳ καὶ θριγκοῖσι, θύραι δ' εὐερκέες εἰσιν. So Eurip. Hel. 430 ἰδὼν δὲ δῶμα περιφερὲς θριγκοῖς τόδε | πύλας τε σεμνάς . . . προσῆλθον. Accordingly μυχὸς here is only the inner end of the αὐλή, though elsewhere applied to δόμος, θάλαμος, κλισίη, ἀντρον, and to places, as μυχῶ Ἀργεοί.

ἐληλέδατ', see crit. note. This form has the preponderance of MS. authority, and is quoted again by Schol. H. Q. on Od. 13. 4. Ameis thinks it may have been the reading of Aristarchus. See Curt. Gk. Etym. 575 'Bekker has adopted this form (sc. ἐληλέδατο) on good authority, (see Dindorf's Schol.) instead of the vulg. ἐληλάδατο. Buttm. (Ausf. Gr. 1. 426) prefers the less well established form ἐληλέατο, standing to a stem ἐλα- in the same relation in which πεπτε-ατο does to root πτα. ἐληλέδατο on the other hand points back to a stem ἐλαj-, from which would come a present ἐλάω or ἐλάω, as illustrated by the forms ἡλάσθη, ἐλαστός. The change of the α

to ε is the same as in βάλλω, βέλος.' For analogous forms compare ἐρράδαται Od. 20. 354, ἀγωνίδαται Hdt. 9. 26, κευαρίδαται ib. 1. 140, ἐσκευάδαται 4. 58, ἀπηχέδατο Il. 17. 637. ἐλαίνων here expresses the continuous line of the wall, as in ἐλαίνων ἔγμον Il. 11. 68.

87. It is impossible to say what the 'coping of κύανος' was. Curt. connects the word with Skt. *gānas*, 'dark smoke,' which accords well with μέλανος κυάνοιο Il. 11. 35. It may be regarded either as steel tempered blue, or as zinc, or lead, or tin, with Millin (Mineral. de Hom.), or, better, with Hesych. as some kind of dark-blue colouring, possibly a native carbonate of copper. The interpretation of 'steel' is perhaps supported by ἰόει σίδηρος Il. 23. 850, but on the whole we must seek in κύανος some decorative substance that would stand the weather, and 'blue steel' would very shortly rust.

91. χρύσειοι . . . κύνες, and (100) χρύσειοι . . . κοῦροι. It is improbable that the poet intends by these descriptions anything more than *images* of dogs and boys. In support of this view we may (partly with Nitzsch), remark that, (1) A tendency to hyperbolic expressions about works of imitative or mechanical art may be observed in Homer. Such expressions are intended to be a tribute to the skill of the artist. Thus the wheeled tripods, Il. 18. 376, are said to move αὐτόματα . . . θαῦμα ἰδεσθαι. Even in the description of the ἀμφίπολοι ib. 417, we may

οὖς Ἡφαιστος ἔτευξεν ἰδυίῃσι πραπίδεσσι  
 δῶμα φυλασσέμεναι μεγαλήτορος Ἀλκινόοιο,  
 ἀθανάτους ὄντας καὶ ἀγήρωσ ἤματα πάντα.  
 ἐν δὲ θρόνοι περὶ τοίχον ἐρηρέδατ' ἔνθα καὶ ἔνθα, 95  
 ἐς μυχὸν ἐξ οὐδοῖο διαμπερές, ἔνθ' ἐνὶ πέπλοι  
 λεπτοὶ ἐύννητοι βεβλήατο, ἔργα γυναικῶν.  
 ἔνθα δὲ Φαιήκων ἡγήτορες ἐδριβάντο  
 πίνοντες καὶ ἔδοντες· ἐπηετανὸν γὰρ ἔχεσκον.  
 χρύσειοι δ' ἄρα κούροι ἐνδμήτων ἐπὶ βωμῶν 100.  
 ἔστασαν αἰθομένας δαΐδας μετὰ χερσὶν ἔχοντες,  
 φαίνοντες νύκτας κατὰ δώματα δαιτυμόνεσσι.

95. ἐρηρέδατ'] Here Schol. P. reads ἐληλίδατ' again, but interprets ἐμπεπηγότες ἦσαν. 100. βωμῶν] κακῶς οἱ βουνῶν γράφοντες. Ὅμηρος γὰρ βωμοὺς τὰς βάσεις φησί. Schol. of P. Cod. Vind. 56 gives πύργων.

doubt whether we have more than a hyperbolic account of mechanical contrivances, ἀμφίπολοι. . . ὥρσι νήησιν εἰοικῦαι, | τῆς ἐν μὲν νόος ἐστὶ μετὰ φρεσίν, ἐν δὲ καὶ αὐτὴ | καὶ σθένος, ἀθανάτων δὲ θεῶν ἄπο ἔργα ἴσασιν, for after all they are only ὥρσι νήησιν εἰοικῦαι. To the same tendency may be referred the grandiloquence of Od. 11. 613 μὴ τευχρησάμεναι· μηδ' ἄλλο τι τευχρήσαιο | δις κείνον τελαμῶνα ἤγ' ἐγκάτθετο τέχνη. (2) Works of imitative art had not yet received their proper appellations, such as ἀνδρία, etc.: see the whole description of the Shield in Il. 18, and therein, especially 577 foll. χρύσειοι δὲ νομήες ἀμ' ἐστι-χάνοντο βόεσσι. Such objects borrowed the names of the things of which they were imitations.

94. ὄντας. This form occurs only in two other passages, Od. 19. 230 ὄντες, and ib. 489 οὖσσι. Nitzsch doubts if we can read the ordinary form ἐόντας as a dissyllable. Inflections which in later Greek would allow of contraction afford of course no parallel. But we might derive some countenance from Od. 2. 148 ἔως (monosyll.), 9. 283 νῆα (monosyll.), 9. 240 θυρεὸν (dissyll.), 18. 247 πτόνες (dissyll.), 11. 5. 256 ἐξ (monosyll.), 10. 344 ἔωμεν (dissyll.), 8. 217 κηλέφ (dissyll.). Perhaps the reading (Ahrens) βαρὺν εὐντα Theocr.

2. 3 suggests the possibility of retaining an epic form. .

95. ἐν δὲ (sc. δῶμῳ), here of the interior of the men's apartment.

96. For διαμπερές = 'the whole way round,' see Od. 5. 256. The same meaning of ἔνθα καὶ ἔνθα (sup. 86), i.e. both length-wise and breadth-wise, occurs in Il. 7. 156 παρήτορος ἔνθα καὶ ἔνθα, and Od. 10. 517.

99. ἐπηετανόν (see Od. 4. 89), used here, and inf. 128, adverbially. Cp. Od. 10. 427. Hesych. interprets, συνε-χέε, ἀδιάλειπτον. παρατεταμένον διὰ παντὸς τοῦ χρόνου. διαφιλές.

100. βωμῶν, from root βα, as in βαίνω, properly anything on which one mounts; cp. Il. 8. 441 ἄρματα δ' ἀμ βωμοῖσι τίθει, where Schol. V. interprets τοῖς ἀναβαθμοῖς. Thus βωμός, when used as an 'altar,' differs from ἐσχάρα in having steps, or an ascent (ἀνάβασις) of some kind up to it. Here it denotes only a 'pedestal.' The statues are represented as carrying the torch grasped by both hands, as the preposition (μετά) shows.

102. Here φαίνοντες is used intransitively for 'giving light;' cp. Od. 19. 25 δμοῖς δ' οὐκ εἶας προβλασπέμεν αἶ κεν ἔφαινον, so that νύκτας must be taken as accus. of duration of time. See also Od. 18. 307 λαμπτήρας τρεῖς ἴστασαν ἐν μεγάροισιν | ὅφρα φαίνουσιν.

πεντήκοντα δέ οἱ δμῳαὶ κατὰ δῶμα γυναῖκες  
αἱ μὲν ἀλετρεύουσι μύλης ἐπὶ μήλοπα καρπὸν,  
αἱ δ' ἰστοὺς ὑφάωσι καὶ ἡλάκατα στρωφῶσιν  
ἥμεναι, οἷά τε φύλλα μακεδνῆς αἰγείριοιο·  
καιρουσσέων δ' ὀθονέων ἀπολείβεται ὕγρον ἔλαιον.

105

104. μύλης] Al. μύλης and μύλοις. Apoll. Lex. gives μύλης. Od. 20. 111 seems to support the reading μύλης, and ib. 106 μύλης. 107. καιρουσσέων] Ἀρίσταρχος καιροσίων Schol. B. H. M. P. T. 'In antiquioribus autem Odysseae exemplis videtur fuisse καιροσίων' Buttm. ap. Schol. ed. Dind. But the word is properly written καιρουσσίων, the regular contraction for καιροσίων (from καιροίς), which La Roche adopts from Bergk, Philol. xvi. 578 foll. See his critical note ad loc. For the interchange between ο and ου cp. βοσί for βουσί Jacobs, ad Anthol. Pal. 374.

103. πενήκοντα. The same number of handmaids is found in the house of Odysseus, Od. 22. 421. Cp. Virg. Aen. 1. 703 'quinquaginta intus famulae.'

104. μήλοπα, 'corn apple-hued,' sc. yellow. Others connect it with μαλόε, 'white,' 'glistening.'

106. οἷά τε φύλλα. The point of comparison is the constant movement of the women at their task. This is better than the notion, which Nitzsch espouses, of their sitting as close together as leaves grow on the aspen. Leaves in general, while they may afford an illustration of multitude, as Il. 2. 468, 800, supply similes for other ideas as well; for instance, they are a type of perishableness, Il. 21. 464. The leaves of the aspen are not remarkable for their closeness but for their tremulous movement. Besides, Nitzsch's interpretation would rather require ὅσα τε than οἷά τε. The Schol. M. P. V. gives both interpretations: φύλλα δὲ ἴσθαι διὰ τὸ πλῆθος, ἢ διὰ τὸ εὐκίνητον τῶν χειρῶν ἐν τῇ στρέφειν τὴν κρόην, ὥς καὶ τὰ φύλλα τῆς αἰγείρου ἀντεστραμμένα ἀλλήλοις καὶ εὐκίνητα βαδίζουσι καὶ ὑπὸ τυχοῦσης αὔρας, ὥς καὶ Σοφοκλῆς ἐν Αἰγεί (Frag. Dind. 24) ὥσπερ γὰρ ἐν φύλλοισιν αἰγείρου μακρᾶς, | μὲν ἄλλο μῆδεν, ἀλλὰ τοῦ κίτης κάρα | κινεῖ τις αὔρα κἀνακουφίζει πτερόν.

107. καιρουσσέων, contracted for καιροσίων (see crit. note), 'close-woven.' καιροίς is from καιρός (Lat. *lícium*, Engl. *leash*), the loop which holds each vertical thread in the loom. καιρός δὲ ὁ μέτρος, δι' οὗ τοῦ στήμονος ἐναλλάττονται

χάριν τοῦ τὴν κρόην πλέεσθαι Schol. B. H. M. P. T. A web in which the καιροί stand close together is therefore necessarily of close texture.

ἀπολείβεται ὑγρὸν ἔλαιον. Nitzsch understands this as referring to the close texture of the linen, which is too thick to let oil soak through its interstices. He quotes from Plutarch, de Pyth. Oracl. 4. t. 9. p. 253 ed. Hutt, καὶ Ὅμηρος εἶπε· καιροσίων... ἐνδεικνύμενος τὴν ἀρίθειαν καὶ λεπτότητα τοῦ ὅφους τῇ μὴ προσμένειν τὸ ἔλαιον ἀλλ' ἀπορρεῖν καὶ ἀπολισθαίνειν τῆς πυκνότητος μὴ διείσης. A modification of this view is suggested by a passage in Athenaeus 13. 582, from which it appears that oil was actually used freely in the fulling and dressing of clothes. Glycerium sends her maid to the fuller to bring home her dress, but the man says the garment is not ready, and that the girl cannot have it unless she can bring him a supply of oil, his stock being exhausted: ὁ γναφεὺς δ' εἶπεν· 'Ἄν γ' ἐλαίου ταρτημόριά μοι, φησί, προσενέγκῃς τρία, | κόμμαι. τὸ καλὸν γὰρ ἐστὶ τοῦτό με. | 'Ἡ δ' ὥς ἀπήγγειλεν, τάλας', εἶπεν, κακὸν | ἢ Γλυκερίον· μέλλει γὰρ ὥσπερ μαινίδας ἀποττηγνίζειν (to fry) φησί μου τὸ λῆδιον. The passage must of course be considered with two others; Il. 18. 596 χιτῶνας | εἶατ' ἐκνήθοντε, ἥκα σιλόβοντας ἔλαιον, and Od. 3. 408 λίθοι ξεστοὶ ἀποστίλβοντες ἀλείφατος, (where see note). The majority of commentators concur in understanding the 'oil' in all three passages to mean, the appearance of oil, i.e. glossiness. In the passage quoted from the Iliad this is con-

δασον Φαίηκες περὶ πάντων ἰδρίες ἀνδρῶν  
 νῆα θοὴν ἐνὶ πόντῳ ἐλαυνέμεν, ὥς δὲ γυναῖκες  
 ἰστῶν τεχνῆσαι· περὶ γάρ σφισι δῶκεν Ἀθήνη 110  
 ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς.  
 ἔκτοσθεν δ' αὐλῆς μέγας ὄρχατος ἀγχι θυράων  
 τετράγυος· περὶ δ' ἔρκος ἐλήλαται ἀμφοτέρωθεν.  
 ἔνθα δὲ δένδρεα μακρὰ πεφύκασι τηλεθώντα,  
 ὄγχυναι καὶ ῥοιαὶ καὶ μηλᾶι ἀγλαόκαρποι 115  
 συκᾶι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθώσας.  
 τάων οὐ ποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει  
 χεῖματος οὐδὲ θέρεως, ἐπετήσιος· ἀλλὰ μάλ' αἰεὶ  
 ζεφυρίῃ πνείονσα τὰ μὲν φύει, ἀλλὰ δὲ πέσσει.  
 ὄγχυν ἐπ' ὄγχυν γηράσκει, μῆλον δ' ἐπὶ μῆλφ, 120  
 αὐτὰρ ἐπὶ σταφυλῇ σταφυλῇ, σῦκον δ' ἐπὶ σύκφ.  
 ἔνθα δέ οἱ πολύκαρπος ἀλωὴ ἐρρίζωται,

110. ἰστῶν] Schol. V. on Il. 24. 487 gives ἰστῶ. The common reading ἰστῶν was the natural accompaniment of the reading τεχνῆσαι (see below). As the accusative is an unprecedented construction with an adjective in -αι (reading τεχνῆσαι), La Roche adopts ἰστῶν from two Viennese MSS. τεχνῆσαι] So Vind. 56. Gl. M. V. gives τεχνῆσαι, τεχνίτιδες. 'Vera quam Bekkerus restituit scriptura τεχνῆσαι est, de qua vid. Lobeck. Pathol. Elem., vol. i. 343' Dindorf, Schol. ad loc. Vulg. τεχνῆσαι. 114. πεφύκασι] So Herodian. πεφύκει is the reading of the MSS. See on Od. 11. 304.

ceivably the case. In the first quotation from the Odyssey we saw that ἀλειφαρ was probably a kind of varnish, and in the words before us the use of so strong a phrase as ἀπολείβεται ἑλαιον goes far to support the interpretations which refer to real oil. Cp. h. Hom. 24. 3 πλοκάμην ἀπολείβει' ἑλαιον.

109. ὥς is parallel to δασον.

110. ἰστῶν τεχνῆσαι, see crit. note. Cp. for the form τιμῆντα Il. 18. 475. The adjective in this clause is parallel to ἱερῆς (108), and ἰστῶν to νῆα ἐλαυνέμεν. If the infinitive τεχνῆσαι be retained, it will form the antithesis to ἐλαυνέμεν. But elsewhere in Homer only the middle voice τεχνάομαι is found.

112. ὄρχατος, 'proprie idem est atque ὄρχος a quo forma non magis differt quam μέσσατος a μέσος: invaluit tamen usus ut ὄρχος diceretur στίχος φυτῶν, ordo singulus plantarum vel arborum, ὄρχατος autem istorum ordinum com-

plexio, sive hortus' Bothe.

114. πεφύκασι, for which some read πεφύκει, has here a short penult., as λελόγγασι Od. 11. 304 [?]. In v. 128 we have the form πεφύκει.

118. χεῖματος, 'neither in winter nor in summer.' To this is added, as exegesis, ἐπετήσιος, in agreement with καρπός: 'lasting all the year.'

119. ζεφυρίῃ. For a list of feminine adjectives used as nouns substantive see on Od. 1. 97; and for the prosody of the line cp. Od. 12. 423.

122. ἔνθα δέ. Here follows the description of another part of the ὄρχατος. Altogether three scenes are described, all introduced by ἔνθα δέ. (1) The fruit garden 114-121; (2) the vine ground, 122-126; and (3) the garden of herbs, 127, 128. In v. 121 the mention of σταφυλῇ is unexpected, as vines belong properly to the πολύκαρπος ἀλωή.

ἐρρίζωται. The Schol. interprets this πεφύκενται, nor would there be any

τῆς ἑτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ  
 τέρσεται ἡλίφ, ἐτέρας δ' ἄρα τε τρυγῶσιν,  
 ἄλλας δὲ τραπέουσι· πάροιθε δέ τ' ὀμφακῆς εἰσιν

125

123. θειλόπεδον] Al. εἰλόπεδον. Cp. Lobeck, Path. Elem. 1. 101 'εἰλόπεδον non legitur nisi apud scriptores Byzantinae aetatis Scholiastas et Glossographos.' Bekker writes μὲν θ' εἰλόπεδον.

objection to transfer to the vineyard a word which, on this interpretation, can belong only to the vines. But such a meaning is hardly adequate to the word *μ(ε)σσαι*, which signifies 'to be rooted,' in the sense of 'fixed firmly': cp. Od. 13. 162 *ὅς μιν [ναῦν] λάαν ἔθηκε καὶ ἐρρίζωσεν ἐνερθε*, and especially Soph. O. C. 1590 *τὸν καταρράκτην ὁδὸν | χαλκοῖς βάθροισι γῆθεν ἐρρίζωμένον*. So here probably the word points to the excavations and solid foundations made for the wine-press, if not also to an encircling *κάπετος* (cp. Il. 18. 564), which, as going deep below the surface, are regarded as the 'roots' of the *ἀλσῆ*.

123. In the vineyard again are presented to us three locally distinct scenes, of which the first and third are subdivided—(1) the ripe grapes, of which some are left to hang [*ἑτερον μὲν*], and others are being gathered [*ἐτέρας δέ*]; (2) the treading of the grapes; (3) the grapes, which are (a) just formed, or (b) are just changing colour. The description, though adequate and exact, is very concise, and the poet has been as sparing as possible of those localising or enumerative words which are the mere framework of a description. Thus, the three scenes form a back-ground, a centre, and a fore-ground; but we are left to find this out from the word *πάροιθε*. And again, grammatically, while we have the pronoun *ἄλλος* to mark out the second scene, for the first and last we have no corresponding distinctive words. All the hint we have for these is the pronoun of dual distinction, *ἑτερος*, which indicates that in what precedes the clause *ἄλλας δὲ τραπέουσι* and in what follows it we have respectively two subdivisions of one scene. For a similar economy of formally distinctive words cp. Livy 5. 8 ad fin. '*pauci reipublicae, huic atque illi, ut quosque studium privatim aut gratia occupaverunt, adsunt*;' where '*huic atque illi*' points to two classes

of partisans, subdivisions of an unexpressed 'plerique,' standing in contrast to 'pauci.'

This interpretation seems more symmetrical than that of Nitzsch, and more faithful to the distinction of *ἄλλος* and *ἑτερος*. Nitzsch divides thus: 1st scene, introduced by *ἑτερον*; and, introduced by *ἐτέρας* with *ἄλλας* subordinated to it. It may be added that no poet or painter would be likely to make the scene of the wine-press a mere accessory feature to the gathering.

*τῆς ἑτερον . . τρυγῶσιν*, 'one part of it, a warm spot on level ground, is dried by the sun, other grapes again they are gathering.' That is, the gatherers are busy upon some of the vines, but others they have left untouched, that the bunches may become sun-dried, and fit for making 'vinum passum,' i.e. raisin wine. This is in better general keeping with the scene than to suppose the bunches already cut from the vine and hung up to dry.

*θειλόπεδον*, or *εἰλόπεδον* (see crit. note), stands as the subject to *τέρσονται*, though more properly *σταφυλαὶ τέρσονται*: it is by a similar transference that *ἑτερον* agrees with *θειλόπεδον* though contrasted with *ἐτέρας [σταφυλάς]*.

125. *τραπέουσι*, 'are treading.' Compare *ἀ-τραπ-ός*, and Angl. 'tramp.' In the concise phrase, *ἄλλας δὲ τραπέουσι*, is presented the whole scene of the full baskets brought by the gatherers and emptied into the wine-vat, the treading out of the grapes with mirth and song, and the drawing off of the purple juice.

*πάροιθε*, in the foreground are rows of vines whose grapes are still unripe. The words *ἑτεραι δέ* in the next line imply a corresponding *ἑτεραι μὲν* before *ἀνθος ἀφύεισαι*, 'some just shedding their blossom' (i.e. 'having just shed it,' else they would not yet have become *ὀμφακῆς*).

ἄνθος ἀφιεῖσαι, ἕτεραι δ' ὑποπερκάζουσιν.  
 ἔνθα δὲ κοσμηταὶ πρασιαὶ παρὰ νεΐατον ὄρχον  
 παντοῖαι πεφύασιν, ἐπηετανδὸν γανῶσσαι·  
 ἐν δὲ δύω κρῆναι ἡ μὲν τ' ἀνὰ κῆπον ἅπαντα  
 σκίδνεται, ἡ δ' ἐτέρωθεν ὑπ' αὐλῆς οὐδὸν ἴησι  
 πρὸς δόμον ὑψηλὸν, ὅθεν ὑδρεύοντο πολῖται.  
 τοί' ἄρ' ἐν Ἀλκινόοιο θεῶν ἔσαν ἀγλαὰ δῶρα.

130

Ἔνθα στὰς θηεῖτο πολύτλας δῖος Ὀδυσσεύς.  
 αὐτὰρ ἐπειδὴ πάντα ἐφ' ἠθήσατο θυμῷ,  
 καρπαλίμως ὑπὲρ οὐδὸν ἐβήσετο δώματος εἴσω.  
 εὖρε δὲ Φαιήκων ἡγήτορας ἡδὲ μέδοντας  
 σπένδοντας δεπάεσσιν εὐσκόπῳ ἀργειφόντῃ,  
 ᾧ πυμάτῳ σπένδεσκον, ὅτε μνησαίατο κοίτου.

135

126. ὑποπερκάζουσιν, 'are faintly colouring,' with the dark hue of the ripening grape. The adj. *περκνός* or *πέρκος*, which Hesych. interprets by *γλαυκός, μέλας, καὶ τὰ ὅμοια*, is connected with Skt. *ṛṣṇis*, an epithet used of spotted or brindled cows; compare *πόρκας ἐλάφους*. The form of the sentence suggests *ὑποπερκάζουσαι* as a symmetrical parallel to *ἀφιεῖσαι*, but in the second clause the participle changes into a finite verb. Cp. Il. 18. 535 *ἐν δ' ἔρις, ἐν δὲ Κυδοιμῶς δμῖλεον, ἐν δ' ὁλοῇ Κῆρ | ἄλλον (ῶν) ἔχουσα νεούτατον, ἄλλον δούτον, | ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν*. The marvel both in the garden and the vineyard is that the various stages of growth and maturity are all going on together. Cp. Soph. *Thyest. Frag.* 239 Dind. *ἔστι γάρ τις ἐναλία | γῆς Εὐβοίας· τῇδε βάκχειος βότρυς ἐπ' ἡμῶν ἔρπει· πρῶτα μὲν λαμπρὰς ἔω κεκλημάτωται χώρος ἐκὼνθις δέμας | εἴτ' ἡμῶν αἰεὶ μέσσον δρυφακος τύπον, | καὶ κλίνεται γε κἄποπερκοῦνται βότρυς | δέλην δὲ πᾶσα τέμνεται βλαστουμένη | καλῶς ὀπώρα, κἀνακίρναται ποτόν*.

127. ἔνθα δέ, as sup. 122; where see note. The garden of herbs borders on the vineyard. 'Skirting the outermost row' of vines 'are trim beds of herbs of all sorts, ever freshly green.' Schol. B. E. interprets *κοσμηταὶ πρασιαὶ* by *κατασκευασταὶ λαχανιαί*, and the proper meaning of *πρασιαί* seems to be

'leek-beds,' from *πράσον*, though others refer it to *περάν*. There is no idea here of a flower-garden, nor any trace in Homer of the cultivation of flowers. Here we have a kitchen-garden only, the fresh green of which is described by the word *γανῶσσαι*, from root *γαφ*, as *γαῖα, γάνυμαι*, and Lat. 'gaudeo.'

129. *κῆπος* here is the enclosure containing the *πρασιαί* just mentioned.

130. *σκίδνεται*, 'is led in rills.' *ἐτέρωθεν* = 'over against it,' as in Il. 6. 247. The word does not imply distance between the two fountains, but merely their position, opposite one another.

ἴησι, intrans., as Od. 11. 239 *ὁ πολύ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἴησι*. This second spring was carried from outside underneath the entrance of the court, and issued, perhaps in a basin, in the centre of the court, midway between the entrance and the banquet-hall. But the word *ὅθεν* refers immediately to *κρήνη*, implying that the townspeople drew water at the fountain-head, or, at any rate, at some point in the stream before it reached the αὐλῆς οὐδός.

138. *ᾧ πυμάτῳ*. Schol. V. *ἐπεὶ ὀνειροπομπὴς ἢ ὕπνου παρεκτικός· διὸ καὶ εἰλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει*. But Nitzsch remarks that the idea of Hermes as the dream-god belongs to the later conception of his office as *ψυχοπομπός*, Zeus being in



αὐτὰρ ὁ βῆ διὰ δῶμα πολύτλας δῖος Ὀδυσσεὺς,  
πολλὴν ἥρ' ἔχων, ἣν οἱ περιέχουσιν Ἀθήνη, 140  
ὄφρ' ἴκετ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα.  
ἀμφὶ δ' ἄρ' Ἀρήτης βάλε γούνασι χεῖρας Ὀδυσσεὺς,  
καὶ τότε δῆ ρ' αὐτοῖο πάλιν χύτο θέσφατος ἀήρ.  
οἱ δ' ἀνεψ' ἐγένοντο δόμον κάτα φῶτα ἰδόντες,  
θαύμαζον δ' ὀρόωντες· ὁ δὲ λιτάνευεν Ὀδυσσεύς· 145  
'Ἀρήτη, θύγατερ Ῥηξήνορος ἀντιθέοιο,  
σὺν τε πόσιν σά τε γούναθ' ἰκάνω πολλὰ μογήσας,  
τοῖσδε τε δαιτυμόνας, τοῖσιν θεοὶ ὀλβια δοῖεν  
ζῶμεναι, καὶ παισὶν ἐπιτρέψειεν ἕκαστος  
κτῆματ' ἐνὶ μεγάροισι γέρας θ' ὃ τι δῆμος ἔδωκεν. 150  
αὐτὰρ ἐμοὶ πομπὴν δτρύνετε πατρίδ' ἰκέσθαι  
θᾶσσον, ἐπεὶ δὴ δηθὰ φίλων ἀπο πῆματα πάσχω·

140. περιέχουσιν] See on sup. 41. Here Zenodotus has no variant. 144. ἀνεψ'] Ἀριστάρχῳ καὶ τοῖς ἀπὸ τῆς Ἀριστάρχου σχολῆς συνηράσκετο μὴ μᾶλλον ὄνομα ἐκδέχεσθαι, ὡς ἐπὶ ῥηρημα δέ, etc., and so written ἀνεψ, Apoll. de Adv. 554 quoted by La Roche H. T. 191. 145. δὲ λιτάνευεν] The reading of Aristarchus. See La Roche H. T. 389 foll. Vulg. δ' ἐλλιτάνευεν. 149. ἐπιτρέψειεν] οὕτως αἱ Ἀριστάρχου Schol. H. P. ἐπιτρέψειαν Schol. M. V.

Homer the real dispenser of dreams. He says further that the wand of Hermes is not the symbol of natural sleep, but of some extraordinary trance; and a good night's rest was too much a matter of course to be made the subject of a special libation. Nitzsch compares this libation to the one offered in later times to Ζεὺς Σωτήρ or Τέλειος, and thinks it was offered to Hermes as guardian and protector, so as to leave the whole household in his custody for the night.

140. ἥρ' ἔχων. Cp. the phrases εἴματα ἔχειν Od. 17. 24, τεύχεα ἔχειν Il. 10. 440.

143. αὐτοῖο. Not simply 'from him,' but 'from the hero himself.' The hero *himself* was now visible. With the use of the gen. after πάλιν χύτο cp. Il. 18. 138 πάλιν τράπεθ' υἱὸς ἔηος, 20. 439 καὶ τό γ' Ἀθήνη | πνοιῇ Ἀχιλλῆος πάλιν ἔτραπε.

144. ἰδόντες.. ὀρόωντες. A hush fell on them the moment they caught sight of him, and they kept wondering as they gazed upon him; εἰκότως ἐθαύ-

μαζον ὅτι προσιόντα οὐκ εἶδον Schol. P. Q. T.

148. ὀλβια δοῖεν. The occurrence of these words by themselves in Od. 8. 413 suggests as the probable construction of ζῶμεναι, that it is an exegetical addition, 'prosperity—for them to live in,' 'throughout their life,' rather than directly governed by δοῖεν.

150. The γέρας conferred by the people is the royal demesne, τέμενος πατρίκον, cp. Od. 6. 293. The prayer is that their possessions may be enjoyed after them by their children, and not by strangers, so that παισὶν is emphatic.

152. θᾶσσον. The force of the comparative is almost equivalent to 'the sooner the better.' It is frequently used with imperatives, as Od. 10. 72; 16. 130; 20. 154, etc.; but the order of words here rather implies its close connection with ἰκέσθαι, parallel to καρπαλίμως in Od. 6. 311 foll. ἵνα νύστιμον ἡμᾶρ ἴδῃαι | καρπαλίμως. Cp. inf. 194.

ὧς εἰπὼν κατ' ἄρ' ἔξετ' ἐπ' ἐσχάρῃ ἐν κονίῃσι  
 πὰρ πυρί· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.  
 ὁψέ δὲ δὴ μετέειπε γέρων ἥρως Ἐχένης, 155  
 δς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν  
 καὶ μύθοισι κέκαστο, παλαιά τε πολλά τε εἰδώς·  
 ὁ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπεν  
 'Ἀλκινό', σὺ μὲν τοι τόδε κάλλιον οὐδὲ ἔοικε,  
 ξεῖνον μὲν χαμαὶ ἤσθαι ἐπ' ἐσχάρῃ ἐν κονίῃσιν· 160  
 οἶδε δὲ σὸν μῦθον ποτιδέγμενοι ἰσχανῶνται.  
 ἀλλ' ἄγε δὴ ξεῖνον μὲν ἐπὶ θρόνου ἀργυροῦλον  
 εἶσον ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευσον  
 οἶνον ἐπικρῆσαι, ἵνα καὶ Διὶ τερπικεραύνῃ  
 σπείσομεν, δς θ' ἰκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ. 165  
 δόρπον δὲ ξεῖνῳ ταμὴν δότω ἔνδον ἐόντων.  
 Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἱερὸν μένος Ἀλκινόοιο,  
 χεῖρδς ἐλὼν Ὀδυσῆα δαΐφρονα ποικιλομήτην  
 ὦρσεν ἀπ' ἐσχαρόφιν καὶ ἐπὶ θρόνου εἶσε φαεινοῦ,  
 υἷδν ἀναστήσας ἀγαπήνορα λαοδάμαντα, 170

155. Ἐχένης] γρ. Ἀλιθέρης Schol. P. 156. προγενέστερος] Bekk. προγενέ-  
 στατος. 159. σὺ μὲν τοι τόδε] γρ. σὺ μὲν καὶ τό γε Schol. H. P.

153. ἐπ' ἐσχάρῃ, 'at the hearth.' He sits in the posture of a suppliant; though, as Ameis reminds us, there is no distinct notion of sanctity or sanctuary connected with the hearth in Homer. In Apoll. Rhod. 4. 693 Medea and Jason are represented as taking refuge at the hearth of Circe, τοὺς δ' ἐν λιπαροῖσι κέλευσεν | ἥ γε θρόνοις ἔζεσθαι .. τὸ δ' ἄνεφ καὶ ἀναυδοὶ ἐφ' ἐστὶν ἀΐσαντες | ἔσανον, ἥ τε δίκη λυγροῖς ἰκέτησι τέτυκται. So in Hdt. 1. 35 ἐπιστοῖς stands as the equivalent of ἰκέτης. Cp. also Plutarch, Vit. Themist. 1. 485 Reisk. πρὸς τὴν ἐστίαν (sc. Ἀδμήτου) κατέπεσε. These passages show that ἐστία implies far more than ἐσχάρα. See Od. 14. 159 ἴστω νῦν Ζεὺς πρῶτα θεῶν, ξενίῃ τε τράπεζα, | ἴστίη τ' Ὀδυσῆος ἀνήμενος, φν ἀμφι-  
 νω.

156. προγενέστερος, not governing Φαιήκων, which is a partitive gen. after δς, but standing alone as a qualifying

comparative, like our use of *elder-ly*. Cp. γεραίτερος Od. 3. 362.

159. σὺ μὲν τοι. The return to this is ἀλλ' ἄγε v. 162, while ξεῖνον μὲν (160) is answered by οἶδε δέ. The comparative κάλλιον means that this unusual way of treating a stranger is no improvement upon, 'not more honourable than,' their ordinary custom of bidding him welcome. See Od. 3. 69 foll. The infinitive ἤσθαι is the epexegetis to τόδε, as Od. 1. 370, 376; 4. 197; 11. 363; 19. 283; 20. 52; 21. 126.

161. οἶδε, 'thy people here, waiting for a bidding from thee, are putting constraint on themselves.'

ἰσχανῶνται, from a lengthened form of ἰσχω. The only forms found are ἰσχανάς, -άς, -όωσιν, -όων, -όωσαν, and in the middle ἰσχανόωνται, -όωντο, -άσθω, and the iterative ἰσχανάσσκον.

164. ἐπικρῆσαι, i.e. 'to mix with the water,' as ἀνὰ .. κέρασε Od. 3. 390.

ὅς οἱ πλησίον ἴξε, μάλιστα δέ μιν φιλέεσκε.  
 χέρνιβα δ' ἀμφίπολος προχόρῳ ἐπέχευε φέρουσα  
 καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,  
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.  
 σίτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα, 175  
 εἶδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.  
 αὐτὰρ ὁ πῖνε καὶ ᾔσθε πολύτλας δῖος Ὀδυσσεύς·  
 καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·  
 'Ποντόνοε, κρητῆρα κερασσάμενος μέθυ νεῖμον  
 πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὶ τερπικεραῖνῳ 180  
 σπείσομεν, ὅσθ' ἱκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ.'  
 \*Ὡς φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα,  
 νόμῃσεν δ' ἄρα πᾶσιν ἐπαρξάμενος δεπάεσσιν.  
 αὐτὰρ ἐπεὶ σπείσαν τ' ἐπιόν θ' ὅσον ἤθελε θυμὸς,  
 τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε. 185  
 'Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες,  
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
 νῦν μὲν δαισάμενοι κατακέλετε οἴκαδ' ἰόντες·  
 ἡῶθεν δὲ γέροντας ἐπὶ πλέονας καλέσαντες  
 ξεῖνον ἐνὶ μεγάροις ξεινίσσομεν ἡδὲ θεοῖσι 190  
 ῥέξομεν ἱερὰ καλὰ, ἔπειτα δὲ καὶ περὶ πομπῆς  
 μνησόμεθ', ὥς χ' ὁ ξείνος ἀνευθε πόνου καὶ ἀνίης  
 πομπῇ ὑφ' ἡμετέρῃ ἦν πατρίδα γαῖαν ἱκταί

174. ἐτάνυσσε τράπεζαν] ἀθετεῖται τὸ ἔπος ὡς ἀσύμφωνον τῇ τοῦ Ὀμήρου συνθήκῃ· οὐ γὰρ ποιεῖ τὰς τραπέζας ἀφαιρουμένας παρόντων τῶν δαιτυμόνων Schol. H. P. Q. T. It would seem that this Schol. should be assigned to inf. 232. 177.] After this verse is inserted in Cod. Ven. 456 αὐτὰρ ἐπεὶ δειπνήσῃ καὶ ἥραρε θυμὸν ἰδωδῇ. 183.] βραχὺ διασταλτίον μετὰ τὸ πᾶσιν Schol. P. 192. μνησόμεθ'] γρ. φρασσόμεθα Schol. M.

171. μάλιστα δέ μιν φιλέεσκε. With this paratactic clause, introduced by the demonstrative instead of the relative, cp. Il. 3. 386 foll. γρηῃ.. ἡ οἱ .. ἤσκειν εἰρια καλὰ, μάλιστα δέ μιν φιλέεσκε. Cp. also Od. 1. 71; 2. 54. The subject to φιλέεσκε is πατήρ.

182. μελίφρονα, 'honey-hearted,' Tennyson. This translation gives a certain personality to οἶνος, like our use of 'generous wine.' Cp. εὐήνωρ

οἶνος Od. 4. 622. μελίφρων is used as an epithet of πυρός Il. 8. 188, σίτος Od. 24. 489, ἔπνος Il. 2. 34.

188. κατακέλετε. Some regard this as the aorist imperative, others as a desiderative form. It is probably a present with a quasi-future meaning, like νέομαι. See on Od. 1. 424.

189. Join ἐπὶ with καλέσαντες, 'bidding them gather to the meeting.'

χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστὶ,  
 μηδέ τι μεσσηγύς γε κακὸν καὶ πῆμα πάθῃσι 195  
 πρὶν γε τὸν ἧς γαίης ἐπιβήμεναι· ἔνθα δ' ἔπειτα  
 πείσεται ἄσσα οἱ αἶσα κατὰ κλώθες τε βαρεῖαι  
 γεινομένῳ νῆσαντο λίνφ, ὅτε μιν τέκε μήτηρ.  
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθεν,  
 ἄλλο τι δὴ τόδ' ἔπειτα θεοὶ περιμηχανόωνται. 200

197. κατὰ κλώθες] τὸ δὲ κατὰ πρὸς τὸ νῆσαντο Schol. B. H. P. Q. T. κατακλώθεις E. γράφεται δὲ κατακλώθεις τε βαρεῖαι, καὶ κατακλώθῃσι βαρεῖαι, αἶσα δηλαδή, κατὰ τινὰ τῶν ἀντιγράφων, οὐ μόντοι καλῶς Eustath. The latter reading, as La Roche remarks, implies the omission of 198. 198. γεινομένῳ] See on Od. 4. 208. 199. κατ' οὐρανοῦ] ἐν ταῖς Ἀριστάρχου κατ' οὐρανόν Schol. M. P. This seems to be impossible.

194. τηλόθεν ἐστὶ, not γαῖα, as we might suppose from inf. 321, but rather *ξείνος*, as suggested by the nearer parallel, Od. 6. 312.

195. μεσσηγύς. This is sometimes quoted as the only passage in which μεσσηγύς = *interim*. It commonly refers to space and not to time, and there is no need to make the exception here, as Schol. P. rightly interprets ἀναμεταξὺ ἡμῶν καὶ τῆς τούτων πόλεως, which meaning will be quite sufficient preparation for πρὶν which follows.

197. αἶσα. Supposing the etymology which refers αἶσα to ἴσος to be correct, the usage of the word certainly seems to bear it out, as it generally implies a 'due portion.' Cp. λήδος αἶσα Il. 18. 327, ἐλπίδος αἶσα Od. 19. 84, τίω δέ μιν ἐν καρδῇ αἶσῃ Il. 9. 378. See also Il. 6. 333 ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν = 'in due proportion and not disproportionately.' Thus αἶσα signifies also *vitas portio* (Juv. 9. 127) in Il. 1. 416 ἐπεὶ νῦν τοι αἶσα μίνυνθά περ, οὐ τι μάλα δὴν. With αἶσα may be joined a *genit. auctoris*, as Διὸς, δαίμονος αἶσα Od. 11. 61; or a *genit. appositionis*, as αἶσα θανάτοιο Il. 24. 428. Sometimes αἶσα seems to be used quite impersonally, as in the phrase ἴθι αἶσῃ Il. 22. 477; or, again, as a power or person, as in the present passage, and Il. 20. 127; a tendency to which usage is seen from its being joined with such words as παρέστη Od. 9. 52, ἄσε Il. 61. See Nägelsbach, Hom. Theolog. 122 foll.

197. κατὰ need not be taken in

composition with νῆσαντο, but as an adverbial addition. Cp. Od. 14. 226 τά τ' ἄλλοισιν ἡν κατὰ μνηστῆρά πέλονται, and 349 κεφαλῇ δὲ κατὰ ῥάκος ἀμφικαλύψας. We may perhaps render 'span off' for him with their thread at his birth.' Eusebius (Praep. Evang. 6. 8) has remarked that the Homeric poems do not countenance fatalism: that no more is meant here than when we say that there are some things we cannot escape. So Alcinoüs declares, 'we will do our part by him' (this by itself excludes the notion of fate, and so does ἄσσα that follows), 'and then whatever his own efforts cannot avert will befall him.'

κλώθες, μεταπλάσμος ἐστὶ τοῦ κλωθοῦ ἀπ' εὐθείας τῆς κλωθῆς Schol. B. H. P. Q. T. The notion of three Μοῖραι is post-Homeric, appearing first in Hesiod (Theog. 218, 906). Here the κλώθες are merely the half-personified agency of αἶσα, cp. Il. 20. 126 πείσεται ἄσσα οἱ αἶσα | γεινομένῳ ἐνέησσε λίνφ. This is an instance of a personification that stops short of mythology; cp. ἀρνυαί Od. 1. 241. The epithet βαρεῖαι, 'stern,' is no more than could have been said of αἶσα. Buttm. Mythol. 1. 293 and Bekk. adopt the reading in the text with Hesych.

199. εἰ δέ, 'but if he is one of the gods come down from heaven, then (ἐπειτα) this is some strange thing which the gods are intending towards us.'

200. ἄλλο τι is used euphemistically for 'some withdrawal of favour.' It was the majestic appearance of Odysseus,

αἰεὶ γὰρ τὸ πάρος γε θεοὶ φαίνονται ἐναργεῖς  
 ἡμῶν, εὐτ' ἔρδωμεν ἀγακλειτὰς ἐκατόμβας,  
 δαίνυνται τε παρ' ἄμμι καθήμενοι ἔνθα περ ἡμεῖς.  
 εἰ δ' ἄρα τις καὶ μῶνος ἰὼν ξύμβληται ὀδύτης,  
 οὐ τι κατακρύπτουσιν, ἐπεὶ σφισιν ἐγγύθεν εἰμὲν, 205  
 ὥς περ Κύκλωπές τε καὶ ἄγρια φύλα Γιγάντων.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς  
 'Ἀλκινό', ἄλλο τί τοι μελέτω φρεσὶν οὐ γὰρ ἐγὼ γε  
 ἀθανάτοισιν ἔοικα, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,  
 οὐδέμας οὐδὲ φυὴν, ἀλλὰ θνητοῖσι βροτοῖσιν 210  
 οὓς τινας ὑμεῖς ἴστε μάλιστ' ὀχέοντας ὀζύν  
 ἀνθρώπων, τοῖσιν κεν ἐν ἀλγεσιν ἰσωσαίμην.

204. [ξύμβληται] προπαροξύτονον Schol. P. Bekk. ξυμβληται. Nauck considers ξυμβληται the conjunctive, and ξύμβληται indicative. 210. βροτοῖσιν] στικτίον εἰς τὸ βροτοῖσιν, τὸ οὐστῖνας ἀπ' ἐτέρας ἀρχῆς ὑποστικτέον δὲ εἰς τὸ ἀνθρώπων Schol. P.

and his sudden revelation in their presence, that suggested this conjecture to Alcinoüs; see Od. 6. 229 foll. The line occurs in a different connection Il. 6. 128. 201. For the thought, cp. Catull. Pel. et Thet. ad fin. 'praesentes namque ante domos invisere castas | heroum et sese mortali ostendere coetu | caelicolae, nondum spreta pietate, solebant. . | sed postquam . . | quare nec tales dignantur visere coetus, | nec se contingi patiuntur lumine claro.'

πάρος is used with present tense, as in Od. 4. 811, etc.

204. εἰ δ' ἄρα, 'and if a traveller should meet them on his lonely way, they make no concealment.' That is, they appear not only in public at our sacrifices, but privately as well.

205. κατακρύπτουσιν = 'dissimulant;' as in Od. 4. 247 ἄλλ' ὁ αὐτὸν φωτὶ κατακρύπτων ἦσκε.

ἐγγύθεν is generally taken here as 'near-related,' like ἀγγίζω Od. 5. 35; 19. 279; h. Hom. Ven. 201. Welcker (die Phäak. Rhein. Mus. 1833, p. 219) seems to take ἐγγύθεν here in its usual sense of 'neighbouring to,' as though the Phaeacians lived in a sort of celestial country, like the Hyperboreans; and this accords well with Nitzsch's remark, that those distant

nations who seemed to dwell on the confines of the world are represented as especial favourites of the gods. So Poseidon visits the Aethiopians (Od. 1), who are called ἑσχατοὶ ἀνδρῶν, and Herodotus (3. 106) says, αἱ δ' ἑσχατιαὶ πάντες τῆς οἰκουμένης τὰ κάλλιστα ἔλαχον. See Plat. Philib. 16. C οἱ μὲν παλαιοὶ κρείττονες ἡμῶν καὶ ἑγγυτέρω θεῶν οἰκοῦντες. But, on the other hand, Hesiod describes the Giants and the Cyclopes, who are here mentioned as a parallel case to the Phaeacians, as children of Earth, and Acusilaus and Alcaeus assign the same descent to the Phaeacians. With the use of ἐγγύθεν to express near relationship compare the use of σχεδόν in Od. 10. 441 καὶ παρ' ἐόντι μάλα σχεδόν.

208. ἄλλο τί τοι μελέτω, i. e. 'turn your thoughts to something else;' meaning that there was no such ground for anxiety as Alcinoüs surmised.

211. οὓς τινας. With the form of sentence cp. Od. 1. 219 ὅς ἀποτμόματος γένετο θνητῶν ἀνθρώπων, τοῦ μ' ἐκ φασὶ γενέσθαι. Here the words are equivalent to 'quoscunque nostis hominum prae ceteris aerumnas tolerantes, illis me aequare possem.'

With ἴσται . . ὀχέοντας compare ἴδεν . . ὄντα Od. 23. 29, and with ἐν ἀλγεσιν

καὶ δ' ἔτι κεν καὶ μάλλον ἐγὼ κακὰ μυθησαίμην,  
 ὅσσα γε δὴ ξύμπαντα θεῶν ἰότητι μόγησα.  
 ἀλλ' ἐμὲ μὲν δορπήσαι ἔασατε κηδόμενόν περ' 215  
 οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο  
 ἔπλετο, ἢ τ' ἐκέλευσεν ἔο μνήσασθαι ἀνάγκη  
 καὶ μάλα τειρόμενον καὶ ἐνὶ φρεσὶ πένθος ἔχοντα,  
 ὥς καὶ ἐγὼ πένθος μὲν ἔχω φρεσὶν, ἢ δὲ μάλ' αἰεὶ  
 ἐσθόμεναι κέλεται καὶ πινέμεν, ἐκ δέ με πάντων 220  
 ληθάνει ὅσος' ἔπαθον, καὶ ἐνιπλήσασθαι ἀνάγει.  
 ὑμεῖς δ' ὀτρύνεσθαι ἅμ' ἡοῖ φαινομένηφιν,  
 ὥς κ' ἐμὲ τὸν δύστηνον ἐμῆς ἐπιβήσετε πάτρης,  
 καὶ περ πολλὰ παθόντα· ἰδόντα με καὶ λίποι αἰὼν  
 κτῆσιν ἐμῇν, δμῳάς τε καὶ ὑψερεφές μέγα δῶμα.' 225  
 ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἡδ' ἐκέλευον  
 πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἔειπεν.  
 αὐτὰρ ἐπεὶ σπείσαν τ' ἔπιόν θ' ὅσον ἤθελε θυμὸς,

213. καὶ μάλλον ἐγὼ] γρ. καὶ πλείον' ἐγὼ Schol. P. 215. δορπήσαι] ἐν τισὶ  
 γράφεται δειπνήσαι· οὕτω δὲ ἄρα τοῦ ἀρίστου Schol. P. 217. ἔο] Ζηνόδοτος ἔο  
 γράφει ἀντὶ τοῦ ἑαυτοῦ Schol. H. P. This is a mistake of the Schol. ἔο is the  
 reading of Aristarchus, while Zenodotus wrote ἐοῦ. See La Roche and Dind.  
 ad loc., and Schol. on Il. 2. 239. 221. ἐνιπλήσασθαι] αὕτη μέντοι ποιητικωτέρα,  
 ἢ δὲ Ἀριστάρχου ἐμπλησθῆναι Schol. H. P., probably ἐνιπλησθῆναι, cp. Athenaeus  
 10. 412 D. 222. ὀτρύνεσθαι] διὰ ἀπαρέμφατον (infinitive) ἀντὶ προστακτικοῦ,  
 ὅπερ ἀγνοῶν Ζηνόδοτος γράφει ὀτρύνεσθε Schol. H. P.

compare αἴσῃ ἐν ἀργαλήρ φθίσει Il. 21.  
 61, ἢ ἐν τιμῇ Il. 9. 319.

213. καὶ δέ, 'aye, and.' Il. 23. 80,  
 494; 24. 370; Od. 4. 391; 16. 418.  
 For καὶ μάλλον = 'vel magis,' Ameis  
 quotes Od. 2. 334; 4. 819; 8. 154; 15.  
 198; 18. 22, 216; Il. 8. 470; 13. 638;  
 19. 200; 22. 235.

214. ξύμπαντα means 'from first to  
 last.'

ἰότητι. Curtius connects ἰότης with  
 a root *is* = 'wish,' as in Skt. *ish-tas*, 'des-  
 sired'; compare *i-μερος*, and, perhaps,  
 'ἰσ-μήνη, 'ἰσμερος.

216. ἐπὶ γαστέρι, 'there never was  
 anything more shameless than an angry  
 belly.' For this formula of comparison  
 cp. Hd: 4. 118 οὐδὲν ὕμν ἐπὶ τούτῳ  
 ἔσται ἐλαφρότερον, Thuc. 3. 45 ἐπ' αὐτοῖς  
 οὐδὲν ἔλασσον.

217. Here ἔπλετο and ἐκέλευσεν are

aorists of custom.

220. ἐκ-ληθάνει. This form of the verb  
 is causative, like ἐκέλευσεν Il. 2. 600.

224. καὶ περ. The only passage in  
 Homer where καὶ stands in immediate  
 juxtaposition to περ. Elsewhere they  
 are separated, as *ne...quidem* in Latin.

καὶ λίποι. So Il. 5. 685 ἔπειτά  
 με καὶ λίποι αἰὼν | ἐν πόλει ὑμετέρῃ,  
 where ἔπειτα, 'thereafter,' adds a similar  
 force to that expressed here by the  
 participial clause ἰδόντα κ.τ.λ. The ad-  
 dition of καὶ emphasises λίποι αἰὼν, so  
 as to make it mean the worst thing that  
 could happen. Cp. Romeo and Juliet,  
 2. 6 'But come what sorrow can, It  
 cannot countervail the exchange of joy  
 That one short minute gives me in her  
 sight.'

228. This line has occurred already,  
 sup. 184. Nitzsch supposes that in the

οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,  
 αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεύς, 230  
 πὰρ δέ οἱ Ἀρήτη τε καὶ Ἀλκίνοος θεοειδὴς  
 ἦσθην· ἀμφίπολοι δ' ἀπεκόσμεον ἔντεα δαιτὸς.  
 τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων·  
 ἔγνω γὰρ φᾶρός τε χιτῶνά τε εἶματ' ἰδοῦσα  
 καλὰ, τὰ ῥ' αὐτῇ τεύξε σὺν ἀμφιπόλοισι γυναιξί· 235  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 'Ξεῖνε, τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή·  
 τίς πόθεν εἰς ἀνδρῶν; τίς τοι τάδε εἶματ' ἔδωκεν;  
 οὐ δὴ φῆς ἐπὶ πόντον ἀλώμενος ἐνθάδ' ἰκέσθαι·'  
 Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς· 240  
 'ἀργαλέον, βασιλεια, διηνεκέως ἀγορεύσαι

232. ἀπεκόσμεον] See critical note on sup. 174. 239. φῆς] τὸ φῆς ἐν τῷ ἐνστώτι (present) μὲν κατὰ παράδοσιν ὁρᾶται καὶ σὺν τῷ ἰῶτα γράφεται . . . εἰ δὲ περισσασθῇ ἀνεῦ τοῦ ἰῶτα γράφεται καὶ ἀντὶ τοῦ ἔφης λαμβάνεται Eustath. ad loc., similarly Schol. P. Q. φῆς is the preferable reading here and in Od. 14. 117; Il. 5. 473; and φῆς in Od. 1. 391; Il. 4. 351; 14. 265; 17. 174. La Roche, H. T. 375.

former passage it may be an interpolation; perhaps we may consider that, during the intervening conversation, the guests have remained with the cups in their hands.

232. ἔντεα, properly the armour which one 'dons,' from ἔννυμι. Here it is used of implements or apparatus; compare Virgil's phrase 'Cerealia arma' Aen. 1. 181. ἔντεα is also used (h. Hom. Apoll. 489) for the tackling of a ship, as frequently δπλα.

237. The common rendering of this line is, 'this will be the first thing I shall ask thee.' But it fails to give the full emphasis due to αὐτῇ. Rather the meaning is, 'I will begin (the conversation) by asking thee this.' The use of πρῶτον to introduce the act of one, who, as we say, 'takes the initiative,' is not rare. Cp. Od. 2. 39 πρῶτον ἔπειτα γέροντα καθαντόμενος προσέειπε, describing the speech of Telemachus, in which, though Aegyptius had already spoken, the young prince was the first to make the debate personal between him and the chiefs. Similarly, Od. 9. 224 ἐνθ' ἐμὲ μὲν πρῶτισθ' ἔταροι λίσσονται ἐπέεσσιν, i. e. 'before ever I thought about it myself;' cp. also Il. 9. 34

ἀλκὴν μὲν μοι πρῶτον δνειδίσας ἐν Δαναοῖσι (doubtless referring to Il. 4. 370), where πρῶτον ὄν. seems equivalent to ἤρξας δνειδίζειν. In Il. 24. 557, ἐπεὶ με πρῶτον ἔασας . . . ζῶειν, the meaning is, 'since thou hast begun kindly relations in allowing me to live.' The words of Arete in the present passage are put into the mouth of Penelope, Od. 19. 104, where she is left alone with Odysseus, after the retirement of the company (for the presence of the old attendant need not be reckoned), and the rendering suggested above is even more appropriate there. Cp. Virgil's phrase, 'dictis occupat ultro.'

239. φῆς (see crit. note) = 'nonne dicebas,' with reference to sup. 152.

241. ἀργαλέον. Cp. Virg. Aen. 2. 3 'infandum regina iubes renovare dolorem.'

διηνεκέως, from stem ἐνεκ, as in ἡνεγκα (cp. ποδηκῆς, κεντρηκῆς), is properly used of that which 'moves,' or 'is carried' right through, and so is closely analogous in etymology and meaning to the Lat. *per-pet-uus*. Döderl. attempts to connect it with ἀνηκω, in the sense of 'reaching its goal.' Translate here, 'at full length.'

κῆδε', ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανίῳνες·  
 τοῦτο δέ τοι ἐρέω δ' μ' ἀνείρεαι ἡδὲ μεταλλάς.  
 Ὀγυγίη τις νῆσος ἀπόπροθεν εἶν ἀλλ' κεῖται,  
 ἔνθα μὲν Ἀτλαντος θυγάτηρ, δολέεσσα Καλυψώ, 245  
 ναίει ἐνπλόκαμος, δεινὴ θεὸς· οὐδὲ τις αὐτῇ  
 μίσγεται οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων.  
 ἀλλ' ἐμὲ τὸν δύστηνον ἐφέστιον ἤγαγε δαίμων  
 οἶον, ἐπεὶ μοι νῆα θοὴν ἀργῆτι κεραυνῷ  
 Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ. 250  
 [ἐνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἐταῖροι,  
 αὐτὰρ ἐγὼ τρόπιν ἀγκὰς ἑλὼν νεὸς ἀμφιερίσσης  
 ἐννῆμαρ φερόμην· δεκάτῃ δέ με νυκτὶ μελαίνῃ  
 νῆσον ἐς Ὀγυγίην πέλασαν θεοὶ, ἔνθα Καλυψώ  
 ναίει ἐνπλόκαμος, δεινὴ θεὸς, ἥ με λαβοῦσα 255  
 ἐνδυκῶς ἐφίλει τε καὶ ἔτρεφεν ἡδὲ ἔφασκε

250. ἔλσας] Al. ἐλάσας, perhaps the reading of Zenodotus. ἐκέασσε, διχῶς Schol. P. This implies two readings, namely ἐκέασσε and ἐκέδασσε. 251-258.] ἀπειροῦνται δὲ στίχοι ἡ' ὕστερον γὰρ ταῦτα λέγεται (12. 447-453) εἰ δὲ προεῖρητο, οὐκ ἂν ἐπαλλόγοι. Schol. H. P. Buttm. refers this remark to vv. 251-258. The most suspicious lines are vv. 254, 255, as being the mere repetition of what Odysseus had just said. ἀπέφθιθεν] Al. ἀπέφθιθον. Et. Mag. quotes ἀπέφθιθον, ἀπὸ τοῦ ἀποφθίω.

242. οὐρανίῳνες. Curtius (G. E. p. 569) maintains that the termination here is merely amplificative, and that οὐρανίῳνες stands in the same relation to οὐράνιοι that αὐλῶν does to αὐλός, κοινῶν to κοινός, κύφων to κυφός. See note on Ὑπερίων Od. i. 8. In Il. 5. 898 Οὐρανίῳνες seems to be used as a true patronymic of the Titans, as 'sons of Uranus'; though Nägelsbach (Hom. Theol. 74 foll.) interprets even that passage of the gods of Olympus. Aristarchus notices a difference between Οὐρανίῳνες and Ὀλύμπιοι, remarking, on Il. 15. 225, ἐνεργέτους δὲ καλεῖ καὶ οὐρανίῳνας καὶ ὑποταγμένους καὶ Τιτᾶνας τοὺς περὶ Κρόνον θεοὺς (Lehrs, Aristarch. 191). Here, however, the reference is unmistakably to the gods of heaven.

245. δολέεσσα. This epithet, which represents Odysseus' experience of Calypso, rather than her currently received character, means not 'treacherous' or 'false,' but only 'sly,' or

scheming to keep him for her husband.

247. μίσγεται. That 'no one associates with her' is only a way of describing her lonely home ἀπόπροθεν εἶν ἀλλ'. Cp. Od. 6. 205 of the Phaeacians, οἰέομεν δ' ἀπάνευθε πολυκλήστῳ ἐνὶ πόντῳ | ἔσχατοι, οὐδὲ τις ἀμμι βροτῶν ἐπιμίσγεται ἄλλος.

248. Join ἐφέστιον with ἤγαγε, 'brought me to be her guest,' ἐπὶ τὴν οἰκίαν αὐτῆς ἐπιγενωθῆσόμενον Schol. V. Cp. Od. 23. 55 ἤλθὲ μοι αὐτὸς ζωὴς ἐφέστιος.

251. ἔνθα takes up the moment of the shipwreck.

255. λαβοῦσα is an unusual word in such a connection: we should expect ὑποδεξαμένη, or κομισσαμένη.

256. ἐνδυκῶς. See note on ἀδευκῆς Od. 4. 489. Various etymologies have been proposed of the word; e.g. from δυνῶ = φροντίζω, or from ἐν-δύν in the sense of 'penetrating,' 'going thoroughly through.' The simplest



θήσειν ἀθάνατον καὶ ἀγήρων ἡματα πάντα  
 ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἐπειθεν.]  
 ἔνθα μὲν ἐπτάετες μένον ἔμπεδον, εἵματα δ' αἰεὶ  
 δάκρυσι δέυεσκον, τὰ μοι ἄμβροτα δῶκε Καλυψώ 260  
 ἀλλ' ὅτε δὴ θυγδοὺν μοι ἐπιπλόμενον ἔτος ἦλθε,  
 καὶ τότε δὴ μ' ἐκέλευσεν ἐποτρύνουσα νέεσθαι  
 Ζηνὸς ὑπ' ἀγγελίης, ἣ καὶ νόος ἐτράπετ' αὐτῆς.  
 πέμπε δ' ἐπὶ σχεδίδης πολυδέσμου, πολλὰ δ' ἔδωκε,  
 σῖτον καὶ μέθυ ἡδὺ, καὶ ἄμβροτα εἵματα ἔσσεν, 265  
 οὖρον δὲ προέηκεν ἀπήμονά τε λιάρῳ τε.  
 ἐπτα δὲ καὶ δέκα μὲν πλέον ἡματα ποντοπορεύων,  
 ὀκτωκαίδεκάτῃ δ' ἐφάνη ὄρεα σκιδεντα  
 γαίης ὑμετέρης, γήθησε δέ μοι φίλον ἦτορ  
 δυσμόρῳ· ἦ γὰρ ἔμελλον ἔτι ξυνέσεσθαι οἰζυῖ 270  
 πολλῇ, τήν μοι ἐπῶρσε Ποσειδάων ἐνοσίχθων,  
 ὅς μοι ἐφορμήσας ἀνέμους κατέδρησε κέλευθα,

261. *θυγδοῦν*] Dindorf conjectures *θυγάτων*, which Bekk. adopts, the initial vowel making a synizesis with *δή*, as Od. 12. 399. In the reading in the text *θυγδοῦν* must be scanned as a dissyllable. 269. *ὑμετέρης*] The reading approved by Schol. P. *ΑΙ. φαίηκαν*. 272. *κέλευθα*] Améris and La Roche *κέλευθον*, Nauck reads *κέλευθα*. See note below.

way is to suppose a root *δευκ* or *δοκ*, the variation between *ο* and *υ* being caused by the influence of Aeolic: so that *ἐνδυκίας* will be nearly equivalent to *κατὰ δόξαν*, *dec-entus*. See Curtius, G. E. 589. The Schol. B. has an impossible theory that *ἐνδυκίας* is a metathesis for *ἐνκνυδίας*, and this a by-form of *ἐνκηδέας* from *κῆδος*.

259. *ἔμπεδον*, 'continuously.' *πέδον* or *πεδῖον*, 'solid ground,' gives this meaning to *ἔμπεδον* by a process similar to that by which *durare*, in the sense of 'lasting,' comes from *durus*. Bekker remarks that *ἔμπεδον* stands here before a word beginning with a *f*, and suggests *ἔμπεδα*, comparing Od. 19. 113 *τίκτει δ' ἔμπεδα μῆλα*. But it may be doubted whether *ἔμπεδα* does not there mean either 'strong young ones,' or 'young that come to maturity.'

272. *κέλευθα*. See J. E. Ellendt (Bemerk. über Hom. Sprachgebr. Königsb. 1863), who draws a dis-

tinction between *κέλευθα* and *κέλευθος* or *κέλευθοι*. The singular *κέλευθος* is, he says, a single definite 'way' or 'path' = Lat. *via*; and *κέλευθοι* = *viae*, e.g. Il. 3. 406 *θεῶν δ' ἀπόεικε κελεύθου*, 11. 504 *οὐδ' ἂν πω χάζοντο κελεύθου*, 13. 399 *πολλέεσι δὲ ὅηκε κέλευθον*, compare also Od. 4. 680; 1. 195. So too in the plural, Il. 13. 335 *ἡματι τῷ ὅτε τε πλείστη κόνις ἀμφὶ κελεύθου*, 10. 66 *πολλὰ γὰρ ἀνὰ στρατὸν εἰσι κέλευθοι*, Od. 10. 86 *ἐγγύς γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθοι*. In these three passages *κέλευθος* signifies, just as the singular *κέλευθος*, certain definite directions or paths. But *κέλευθα* is properly used, where (as in air or sea) the path conceived of is an indefinite one; or where only progress through a certain space is meant. Thus Il. 14. 17; 15. 620 *ἀνέμων λιγῶν λαίηρὰ κέλευθα*, Od. 3. 177 *ἰχθυόεντα κέλευθα*, Od. 24. 10 *εὐρώεντα*, 20. 64 *ἡρώεντα*, and often *ὕγρὰ κέλευθα*. Ellendt con-

ὄρινεν δὲ θάλασσαν ἀθέσφατον, οὐδέ τι κύμα  
 εἶα ἐπὶ σχεδὴς ἀδινὰ στενάχοντα φέρεσθαι.  
 τὴν μὲν ἔπειτα θύελλα διεσκέδασ'· αὐτὰρ ἐγὼ γε 275  
 νηχόμενος τόδε λαΐτμα διέτμαγον, ὄφρα με γαίῃ  
 ὑμετέρῃ ἐπέλασσε φέρων, ἀνεμός τε καὶ ὕδρα.  
 ἔνθα κέ μ' ἐκβαίνοντα βιήσατο κύμ' ἐπὶ χέρσου,  
 πέτρης πρὸς μέγαλσι βαλὼν καὶ ἀτερπέϊ χώρῳ·  
 ἀλλ' ἀναχασσάμενος νῆχον πάλιν, εἶος ἐπήλθον 280  
 ἐς ποταμὸν, τῇ δὴ μοι εἴεσατο χῶρος ἄριστος,  
 λείος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.  
 ἐκ δ' ἔπεσον θυμηγέρεων, ἐπὶ δ' ἀμβροσίῃ νύξ  
 ἦλυθ'· ἐγὼ δ' ἀπάνευθε διυπετέος ποταμοῖο  
 ἐκβὰς ἐν θάμνοισι κατέδραθον, ἀμφὶ δὲ φύλλα 285

273. οὐδέ τι] Nitzsch οὐδ' ἔτι.

trasts especially Od. 5. 383 ἡ τοι τῶν ἄλλων ἀνέμων κατέθησε κέλευθους with 10. 20 ἔνθα δὲ βυκτῶν ἀνέμων κατέθησε κέλευθα, because in the former passage the word ἄλλων implies that each wind has its own κέλευθος, which are there opposed to the κέλευθος of Boreas; whereas in the latter, κέλευθα is quite general, meaning the 'outgoings' of the winds collectively. The distinction of form is evidently not the mere consequence of metrical exigency; nor does the difference of meaning lie between singular and plural; for cp. Soph. Trach. 130 of the regular orbit of the Bear, ἄρκτου τροφάδες κέλευθοι, Apoll. Rhod. 1. 500 ἄστρα σεληναίη τε καὶ ἡελίοιο κέλευθοι. But there is no need in the present passage to write with Ameis and La Roche κέλευθον, for Odysseus means nothing more than 'my progress:' his way home was, in his conception, uncertain and trackless. For an attempt to distinguish ὁδὸς and κέλευθος see note on Od. 4. 389.

With the accusative here after κατέθησε cp. Od. 14. 61 ἡ γὰρ τοῦ γε θεοῦ κατὰ νόστον ἔθησαν. Another construction appears in Od. 4. 380, 469 οὐ τίς μ' ἀθανάτων πεδάει καὶ ἔθησε κέλευθον.

273. ἀθέσφατον. Apollon. Lex. 13. 5 interprets this by the words πολλὸν ὁλον οὐδ' ἂν θεὸς φατίσκειν διὰ τὸ πληθὺς.

Düntz. on Od. 20. 211 regards the prosthetic α as intensive, so making ἀθέσφατος identical with θεσπέσιος.

οὐδέ τι. This, though introduced as a co-ordinate clause, really gives the result of the raising of this tremendous sea, 'so that the wave suffered me not,' etc.

276. τόδε λαΐτμα, 'yonder gulf.' He points in the direction of the sea. λαΐτμα is the object of διέτμαγον, and νηχόμενος is added as giving the means by which he made his way through it.

278. βιήσατό .. κε, 'would have crushed me as I climbed out upon the shore.' The aorist giving the completed meaning of βιάσθαι. For ἐκβαίνειν in this sense see Od. 5. 415.

279. καὶ is exegetical, = 'against the huge rocks, that ugly spot.' Cp. Aesch. P. V. 31 ἀνθ' ὧν ἀτερπὴ τήνδε φρουρήσει πέτραν.

283. ἐκ δ' ἔπεσον, a pregnant phrase = 'and coming out of the water I sank down, rallying my spirit;' this doubtless means by deep gasps for breath. The result of this effort is described Od. 5. 458 ἐς φρένα θυμὸς ἀγέρεθ'. Cp. Apollon. Lex. δηλοῖ δὲ συνάγων καὶ ἀνακτώνμενος τὴν ψυχὴν.

285. ἐκβάς, sc. from the ravine in which the river ran; cp. Od. 5. 462 ἐς ποταμοῖο λιασθείς.

ἡφυσάμην· ὕπνον δὲ θεὸς κατ' ἀπείρονα χεῦεν.  
 ἔνθα μὲν ἐν φύλλοισι, φίλον τετιημένος ἦτορ,  
 εὐδον παννύχιος καὶ ἐπ' ἡῶ καὶ μέσον ἡμαρ·  
 δῶσετό τ' ἥελιος, καὶ με γλυκὺς ὕπνος ἀνῆκεν.

289. δῶσετο] Eustath. 1580. 17 Ἀρίσταρχος οὐ γράφει δῶσετο, ἀλλὰ δέλειτο, ὃ ἐστὶν ἐν δύσει ἀνέκλινε. Et. Mag. 290. 6 ἐχρῆν δέλειτο, εἰς δέλην ἐτράπη· ἡμέρα γὰρ ἦν ἔτι. Similarly Schol. H. P. 'δέλειτο est coniectura Aristarchi, qui ut discrepantiam tolleret veterem scripturam immutare non dubitavit. Si δέλειτο librorum fide niteretur certe Aristarchus eos excitare hoc loco non praetermisisset' La Roche, ad loc.

286. ἡφυσάμην. This is the process described Od. 5. 487 χύσιν δ' ἐπεχείατο φύλλων. In both passages, words are applied to leaves that are proper to liquids; compare φυλλοροεῖν.

289. δῶσετο. See crit. note. Buttm. Lexil. s. v. δέλη, urges the authority of δέλειτο because, he says, had Aristarchus not received it from earlier times, he would have been inventing (contrary to his character) from conjecture a verb of which elsewhere no traces exist; and, moreover, he would have succeeded in establishing this invention as a rival to the authentic reading (since Eustath. has it in his text, and some of the Scholia refer to it alone). Had the form existed previous to criticism, it must have been the original reading; for while δῶσετο, as being more common, might spring from δέλειτο, the converse could not happen. Grammatically, Buttm. defends δέλειτο on the analogy of θερμετο, σπλεσθαι, etc. Finally, following Eustath., he draws attention to the agreement produced by this reading between the division of the day as here given, and Il. 21. 111 ἔσσεται ἡ ἡῶς ἡ δέλη ἡ μέσον ἡμαρ. As a further argument for δέλειτο it is urged that δῶσετο involves a difficulty which δέλειτο relieves. If δῶσετο be read, it seems to make sunset synchronise with the waking of Odysseus; while in the account of the same day, given in Od. 6, many things are transacted after his waking,—e.g. his interview with Nausicaa, his bathing, his eating, and then the progress, at a foot's pace, towards the town; after which, as he halts outside the town, comes sunset, described in the same words (6. 321), δῶσετό τ' ἥελιος, καὶ τοὶ κλυτὸν ἄλσος ἱκοντο. 'Nay,' says Buttm., 'even this

second point of time still falls so early in the day that Athena finds it necessary to make Odysseus, who is going from thence into the town, invisible.'

It is then argued that the substitution of δέλειτο gives an earlier time of day, and removes the difficulty. But the fact is, that in Homer δέλη is as much tied (etymology apart) to 'sunset,' as δῶσετο is. For we find with δῶσετο an adjunct, σκιάωντο τε πᾶσαι ἀγνυαί, which refers not to the lengthening shadows of evening, but to the actual shades of night; on the other hand, the usage of δῶσετο, in Od. 6. 321 quoted above, shows the necessity of giving it a good deal of latitude on this side sunset; and, again, in Od. 8. 417 the time which it denotes is succeeded by transactions which would seem to require daylight. But if we turn to δέλη, we find it used with the very same range and the very same restrictions. It is not tied to sunset by Il. 21. 111 (quoted above), nor by Od. 17. 599 δειληήσας, nor by Il. 606 δέειλον ἡμαρ, but it is tied by Il. 21. 232 εἰς ὃ κεν ἔλθῃ | δέειλος, ὅπῃ δῶσε, σκιάσῃ τ' ἐρίβαλον ἄρουραν, where (to borrow what Buttm. has proved under ἡέριος) δέειλος must express time, and that time is identified here with sunset. In post-Homeric usage, as Buttm. has shown, δέλη meant several different times, and had a range of signification which can only be understood on the hypothesis of a prospective reference to sunset. δέλη is not the period before sunset, but is itself inclusive of sunset, the succeeding period to which is ἔσπερος Od. 18. 306. Thus it would seem that nothing was really gained by the substitution of δέλειτο for δῶσετο, inasmuch as both words refer alike to sunset. But there

ἀμφιπόλους δ' ἐπὶ θινὶ τεῆς ἐνόησα θυγατρὸς 290  
 παιζούσας, ἐν δ' αὐτῇ ξην ἔικυῖα θεῇσι.  
 τὴν ἰκέτευσ' ἡ δ' οὐ τι νοήματος ἡμβροτεν ἐσθλοῦ,  
 ὥς οὐκ ἂν ἔλποιο νεώτερον ἀντιάσαντα  
 ἐρξέμεν· αἰεὶ γάρ τε νεώτεροι ἀφραδέουσιν.  
 ἡ μοι σῖτον ἔδωκεν ἄλις ἡδ' αἰθόπα οἶνον, 295  
 καὶ λουσ' ἐν ποταμῷ, καί μοι τάδε εἵματ' ἔδωκε.

294.] This verse seems to come in awkwardly. We have in Od. 6. 193, 14. 511, Il. 10. 551 ἀντιάσαντα concluding the line and the sense; so that ἐρξέμεν may have been added here to keep out an elliptical construction, and a common-place is then used to complete the line.

is another consideration which perhaps allows δέιλο to a further latitude; and that is its tense: δύσετο is an aorist, δέιλο to an imperfect. For this grammatical reason then, and for this alone, the difficulty is a little eased by reading δέιλο. But too much stress must not be laid on this, as we have seen that even δύσετο is used with latitude. A solution is offered in conclusion, which, as it will apply to δύσετο, will apply *a fortiori* to δέιλο. We have seen from Il. 21. 111 that the day was divided into three periods, each of which, though consisting of several hours, was named from its characteristic moment; and, loosely, the name of any of these periods might apply to any moment within it. Il. 8. 66, ὅρα μὲν ἦν καὶ δέετο ἱερὸν ἡμῶν, illustrates this with regard to the first period, showing that all the time before the midday period was included in ἦν. Similarly our text designates all the time after the midday period as δύσις or δέιλη. The designation of a period by its concluding moment is illustrated by our transference of the word noon to midday from noon = 3 o'clock or ninth hour; the link being that the whole period between 12 and 3 o'clock was so designated. This extension of the meaning of δέιλη is quite consistent with the subsequent division of the period into δέιλη πρῶτα and δέιλη ὅψια. Hdt. 7. 167; 8. 6; Thuc. 3. 74; 8. 26.

292. ἡμβροτεν, a sort of metathesis for ἡμαρτεν. Compare ἔδρακον and δέρκομαι, ἔδραθον and δαρδάνω, ἔπραθον and πέρθω. The insertion of β is analogous to the process which pro-

duces μεσημβρία for μεσημ-ρία. Curtius maintains the old etymology of ἀμαρτάνω from ἀ priv. and root μερ, as in μέρομαι, ἐμ-μῶρα. Others refer it to a different root μερ, Skt. *smar*, meaning 'to think of,' 'to remember.' Cp. μερ-μνήσκω and Lat. *me-mor*; so that the original meaning would be to 'let slip from the mind.'

293. ἂν is scanned long, as ἔλποιο has the digamma. For ἀντιάσαντα see Od. 6. 193.

294. ἐρξέμεν. Ameis calls this an epic aorist. It is a difficult question to decide between this and the future, as ἔλπομαι can be used with either tense indiscriminately; as, e.g. ἔλπετο θανέειν Il. 15. 288, ἐλπόμενοι ἀπορρίψαι 16. 282, ὅθεν οὐκ ἔλποιτό γε θυμῷ ἐλθέμεν Od. 3. 319, ἔλπετ' ἐνὶ φρεσὶ γῆμαι Od. 21. 158. If ἐρξέμεν be thus taken for an aorist we shall compare it with δέξμεν (ἀγων), οἰσόμεναι, imperat. ὀσε, δέισο, ἐβήσετο, etc. On the other hand, the future (which would give an identical form) may be compared with Il. 12. 261 ἔλποντο δὲ τεῖχος . . ῥήξειν, Od. 3. 375 οὐ σε ἔοιπα κακὸν καὶ ἀνάλειδ' ἐσεσθαι. In Schol. H. P. Q. V. ἐρξέμεν is interpreted by the aor. πρᾶξαι, and Eustath., writing ἐρξείω, seems to lean towards the future.

295. αἰθόπα, used in Homer of οἶνος, χαλκός, κωνόος, is variously rendered, e.g. Hesych. interprets it, in its use with οἶνος, by μέλας (πυρρότης) ἢ θερμαντικός. Probably the common meaning is 'fiery-looking,' equally well used of the brilliant colour of wine, the flashing surface of metal, or the gleam of fire showing through smoke.

ταῦτά τοι ἀχνύμενός περ ἀληθείην κατέλεξα·

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·  
'ξείν', ἦ τοι μὲν τοῦτό γ' ἐναΐσιμον οὐκ ἐνόησε  
παῖς ἐμῇ, οὐνεκά σ' οὐ τι μετ' ἀμφιπόλοισι γυναιξὶν 300  
ἦγεν ἐς ἡμέτερον· σὺ δ' ἄρα πρῶτην ἰκέτευσας·

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
'ἦρως, μή μοι τοῦνεκ' ἀμύμονα νείκεε κούρη·  
ἦ μὲν γάρ μ' ἐκέλευε σὺν ἀμφιπόλοισιν ἔπεσθαι·  
ἀλλ' ἐγὼ οὐκ ἔθελον δείσας αἰσχυρόμενός τε, 305  
μή πως καὶ σοὶ θυμὸς ἐπισκύσσαιτο ἰδόντι·  
δύσζηλοι γάρ τ' εἰμὲν ἐπὶ χθονὶ φύλ' ἀνθρώπων·

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·  
'ξείν', οὐ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ,  
μαψιδίως κεχολῶσθαι· ἀμείνω δ' αἴσιμα πάντα. 310  
αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,

301. ἐς ἡμέτερον] ἡμέτερον Ἀττικὸν δὲ τὸ σχῆμα ὡς, ἐς διδασκάλου Schol. H. P. See on Od. 2. 55. 311-316.] τοὺς ἐξ Ἀρίσταρχου διατάζει Ὀμηροῦ εἶναι. εἰ δὲ καὶ Ὀμηρικοί, εἰκότως αὐτοὺς περὶ αἰρεθῆναι φησι. πῶς γὰρ ἀγνοῶν τὸν ἄνδρα μνηστεύεται αὐτὴ τὴν θυγατέρα, καὶ οὐ προστρεπόμενος ἀλλὰ λιπαρῶν; Lehrs, Aristarch. p. 339, interprets εἰ καὶ Ὀμηρικοί as 'etiāmsi nihil continent quod a consuetudine sermonis et antiquitatis Homericæ abhorreat.'

297. ἀληθείην, 'as the truth;' in apposition to ταῦτα.

301. ἦγεν, imperf., 'sought to bring you.'

σὺ δ' ἄρα πρῶτην ἰκέτευσας. This clause really gives the reason why it was wrong in her not to think of bringing Odysseus; 'for it was to her first thou didst make thy supplication.' See on sup. 53.

305. Eustath. characterises, with charming simplicity, the account that Odysseus gives of himself and Nausicaa: καὶ ἄρα ὡς ψεύδεται φανερώς ὁ Ὀδυσσεύς. ὅπερ ἐν καιρῷ ποιήσειεν ἂν ὁ σοφός.

305. δέσας αἰσχυρόμενός τε. Notice the conjunction of aorist and present participles, the former denoting the sudden fear that came over him, and the latter the abiding condition of modesty; cp. Il. i. 331 ταρβήσαυτε καὶ αἰδομένοισι, 2. 374 ἀλοῦσά τε περθόμενῃ τε. The second participle stands almost parenthetically here, as μή ἐπισκύσσαιτο follows directly after

δείσας. Düntz. supposes that ἐπισκύνεσθαι describes the exhibition of anger by the wrinkling of the brow, ἐπι-σύν-νιον, comparing σκυν-μαίνειν, σκυν-θρόα.

306. ἰδόντι takes up ἔπεσθαι, 'should he catch sight of me following here.'

307. δύσζηλοι (-ζέω), 'quick to anger,' 'touchy.' For the constructio ad sensum Nitzsch compares φύλα γυναικῶν . . σύμφοροι Hes. Theog. 593; where however there is a variant σύμφορα.

309. οὐ μοι τοιοῦτον . . κῆρ, μαψιδίως κεχολῶσθαι, cp. ἡμεῖς δ' οὐ νῦν τοιοῖσι ἀμυνόμεν Od. 2. 60, and note there.

310. ἀμείνω αἴσιμα πάντα, 'fairness in all things is for the best;' cp. sup. 51 θαρσαλέος ἄνθρωπος . . ἀμείνω . . τελέθει, Od. 17. 578 κακὸς δ' αἰδοῖός δῆλ' ἔστι = 'it will never do for a mendicant to be shy.' See also Soph. Antig. 1327 βράχιστα γὰρ κράτιστα τὰν ποσὶν κακά.

311. αἶ γάρ . . ἔχέμεν. The most perfect parallel to this construction is

τοῖος ἔων οἷός ἐσσι, τά τε φρονέων ἃ τ' ἐγὼ περ,  
 παῖδά τ' ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέεσθαι  
 αὐθι μένων· οἶκον δέ κ' ἐγὼ καὶ κτήματα δοίην,  
 εἰ κ' ἐθέλων γε μένοις· ἀέκοντα δέ σ' οὐ τις ἐρύξει 315  
 Φαιήκων· μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο.  
 πομπὴν δ' ἐς τόδ' ἐγὼ τεκμαίρομαι, ὅφρ' εὖ εἰδῆς,  
 αὐριον ἔς· τῆμος δὲ σὺ μὲν δεδμημένος ὕπνῳ

314. οἶκον δέ κ' Hermann, Opusc. iv. 161 de partic. *ἀν*, maintains that instead of the common reading δέ τ' we must adopt δέ κ'. Bekker accepts the alteration, which has the further corroboration of a reading *κῆγῶ* in a MS. at Breslau. See Ameis, ad loc. 318. αὐριον ἐς] Most modern editors since Nitzsch concur in this punctuation. But the majority of MSS. divide the verse at αὐριον. So Schol. P. ἐς τῆμος δέ, μέχρι τοῦτο: and Schol. P. T. ἐν ἔστι τὸ τῆμόσδε τὸ δὲ ἐς τόδε καὶ ἐς τῆμόσδε ταῦτ' ὀφθαλμοῖς. So Eustath.

Od. 24. 376 αἱ γὰρ Ζεὺ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπόλλων, | οἷος Νηῆρικον ἔλινον .. τοῖος ἔων τοι χθιζὼς ἐν ἡμετέροισι δόμοισι, | τεύχε' ἔχων ὤμοισιν, ἐφεστάμεναι καὶ ἀμύνειν | ἄνδρας μνηστῆρας. The regular construction in such passages is either that of a wish, Od. 4. 341 αἱ γὰρ .. τοῖος ἔων οἷός ποτ' .. ἐπάλαισεν ἀναστάς. τοῖος ἔων μνηστῆρσιν ὁμλήσειεν Ὀδυσσεύς, or that of a prayer, as Il. 7. 179 Ζεὺ πάτερ, ἢ Ἄλκων λαχεῖν ἢ Τυδείδῃ υἱόν. Our text, and the parallel, Od. 24. 376, mingle the two constructions; the wish becomes the prayer under the influence of vehement emotion. Bernhardt, Synt. 357, quite unreasonably ascribes the infinitive to the effect of τοῖος. It is plain that the blending of constructions is the same as in the following (where there is no τοῖος), Il. 16. 97 αἱ γὰρ .. μήτε τις οὖν Τρῳάων θάνατον φύγοι δάσαι ἑασι, | μήτε τις Ἀργείων, οὐδὲν δ' ἐκδύμεν δλεθρον. A more remote similarity exists in Il. 19. 258 foll. ἴστω νῦν Ζεὺς .. μὴ μὲν ἐγὼ κοῦρῃ Βρισηΐδι χεῖρ' ἐπενείκω, which is a confusion between the form of an oath (which would run μὴ μὲν ἐγὼ ἐπενείκω, cp. Il. 10. 329) and the calling of Zeus to witness.

312. τά τε φρονέων, 'feeling as I feel,' i.e. 'coming to an agreement with me;' agreeing to stay as I should wish thee to do, instead of wishing as now to go home. Cp. Hdt. i. 60 ταῦτ' ἀφρονήσαντες οἱ τε τοῦ Μεγακλέους στασιάζουσι καὶ οἱ τοῦ Λυκούργου.

314. οἶκον δέ κ'. This reading (see crit. note), though not an abso-

lutely necessary correction, makes the construction much clearer. If it is still preferred to retain δέ τ', we must either regard δόην as the independent optative in apodosis (cp. κόμην ὑπάσαιμι φέρεσθαι Il. 23. 151), or as a continuation of the wish expressed, 'and O! that I might give thee a house.' Köchly, Dissert. de Od. i. p. 34, rejects the whole passage with great contempt: 'ipsi versus a lyticorum machinis alienissimi solitam compilatorum artem redolere videntur. . . Itaque non dubito quin aliquis—idem fortasse qui 6. 245 adscripsit—totum locum composuerit eo consilio ut quae Nausicaa, 6. 244, 277 sqq. de Ulixē sponso leviter iactavisset, patris auctoritate quasi confirmaret, memor simul eorum quae Menelaus, 15. 68 sqq. Telemacho responderet.' This is most arbitrary criticism.

316. μὴ τοῦτο. 'I pray this may not be the will of Zeus,' sc. that any of the Phaeacians should detain thee. Cp. Od. 17. 399 μὴ τοῦτο θεὸς τελέσειε.

317. ἐς τόδ', i.e. for the time I am about to mention, viz. for to-morrow. ἐς τόδ' thus anticipates αὐριον ἐς. For the use of ἐς cp. the expression εἰς δ' κε. αὐριον is properly the neuter of an adjective, used as χθιζόν Il. 19. 195, πρῶτον Il. 15. 470. νέον Od. i. 175, etc.

318. τῆμος δέ, 'and all the while;' sc. during the voyage. The period, of which τῆμος is a pronominal prolepsis, is described presently by the words ὅφρ' ἂν ἴκηαι. Or, perhaps, τῆμος may be rendered more simply, 'when the morrow comes.'

λέξεται, οἱ δ' ἐλώωσι γαλήνην, ὅφρ' ἂν ἵκηαι  
 πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστίν, 320  
 εἴ περ καὶ μάλα πολλὸν ἐκαστέρῳ ἔστ' Εὐβοίης,  
 τὴν περ τηλοτάτῳ φάσ' ἔμμεναι οἱ μιν ἴδοντο  
 λαῶν ἡμετέρων, ὅτε τε ξανθὸν Ῥαδάμανθυν  
 ἦγον ἐποψόμενον Τιτυδὸν, Γαιήιον υἱόν.  
 καὶ μὲν οἱ ἔνθ' ἦλθον, καὶ ἄτερ καμάτοιο τέλεσσαν 325  
 ἥματι τῷ αὐτῷ καὶ ἀπήνυσαν οἴκαδ' ὀπίσσω.  
 εἰδήσεις δὲ καὶ αὐτὸς ἐνὶ φρεσὶν ὅσσον ἀρισται  
 νῆες ἐμαὶ καὶ κούροι ἀναρρίπτειν ἄλα πηδῶ.  
 Ὡς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεὺς,  
 εὐχόμενος δ' ἄρα εἶπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 330  
 'Ζεῦ πάτερ, αἴθ' ὅσα εἶπε τελευτήσειεν ἅπαντα  
 Ἀλκίνοος· τοῦ μὲν κεν ἐπὶ ζείδωρον ἀρουραν  
 ἀσβεστον κλέος εἶη, ἐγὼ δέ κε πατρίδ' ἰκοίμην.'  
 Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,  
 κέκλετο δ' Ἀρήτη λευκώλενος ἀμφιπόλοισι 335

319. ἐλώωσι] Schol. P. gives both ἐλάουσι and ἐλάωσι. 326. ἀπήνυσαν] A gloss in M. gives ἀπήγαγον, which appears also in the lemma of Schol. H. P. with interpretation in P. ἦγον ἐγκαταΐκισαν. 330. In Schol. E. two different readings are preserved in the latter half of this line, εἶπε πρὸς ὃν μεγαλήτορα θυμὸν and ἰδὼν εἰς οὐρανὸν εὐρίν.

319. ἐλώωσι, cp. πόντον ἐλαίνοντες Il. 7. 6, 'they will row thee through the calm sea.'

323. Ῥαδάμανθυς, Aeol. Βραδάμανθυς, is represented to us, Od. 4. 564, as living in Elysium, while Tityos, son of Gaia, appears in Od. 11. 576 as suffering in Hades for his audacities committed in Phocis. There seems no clue to the early form of legend commemorated here. It is just possible to imagine that Scheria was not far from Elysium, so that the Phaeacian sailors were at hand to carry Rhadamanthus from thence on his visit to Tityos. But the object of the visit is equally obscure. Eustath. attempts a solution, saying, ὁ Ῥαδάμανθυς ἐπὶ θεῶν τοῦ Τιτυοῦ ἐλθεῖν πλάττεται, ἥ διὰ θαῦμα τοῦ μεγέθους, ἥ καὶ ἵνα δίκαιος ὢν κατὰ τὴν ἱστορίαν σαφηνίσῃ αὐτόν.

324. Γαιήιον. With this use of the

adjective cp. Ποιάντιον υἱόν Od. 3. 190.

325. τέλεσσαν... ἀπήνυσαν. The meaning of the words is almost identical. Perhaps τελεῖν regards more the accomplishment of the journey, and ἀπα-νέειν the arrival at the destined goal, as the addition of οἴκαδ' suggests.

326. ἥματι τῷ αὐτῷ, 'on that very day;' the expression being nearly identical with the Attic use of ὁ αὐτός.

328. πηδῶ, 'with the oar-blade;' cp. πηδάλιον. Perhaps the word is connected with πηδᾶν, because the oar-blade seems to spring from the water at the end of the stroke; we may compare ἄλῃα χεῖροί παραπτομένα θρόσκει πλάτα Soph. O. C. 716.

332. ἐπὶ... ἀρουραν, 'would be spread throughout the world,' i.e. by the praise which Odysseus would accord him in his gratitude.

δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ  
 πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε πάπητας,  
 χλαῖνας τ' ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι.  
 αἱ δ' ἴσαν ἐκ μεγάρου δάος μετὰ χερσὶν ἔχουσαι·  
 αὐτὰρ ἐπεὶ στορέσαν πυκινὸν λέχος ἐγκονέουσai, 340  
 ὄτρυνον Ὀδυσῆα παριστάμεναι ἐπέεσσιν·  
 "Ὅρσο κέων, ὧ ξεῖνε· πεποίηται δέ τοι εὐνή·  
 ὥς φάν τῳ δ' ἀσπαστὸν εἰσατο κοιμηθῆναι.  
 ὥς δ' ὁ μὲν ξνθα καθεῦθε πολύτλας δῖος Ὀδυσσεὺς  
 τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ· 345  
 Ἀλκίνοος δ' ἄρα λέκτο μυχῶ δόμον ὑψηλοῖο,  
 παρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνήν.

347. πόρσυνε] γρ. πόρσαινε ἐν ταῖς Ἀριστάρχου Schol. P.

340. στορέσαν takes up the process described in the foregoing lines.

λέχος is the 'bedstead,' firmly framed together.

ἐγκονέουσai, connected by some with κόνις, by others with ἤν-εγκ-ον, is found

only in the fem. particip., here and in Od. 23. 291; Il. 24. 648. ἀμφίπροντες is similarly used to describe the exertions of men.

342. Ὅρσο, see on Od. 6. 255.

κέων, the shorter form only here.



# ΟΔΥΣΣΕΙΑΣ Θ.

Ὀδυσσεύς σύστασις πρὸς Φαίλακας.

Ἥμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἥως,  
 ὄρνυτ' ἄρ' ἐξ εὐνῆς ἱερὸν μένος Ἀλκινόοιο,  
 ἂν δ' ἄρα διογενὴς ὄρτο πτολίπορθος Ὀδυσσεύς.  
 τοῖσιν δ' ἡγεμόνεν ἱερὸν μένος Ἀλκινόοιο  
 Φαιήκων ἀγορήνδ', ἣ σφιν παρὰ νηυσὶ τέτυκτο. 5  
 ἐλθόντες δὲ καθίζον ἐπὶ ξεστοῖσι λίθοισι  
 πλησίον· ἣ δ' ἀνὰ ἄστν μετόχετο Παλλὰς Ἀθήνη,  
 εἰδομένη κήρυκι δαΐφρονος Ἀλκινόοιο,  
 νόστον Ὀδυσσῆι μεγαλήτορι μητιώσα,  
 καὶ ῥα ἐκάστω φωτὶ παρισταμένη φάτο μῦθον 10  
 ' Δεῦτ' ἄγε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες,  
 εἰς ἀγορὴν ἵναι, ὅφρα ξείνοιο πύθῃσθε,  
 ὅς νέον Ἀλκινόοιο δαΐφρονος ἴκετο δῶμα  
 πόντον ἐπιπλαγχθεῖς, δέμας ἀθανάτοισιν ὁμοῖος.'

9.] After this verse, Cod. Vindob. 56 inserts ἡ λαοὶ μὲν ἀνωγ' ἀγορήνδ' ἵναι Φαιήκων.

3. πτολίπορθος (πτολίπορθιος Od. 9. 504, 530). This epithet is in the Odyssey used only of Odysseus, Od. 16. 442; (Il. 2. 278), with special reference to the craft by which he enabled the Greeks to take Ilium. Elsewhere it is used in a more general sense as an epithet of Ares, Il. 20. 152; of Enyo, Il. 5. 333; of Achilles, Il. 15. 77; of Oileus, Il. 2. 728; of Otrynteus, Il. 20. 384. Cp. Od. 1. 2.

6. λίθοισι. Cp. Il. 18. 497 foll. λαοὶ δ' εἰν ἀγορῇ ἔσαν ἄνθρωποι... οἱ δὲ γέροντες | εἶπ' ἐπὶ ξεστοῖσι λίθοις ἱερῶ ἐνὶ πύλῃ. The process of fixing these solid

stone seats is described in Od. 6. 267.

7. πλησίον, 'near together.'

11. Δεῦτ' ἄγε. Notice the use of the formula ἄγε with the plural number, as in Od. 2. 212, 252, etc. Nitzsch compares εἰπέ μοι, τί φειδόμεσθα τῶν λίθων, ὃ δημόται; Aristoph. Acharn. 319. We may take ἵναι in the next line as dependent upon δεῦτε, on the analogy of βῆ δ' ἵναι, or, more simply, as the imperative use of the infinitive.

12. ξείνοιο, 'about the stranger;,' not necessarily 'from his lips,' for he does not speak in the assembly. So Αἰαντοὶ πύθῃσθαι Il. 17. 102.

ὧς εἰποῦσ' ὥτρυνε μένος καὶ θυμὸν ἐκάστου. 15  
 καρπαλίμως δ' ἐμπληντο βροτῶν ἀγοραί τε καὶ ἔδραι  
 ἀγρομένων· πολλοὶ δ' ἄρα θηήσαντο ἰδόντες  
 υἱὸν Λαέρταο δαΐφρονα. τῷ δ' ἄρ' Ἀθήνη  
 θεσπεσίην κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις,  
 καὶ μιν μακρότερον καὶ πάσσονα θῆκεν ἰδέσθαι, 20  
 ὥς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο  
 δεινὸς τ' αἰδοῖς τε, καὶ ἐκτελέσειεν ἀέθλους  
 πολλοὺς, τοὺς Φαίηκες ἐπειρήσαντ' Ὀδυσῆος.  
 αὐτὰρ ἐπεὶ ῥ' ἤγερθεν ὀμηγερέες τ' ἐγένοντο,  
 τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε· 25

15. καὶ θυμὸν ἐκάστου] Bekk. reads here, on the suggestion of Bentley, *θυμὸν τε ἐκάστου*, because of the initial *τ* in *ἐκάστου*. 23. πολλοὺς] *ἀπείρ* Ζηρό-  
 δοτος, οὐ γὰρ πολλοὺς ἐτέλεσεν ἐν Φαιακίᾳ, ἀλλ' ἐδίσκευε μόνον Schol. H. Q.

15. Ameis remarks that this formula, though occurring ten times in the *Iliad*, is found only here in the *Odyssey*.

16. ἀγοραί. The plural here, as in *ἔδραι*, points to the different parts into which the place of assembly was divided. It seems better to take *βροτῶν* not as dependent on *ἐμπληντο* but as following *ἀγοραί τε καὶ ἔδραι*, as in *ἀνδρῶν ἀγοραί* Od. 2. 69, *βροτῶν ἀστεα* 15. 492, and the common phrase *ἔργ' ἀνθρώπων*. *βροτῶν* could hardly stand pronominally for any particular men, such as Phaeacians.

17. ἀγρομένων is the syncopated participle of the aorist; forms of which we have in *ἀγέροντο*, *ἀγερῆσθαι*, etc. It is used absolutely = 'as men gathered,' or in dependence upon *ἐμπληντο*, compare *μετὰ δὲ πρῆπει ἀγρομένοισιν* inf. 172.

21. ὧς κεν .. γένοιτο, i. e. *qua ratione fieret acceptius*; the use of the relative adverb with *ὅν* or *κε* suggesting not only the purpose, but the accomplishment of the result. Compare for the use of *ὧς ὅν* or *κεν* with the optative Od. 8. 239; 13. 402; 15. 538; 16. 297; 17. 165, 362; 19. 311; 23. 135; 24. 83; Il. 19. 331.

πάντεσσι will only include all the Phaeacians in the assembly.

22. ἐκτελέσειεν. It is difficult to reconcile the plain meaning of the words with the actual facts subse-

quently recorded (see crit. note). Nitzsch states that Crates attempted to elicit a new sense from the words, interpreting *ἐπελ. ἀέθλους* of the full narration by Odysseus of all his past troubles; and *πειράσθαι* in the sense of 'questioning about;' cp. Od. 4. 119; 13. 336. But this forced rendering is disproved by Od. 21. 180 *τόξου πειρώμεσθα καὶ ἐκτελέωμεν ἀέθλον*. Eustath. explains the line thus—*τὸ δὲ ἐκτελέσειεν ἀέθλους πολλοὺς οὐ πρὸς ἐνέργειαν κείναι ἀλλὰ κατὰ τὸ φύσει δύνασθαι. εἰ γὰρ καὶ μόνον ἐδίσκευσεν ὁ Ὀδυσσεύς, οὐχ ὅποδός καὶ ἑτέρους ἀέθλους, ἀλλ' ἐπεὶ ἐν οἷς αὐτὸς ἐδόκιμειν εἶπεν ἐν ἐκείναις ἀπαγορεύουσιν οἱ Φαίηκες, τρόπον τινὰ καὶ τούτου τοιοῦτο πολλοὺς ἐξετέλεσεν ὅν οἱ Φαίηκες ὑπεξεχώρησαν αὐτῷ*. For *ἐκτελέσειεν* does not imply that Odysseus was challenged to many contests; he was challenged only to quoit-throwing; but the result of this one contest was his discharge in full for all the contests to which he might else have been challenged; and for all these the care of Athena qualified him. The use of the accusative *τούς* with *πειράσθαι* resembles that of the cognate accusative, sc. *πείραν πειράσθαι*, cp. Od. 4. 119 *ἢ πρῶτ' ἐφερτίοιτο ἑκάστῳ τε πειρήσασθαι*. It is doubtful whether *πειράσθαι* can take a direct accusative of the object. In Il. 18. 600 *τροχὸν .. κεραμεὶα πειρήσεται αἰ κε θέρῃ*, the accusative *τροχόν* is the anticipated subject of the next clause;

'Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες,  
 ὀφρ' εἶπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.  
 ξεῖνος δδ', οὐκ οἶδ' ὅς τις, ἀλώμενος ἵκετ' ἐμὸν δῶ,  
 ἡὲ πρὸς ἠοίων ἢ ἐσπερίων ἀνθρώπων·  
 πομπὴν δ' ὀτρύνει, καὶ λίσσεται ἔμπεδον εἶναι. 30  
 ἡμεῖς δ', ὥς τὸ πάρος περ, ἐποτρυνώμεθα πομπήν.  
 οὐδὲ γὰρ οὐδέ τις ἄλλος, ὅτις κ' ἐμὰ δῶμαθ' ἵκηται,  
 ἐνθάδ' ὀδυρόμενος δηρὸν μένει εἵνεκα πομπῆς.  
 ἀλλ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα διὰν  
 πρωτόπλοον, κούρω δὲ δύω καὶ πεντήκοντα 35  
 κρινάσθων κατὰ δῆμον, ὅσοι πάρος εἰσὶν ἄριστοι.  
 δησάμενοι δ' εὖ πάντες ἐπὶ κληῖσιν ἐρετμὰ  
 ἔκβητ'· αὐτὰρ ἔπειτα θοὴν ἀλεγύνετε δαῖτα

35. κούρω] A few MSS. mistaking the voice of κρινάσθων wrote κούροι.

and in νῦν μὲν πειράται τάχα δ' ἔβηται νῆας Ἀχαιῶν Il. 2. 193, if the verse is genuine, the accusative may depend solely on ἔβηται.

29. ἡέ...ἢ. These two clauses serve as an expansion of ὅς τις, 'whoever he may be, whether he be come from the men of the East or,' etc. Compare οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα, | ἢ εὖ ἦε κακῶς νοστήσομεν Il. 2. 253, οὐκ ἂν γνοίης ποτέρουσι μετῇ, | ἡ μετὰ Τρώεσσιν ὀμιλεῖς ἢ μετ' Ἀχαιοῖς Il. 5. 85. For this geographical use of πρὸς with the genitive cp. Od. 21. 347 ὅσοι νῆσοισι [κυρανέουσιν] πρὸς Ἠλίδος, 'off Elis.' On the sense of the words, cp. Schol. Q. οὕτως δὲ οἱ παλαιοὶ ἐμέριζον εἰς δύοσαν καὶ ἀνατολὴν τὰ κοσμοκᾶ. οὐ γὰρ τ' ἴδμεν ὅση ζόφος οὐδ' ὅση ἡῶς (Od. 10. 190).

30. ἔμπεδον εἶναι. That is, 'that it should be promised.' ἔμπεδος, of a boon which has been promised, has the same ambiguity which the English word 'certain' has, similarly used. The boon is prospectively certain, when it is promised; which is the application of 'certain' here: it is retrospectively certain, when the promise holds good still, or when the promise is fulfilled. But cp. Il. 2. 393 μισθὸς δὲ οἱ ἄρκιος ἔσται, and Buttm. Lexil. § 28.

31. πάρος, here as in inf. 36, and

Od. 4. 627, in its regular idiomatic use for wont or custom.

32. οὐδὲ γὰρ οὐδέ, see on Od. 3. 27. The second οὐδέ determines the negation to a particular part of the sentence, namely, ἄλλος τις.

35. πρωτόπλοον, 'for her first voyage.' The ship has never been to sea before.

κούρω. The use of the dual here is not idiomatic but irrational; it is of course due to the effect of δύο immediately following, as in inf. 48. In Il. 4. 453 we find ποταμοὶ μέντες...συνβάλλετον ὕδαρ, but there such rivers only are specified as come down from two sides into a valley and thus are naturally parted into two groups. In Il. 9. 182, 192, 196 τῶ δὲ βάτην, etc., there is a loose use of the dual, as the personages alluded to are Ajax, Odysseus, Phoenix, and two heralds; yet even here it serves to mark off the two leading figures, Ajax and Odysseus, from the rest, cp. Od. 9. 90.

36. κρινάσθων. The Schol. P. interprets this passively ἐπιερχήτωσαν κατὰ γειτονίαν, but the voice is middle, and has an indefinite plural subject unexpressed, as χενάτωσαν Od. 4. 214, where see note. Transl. 'Let people choose,' meaning 'let us choose.' Homer never uses the termination in -σθωσαν.

38. ἐκβητε, 'leave the ship again;' see Od. 4. 785, and Appendix I. § 9.

ἡμέτερόνδ' ἐλθόντες· ἐγὼ δ' εὖ πᾶσι παρέξω.  
 κούροισιν μὲν ταυτ' ἐπιτέλλομαι· αὐτὰρ οἱ ἄλλοι 40  
 σκηπτοῦχοι βασιλῆες ἐμὰ πρὸς δώματα καλὰ  
 ἔρχεσθ', ὅφρα ξεῖνον ἐνὶ μεγάροισι φιλέωμεν·  
 μηδὲ τις ἀρνεῖσθω καλέσασθε δὲ θεῖον ἀοιδὸν,  
 Δημόδοκον· τῷ γάρ βα θεὸς περὶ δῶκεν ἀοιδὴν  
 τέρπειν, ὅππῃ θυμὸς ἐποτρύνῃσιν ἀεῖδειν.' 45

ᾠς ἀρα φωνήσας ἡγήσατο, τοὶ δ' ἄμ' ἔποντο  
 σκηπτοῦχοι· κῆρυξ δὲ μετῴχετο θεῖον ἀοιδόν.  
 κούρω δὲ κρινθέντε δῶω καὶ πεντήκοντα  
 βήτην, ὥς ἐκέλευσ', ἐπὶ θῖν' ἀλδς ἀτρυγέτιο.  
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν, 50  
 νῆα μὲν οἷ γε μέλαιναν ἀλδς βένθοσδε ἔρυσσαν,  
 ἐν δ' ἰσθὺν τ' ἐτίθεντο καὶ ἰστία νηὶ μελαίνῃ,  
 ἡρτύναντο δ' ἔρετμὰ τροποῖς ἐν δερματίνοισι,  
 πάντα κατὰ μοῖραν· ἀνά θ' ἰστία λευκὰ πέτασσαν.  
 ὕψου δ' ἐν νοτίῳ τήν γ' ὥρμισαν· αὐτὰρ ἔπειτα 55  
 βάν ῥ' ἔμεν Ἀλκινόοιο δαΐφρονος ἐς μέγα δῶμα.  
 πληντο δ' ἄρ' αἴθουσαι τε καὶ ἔρκεα καὶ δόμοι ἀνδρῶν

45. *τέρπειν*] *Al. τερπῆν*. Eustath. quotes both readings. 49. *ἐπὶ θῖν' ἀλδς*  
*ἀτρυγέτιο*] γρ. *ἱερὸν μόνος Ἀλκινόοιο* Schol. M. 55. *ἐν νοτίῳ*] See on Od. 4.  
 785 Ἀριστοφάνης *νοδίῳ* Schol. H. 'Haec sedes glossae Hesychianae *ἐννοδίῳ*,  
*ἀγκυροβολίῳ*. Nimirum pro *ἐν νοτίῳ* Aristophanes legebat *ἐννοδίῳ*, quod male alii  
 divellebant' Buttm.

θῖν, a proleptic epithet meaning,  
 'which shall be soon ready;' cp. Od.  
 2. 257 *λύσεν δ' ἀγορὴν αἰψηρήν*. Per-  
 haps our 'hasty meal' comes near  
 enough.

40. οἱ ἄλλοι.. *ἔρχεσθε*, see Od. 1.  
 132.

44. τῷ γάρ βα, 'for he above all  
 men hath from heaven the gift of  
 minstrelsy, to please therewith, on  
 whatever theme his spirit prompts him  
 to sing.' Hence the name Demodocus  
 = *ροφίω accersitus*.

47. μετῴχετο, 'went for,' like the  
 common use of *μετέρχεσθαι*.

49. βήτην, here the irrational use  
 of the dual is extended to the verb.

57. αἴθουσαι, the plural, because in-  
 cluding both αἴθουσα αὐλῆς, and αἴθουσα

δώματος. ἔρκεα is used for the outdoor  
 premises enclosed by the yard-wall,  
 and so is nearly identical with αὐλή.  
 In Od. 16. 341 *λίπε δ' ἔρκεά τε* *μεγαρόν*  
*τε* is equivalent to 'left the premises,'  
 though the sentence has the form of  
 a prothysteron. In Od. 20. 164  
 Eumaeus comes in with three swine,  
 and, while he talked with Odysseus,  
*τοὺς μὲν ῥ' εἴασε καθ' ἔρκεα καλὰ νέμε-*  
*σθαι*, sc. in the αὐλή. This is corrobo-  
 rated by Od. 20. 176, where Melan-  
 thius comes in later to the same place  
 with his goats, *καὶ τὰς μὲν κατέδησεν*  
*ὅπ' αἰθούσῃ ἐριδοῦπα*. In Od. 21. 238  
 the women are bidden to close the  
 doors, and not to come out *ἦν τις...*  
*κτίπου ἐνδον ἀκούσῃ | ἀνδρῶν ἡμετέ-*  
*ροισιν ἐν ἔρκεσιν*. δόμοι are the various

[ἀγρομένων πολλοὶ δ' ἄρ' ἔσαν νέοι ἡδὲ παλαιοί].

τοῖσιν δ' Ἀλκίνοος δυοκαίδεκα μῆλ' ἰέρευσεν,  
ὀκτὼ δ' ἀργιδόοντας ὕας, δύο δ' εἰλίποδας βοῦς·

60

τοὺς δέρον ἀμφὶ θ' ἔπον, τετύκοντό τε δαῖτ' ἐρατεινὴν.

Κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον αἰοῖδον,  
τὸν πέρι μοῦσ' ἐφίλησε, δίδου δ' ἀγαθὸν τε κακὸν τε·  
ὀφθαλμῶν μὲν ἄμερσε, δίδου δ' ἡδεῖαν αἰοῖδην,  
τῷ δ' ἄρα Ποντόνοος θῆκε θρόνον ἀργυρόηλον

65

μέσσω δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας,  
κάδ' δ' ἐκ πασσαλόφει κρέμασεν φόρμιγγα λίγειαν  
αὐτοῦ ὑπὲρ κεφαλῆς καὶ ἐπέφραδε χερσὶν ἐλίσθαι

58.] 'Non habetur hic versus in Harl., et aliis nonnullis codd.; omissus ille fortasse tanquam supervacaneus, vel propter similes sup. 17; et Od. 1. 395' Bothe. Neither the Scholl. nor Eustath. notice it. 67. κρέμασεν] Ἀριστοφάνης δῆσε φόρμιγγι Schol. H. 'Scripsisse videtur Aristophanes δῆσεν φόρμιγγα. Praemitti autem debebant huic scholio verba οὕτως αὖ Ἀριστάρχου, ad receptam (κρέμασεν) relata: sed ea seorsim leguntur ad repetitum hunc versum inf. 105' Buttm.

apartments of the house. The Schol. H. joined *δόμοι ἀνδρῶν*, interpreting the words by *οἱ ἀνδρῶνες*, but this is wrong.

61. ἀμφὶ θ' ἔπον. This expresses the 'preparation,' between the flaying of the animal and getting it ready for table. So ἀμφίπειν κρέα Il. 11. 776, βοῦν Il. 18. 559.

62. ἐρίηρον. The prefix *ἐρι*, which some identify with *ἀρι*, perhaps from ἀρ-εἶαν, merely strengthens the sense of the word. *ἐρίφηρος* is referred by Curtius to a root *var*, 'to choose'; compare also *ῥα*, *ἐπι-ῥανος*. This form from the *o* declension occurs only here, and inf. 471, and Od. 1. 246, and we find *ἐρίηρος* in Il. 4. 266. It is common in the metaplastic form *ἐρίηρες* and *ἐρίηρας*. We may render 'worthy.'

64. ὀφθαλμῶν μὲν ἄμερσε. Curtius, p. 574, notices that for the Homeric ἀμέρσειν, Pindar writes ἀμείρειν, the two forms being referable to ἀμερ-ω. The root is *μερ*, 'to apportion.' Taking *experiri facere* as the original sense of ἀμέρσειν, we must, says Curtius, in those cases where, by itself, it means 'to blind,' refer it to a different root, sc. *μαρ*, 'to be bright,' and so we may compare it with ἀμυροῦν.

These words remind us of 'blind Thamyris and blind Maenides,' and of our own poet who in these words parallels their lot with his own. The author of the Hymn to Apollo gives as the description of himself, *τυφλὸς ἀνὴρ, οἰκεῖ δὲ Χίῳ ἐνὶ παιπαλοέσῳ*, which line seems to be the foundation of the tradition of the blindness of Homer, in the first place, and secondarily of the tradition which takes the description of Demodocus in the text to be intended by the poet for himself.

68. αὐτοῦ, a pronominal adverb, particularised by ὑπὲρ κεφαλῆς. The use of αὐτοῦ followed by a closer exegesis is very common, e.g. αὐτοῦ τῷδ' ἐνὶ δήμῳ Od. 2. 317, αὐτοῦ παρ' ἐμοὶ Od. 16. 74, αὐτοῦ ἐκ' ἐσχατιῇ Od. 10. 96, αὐτοῦ μετ' ἀνδράσι Od. 9. 96, αὐτοῦ κατὰ δώματα Od. 20. 159, αὐτοῦ πρόσθε ποδῶν Il. 16. 741, αὐτοῦ προπύροιθε θυράων Od. 16. 344, αὐτοῦ ἐνθα Il. 8. 207: see Aulin, de Exegesi, p. 16.

ἐπέφραδε, 'signified to him [that he had put it there] so that he might reach it with his hands.' The action of φράζω (of which ἐπέφραδε is 2nd aor.) probably means here that he guided Demodocus' hand to the place where the harp was hanging; it does not necessarily imply that he told him

κῆρυξ· πὰρ δ' ἐτίθει κάνεον καλήν τε τράπεζαν,  
 πὰρ δὲ δέπας οἴνοιο, πιεῖν ὅτε θυμὸς ἀνώγοι. 70  
 οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἱαλλον.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 μούσ' ἄρ' αἰοδὸν ἀνῆκεν αἰδέμεναι κλέα ἀνδρῶν,  
 οἴμης τῆς τότ' ἄρα κλέος οὐρανὸν εὐρὺν ἱκανε,  
 νεῖκος Ὀδυσσῆος καὶ Πηλεΐδew Ἀχιλῆος, 75

73. ἀνῆκεν] γράφεται ἐνῆκεν Schol. E. ἀνδρῶν] τὸ δὲ οἴμης, οἱ μὲν μετὰ τοῦ ἀνδρῶν συντάσσουσιν ἵνα ᾗ 'κλέα ἀνδρῶν οἴμης,' κάλλιον δὲ στίξιν εἰς τὸ ἀνδρῶν Eustath.

it was there; see Lehrs, Aristarch. p. 8 'φράζω nunquam est "dico" sed "indicō." Cp. Apoll. Lex. ad πεφράδοι Il. 14. 335, πεφράδοι διασημάνει, τοῦ Ἀριστοάρχου σεσημαιμένου ὅτι τὸ φράσαι οὐδέποτε ἐπὶ τοῦ εἰπεῖν τάσσεται. Ubique, quod recte et subtiliter Aristarchus observavit, φράζειν significat indicare. Minime obstat Od. i. 273 (μῦθον πέφραδε πᾶσι), hoc dictum est fere ut ἔπος πάντεσσι πιφαύσκων Il. 22. 131. Rectissime hymn. Ven. 128 coniunctum vocabulum cum synonymo δεικνύναι, αὐτὰρ ἐπεὶ δὴ δεῖξε καὶ ἔφρασε. Nec (inf. 142) αὐτὸς νῦν προκαλέσσαι ἴων καὶ πέφραδε μῦθον, ubi annotatur οὔτε Ἀριστοταρχος οὔτε Ζηνόδοτος οὔτε Ἀριστοφάνης ἐπιστάντα τοῦτον τὸν στίχον, vocabuli significatio absōna visa, sed haud dubie aberat versus in melioribus MSS. Nam (ne de Aristophane dicam) Zenodotus certe ad vim vocis ne attenderat quidem.

73. κλέα ἀνδρῶν. So in Il. 9. 186 foll. Achilles is found with his lyre, τῇ δ' γε θυμὸν ἔτεκεν, αἶδε δ' ἄρα κλέα ἀνδρῶν. These 'stories,' which were sung by the heroes themselves at the period represented by the Iliad, are in the Odyssey the property of the professional minstrel.

74. οἴμης, 'strain;' literally, 'way' of song. The word is always used of song, however independent it stands; cp. inf. 481 οἴμας μουσ' εἰδίδας. On its particular meaning see Mure, Lit. of Anc. Greece, vol. i. 170, note, 'With Homer δαιδῆ means all poetry or song, Epic or Lyric; ἔπη merely conversation or discourse. Later, ἔπη is the familiar phrase for every kind of recitative or Epic poetry; δαιδῆ or εἰδῆ is limited to song in the stricter sense, or lyric

performance. The longer, more continuous epic narrative, or Epopee, bears with Homer the title οἴμη.' The genitive οἴμης is to be accounted for by attraction, and so far therefore is parallel to Od. 22. 6 σκοπὸν ἄλλον δὲ οὐ πῶ τις βάλεν ἀνὴρ | εἰσομαι αἶ κε τύχωμι, Od. 23. 356 μῆλα δ' ἄ μοι μνηστῆρες ὑπερφύαλοι κατέκειραν, | πολλὰ μὲν αὐτὸς ἐγὼ λήισσομαι, ἄλλα δ' Ἀχαιοὶ | δάσσομαι', where μῆλα is nearly equivalent to ἀντὶ μῆλων, Il. 10. 416 φυλακὰς δ' ἄε εἰρεα... οὐ τις κεκριμένη βῆται στρατόν. But Nitzsch points out that in these passages the attracted word is the forerunner of a principal sentence to be completed subsequently, which is not the case in our passage. He suggests that here, in preference to making it an appendage to an already completed sentence, representing, that is, οἴμης as the object to αἰδέμεναι, we should take it to represent a nominative absolute, on the model of Od. i. 50 νῆσφ' ἐν ἀμφερτέρῃ.. νῆσος δεινδρήεσσα, 5. 477 δοιοὺς θάμνουσι... ὁ μὲν φυλῆς, ὁ δ' ἐλαίης, Il. 6. 390 Ἡετίωνος... Ἡετίων δὲ ἵναίε, 10. 436 ἱπποῖσι ἴδων... λευκότεροι χίονος. According to this view οἴμη is attracted from οἴμη, the nom. case. Ameis describes the construction as an *attractio inversa*, οἴμης τῆς standing for τῆς οἴμης, sc. cuius cantilenae. He compares Od. 21. 13 δῶρα τὰ = ἔμας δῶνα, Il. 14. 75 νῆες δῶαι εἰρῆσται... ἔλκωμεν, etc., and Virg. Aen. i. 573 'urbem quam statuo vestra est,' being an inversion for 'quam urbem.'

75. νεῖκος is in apposition with οἴμην, according to Nitzsch's view, quoted above, or with κλέα. On this passage the Schol. H. Q. V. says, φασὶ τῷ Ἀγαμέμνονι χρωμένῳ περὶ τοῦ

ὥς ποτε δηρίσαντο θεῶν ἐν δαιτὶ θαλεῖῃ  
 ἐκπάγλοις ἐπέεσσιν, ἀναξ δ' ἀνδρῶν Ἀγαμέμνων  
 χαῖρε νόφ, δτ' ἀριστοὶ Ἀχαιῶν δηριῶντο.  
 ὥς γάρ οἱ χρεῖων μυθήσατο Φοῖβος Ἀπόλλων  
 Πυθοὶ ἐν ἡγαθέῃ, δθ' ὑπέρβη λάινον οὐδδν  
 χρησόμενος· τότε γάρ ῥα κυλίνδετο πῆματος ἀρχή  
 Τρωσὶ τε καὶ Δαναοῖσι Διὸς μεγάλου διὰ βουλᾶς.

80

Ταῦτ' ἄρ' αἰοῖδς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς  
 πορφύρεον μέγα φᾶρος ἔλων χερσὶ στιβαρῆσι

78. δτ'] La Roche δ τ'. See critical note on Od. 5. 357. 81, 82.] ἐν ἐνίαις τῶν ἐκδόσεων οὐκ ἐφέροντο· διδ' ἀθετοῦνται Schol. H. This notice seems incomplete; no sufficient reason being given for a general ἀθέτησις of the lines.

κατὰ τὸν πόλεμον τέλους ἀνελεῖν τὸν ἐν Δελφοῖς Ἀπόλλωνα τότε πορῆσειν τὸ ἴδιον ὅταν οἱ ἀριστοὶ τῶν Ἑλλήνων στασιάσωσι· καὶ δὴ παρὰ πότον διαλεχθέντων Ὀδυσσεὺς καὶ Ἀχιλλεὺς, τοῦ μὲν Ἀχιλλεὺς ἀνδρείαν ἐπαινοῦντος, τοῦ δὲ Ὀδυσσεὺς σύνεσιν, μετὰ τὴν Ἑκτορος ἀνάρρεσιν ὃ μὲν βιάζεσθαι (sc. Troiam) παρηγορεῖ (διὰ καὶ ἀντρέθη)· ὃ δὲ δόλῳ μετελθεῖν, καὶ Ἀγαμέμνονα ὡς τελουμένου τοῦ λόγιου χαρῆσαι. Eustath. gives the same story, noticing that the event proved the wisdom of the advice of Odysseus, inasmuch as Troy was taken by subtlety, whereas Achilles fell in fight. But this explanation has nothing to corroborate it: and Nitzsch gives grounds for placing the incident before the time of the Iliad, when the Greeks first landed in Tenedos, and were keeping festival in prospect of success; cp. θεῶν ἐν δαιτὶ θαλεῖῃ 76. The most trustworthy evidence is that of the fragments of the Satyric drama of Sophocles, Ἀχαιῶν σύλλογος or Σύνδειπνοι, referring to which Aristotle, Rhet. 2. 26, p. 382, says, εἰ τις φαίη, 'τὸ ἐπὶ δείπνῳ κληθῆναι τιμῶντατον διὰ γὰρ τὸ μὴ κληθῆναι ὃ Ἀχιλλεὺς ἐμήρισε τοῖς Ἀχαιοῖς ἐν Τενέδῳ· δ' ὡς ἀτιμαζόμενος ἐμήρισε· συνέβη δὲ τοῦτο ἐπὶ τοῦ μὴ κληθῆναι.' And Plutarch, Moral. p. 74 A ὃ παρὰ Σοφοκλεῖ τὸν Ἀχιλλεῖα παροξύνων Ὀδυσσεὺς οὐ φησιν ὀργίζεσθαι διὰ τὸ δείπνον ἀλλὰ φησιν, ἥδη τὰ Τροίας εἰσροῶν ἑδῶλια δέδουκας. It would seem also that after Hector's death there was no room for such an event. Nitzsch refers to the Aethiopis

of Arctinus, as showing that Odysseus was then friendly to Achilles. May it not be further argued, that no quarrel of chiefs would have inspired any cheerful recollection of the oracle (78 foll.), after the discouraging experience of the μῆνις Ἀχιλλέως? The oracle was given before the war, v. 81.

77. ἐκπάγλους, i. e. which dismayed the bystanders by their fierceness, 'οὐκ Ἀγαμέμνων rejoiced.'

79. χρεῖων, 'giving response,' as χρῆσθω δ' ἀνθρώποισι Διὸς νημερτίᾳ βουλῇ h. Hom. Ap. 132.

80. Πυθῶ was the oldest name of the place in Phocis where Apollo's oracle was established. In h. Hom. Ap. 362 foll. the name was derived from πύθεσθαι because of the 'rotting' carcase of the Python which lay there, ἐνταυθοῖ νῦν πύθεν ἐπὶ χθονὶ βωπιανέσθω.. ἐξ οὗ νῦν Πυθῶ κικλήσκειται. Others derive it from πύθεσθαι, where the quantity of the vowel suggests a difficulty. Δελφοί was properly the name of the people; the word first occurs h. Hom. 28. 14 Δελφῶν ἐς πύονα δῆμον. Voss (says Nitzsch) dates it from about b.c. 620. O. Müller would explain Λάϊνος οὐδδς of a subterranean treasure-house, see the description of the building of the temple by Trophonius, h. Hom. Ap. 295 foll., from which Nitzsch dissents.

81. τότε, 'then;' namely, when Agamemnon consulted the oracle. The war with Troy was just beginning, the κακῶν τρικυμία was just rolling on (κυλίνδετο), soon to sweep so many lives away. The story appears in a dif-

κακ κεφαλῆς εἴρυσσε, κάλυψε δὲ καλὰ πρόσωπα· 85  
 αἶδετο γὰρ Φαίηκας ὑπ' ὀφρύσι δάκρυα λείβων.  
 ἦ τοι ὅτε λήξειεν αἰδῶν θεῖος ἀοιδὸς,  
 δάκρυ' ὁμορξάμενος κεφαλῆς ἀπο φᾶρος ἔλεσκε,  
 καὶ δέπας ἀμφικύπελλον ἐλὼν σπείσασκε θεοῖσιν·  
 αὐτὰρ δτ' ἀψ' ἀρχοίτο καὶ ὀτρύνειαν αἰδεῖν 90  
 Φαίηκων οἱ ἀριστοί, ἐπεὶ τέρποντ' ἐπέεσσιν,  
 ἀψ' Ὀδυσσεὺς κατὰ κράτα καλυψάμενος γοάσκειν.  
 ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,  
 Ἀλκίνοος δέ μιν οἶος ἐπεφράσατ' ἡδ' ἐνόησεν  
 ἥμενος ἀγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν. 95  
 αἶψα δὲ Φαίηκεσσι φιληρέτμοισι μετηῦδα·  
 'Κέκλυτε, Φαίηκων ἡγήτορες ἡδὲ μέδοντες·  
 ἥδη μὲν δαιτὸς κεκορήμεθα θυμὸν ἐίσῃς  
 φόρμιγγός θ', ἡ δαιτὶ συνήροδς ἐστι θαλεῖη·  
 νῦν δ' ἐξέλθωμεν καὶ ἀέθλων πειρηθῶμεν 100  
 πάντων, ὥς χ' ὁ ξεῖνος ἐνίσπη οἴσι φίλοισιν,  
 οἴκαδε νοστήσας, δοσσὸν περιγινγόμεθ' ἄλλων  
 πύξ τε παλαιμοσύνη τε καὶ ἄλμασιν ἡδὲ πῶδεςσιν·'  
 ὧς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἀμ' ἔποντο.  
 καδ' δ' ἐκ πασσαλόφει κρέμασεν φόρμιγγα λίγειαν, 105

92. ἀψ] ὁ Ἀριστοφάνης αἶψ' Ὀδυσσεὺς γράφει Schol. H. 98. δαιτὸς] This is the reading of Aristarchus: others inverted the position of δαιτὸς and θυμὸν Schol. H. 99. θαλεῖη] Eustath. remarks that some wrote ἐταίρη for θαλεῖη. It seems more likely that ἐταίρη was a gloss upon συνήροδς from Od. 17. 271. 103. παλαιμοσύνη] Al. παλαιμοσύνη. οὕτω δῖχα τοῦ σ γράφειν φασὶ τὸν Ἀριστάρχον Eustath., who adduces the analogous form Παλαίμων. 105.] See on sup. 67. Here Schol. H. gives on κρέμασεν the words οὕτω αἱ Ἀριστάρχου.

ferent shape on the authority of Demetrius Phalereus (quoted by Schol. E. H. M. Q. R. on Od. 3. 267), Μενέλαος ἅμα τῷ Ὀδυσσεὶ ἐλθὼν ἐς Δελφοὺς τὸν θεὸν ἤρετο περὶ τῆς μελλούσης ἕσεσθαι ἐς Ἴλιον στρατείας.

85. κακ κεφαλῆς εἴρυσσε. The φᾶρος, a square piece of cloth, was put on so as to cover the left arm and shoulder. The right arm was bare, and a long corner hung down from the right shoulder. This corner Odysseus threw over from behind, and 'drew it down

over his head.'

87. ὅτε λήξειεν, 'each time he stopped.' For this iterative force of the optative with ὅτε or a relative pronoun cp. Od. 11. 584 foll., 591 foll.; 12. 237-241; Il. 10. 489 foll. At every pause in the story Odysseus poured a thank-offering to the gods, in remembrance of their constant care of him.

99. συνήροδς = 'linked with;' cp. ἐν δέ τε φόρμιγγι | ἥπνιαι ἦν ἄρα δαιτὶ θεοὶ ποίησαν ἐταίρην Od. 17. 271.



Δημοδόκου δ' ἔλε χεῖρα καὶ ἔξαγεν ἐκ μεγάρου  
κῆρυξ· ἦρχε δὲ τῷ αὐτὴν ὁδὸν ἦν περ οἱ ἄλλοι  
Φαιήκων οἱ ἄριστοι, ἀέθλια θαυμανέοντες.

βὰν δ' ἵμεν εἰς ἀγορὴν, ἅμα δ' ἔσπετο πούλδς δμῖλος,  
μυριοί· ἂν δ' ἴσταντο νέοι πολλοί τε καὶ ἐσθλοί. 110  
ὄρτο μὲν Ἀκρόνέως τε καὶ Ὠκύαλος καὶ Ἐλατρεὺς

107. ἦρχε... ἄλλοι = 'praeibat illi eam ipsam viam quam ceteri ibant.' For αὐτός, signifying 'the same,' cp. Od. 10. 263 τὸν δ' αἶψ' ἠρώγεα αὐτὴν ὁδὸν ἠγήσασθαι, 16. 138 αὐτὴν ὁδὸν... ἔλθαι, Il. 12. 225 ἐλευσόμεθ' αὐτὰ κέλευθα, Cp. Soph. Ant. 929 ἔτι τῶν αὐτῶν ἀνέμαν αὐταὶ ψυχῇ μῦθαι τήνδε γ' ἔχουσι, where however it is possible that αὐταὶ [?] αὐταὶ tacitly borrows the article from the preceding τῶν αὐτῶν.

108. ἀέθλια means here the 'games,' i. e. the tests of prowess. So in Od. 21. 4 the bow and axe-heads, by which the manhood of the suitors was to be tested, are called ἀέθλια καὶ φόνον ἀρχή, cp. 24. 169. In Od. 21. 117 the signification of the word is uncertain: Telemachus, in alluding to this trial of strength, speaks of himself as οἷός τ' ἦδη πατρὸς ἀέθλια πάλ' ἀνελέσθαι, where some render the words, 'to lift up the tests,' sc. the instruments of the trial—bow and axe-heads (cp. παλῆκας .. ἀναρῆσθαι Od. 21. 261); and others take them in the commoner sense of 'carrying off the prize,' cp. ἀέθλια ἴσ' ἀνελόντες Il. 23. 736. This is very likely the original meaning, as it is the usual one, of the word; cp. ἀέθλια ποσσὶν ἄροντο Il. 9. 124, ἀέθλια ἠνέικαντο ib. 127. And the apparent confusion between the contest and the prize is not peculiar to Homer, but we see it in such a common idiom as 'Ολύμπια νικᾶν. In Latin, too, 'certamen' bears a double meaning, i. e. generally of the contest, and occasionally of the prize, as, apparently, Ov. Met. 13. 129 'tanti certaminis heres:' so, too, 'palma' stands usually for the prize and sometimes for the winner, as 'iam tertia palma Diore' Aen. 5. 339.

As we have *μηρία*, *μήρα* and *μηροί* with doubtful differences of signification, so we find ἀέθλιον, ἀέθλων [ἀέθλων], and ἀέθλος [ἀθλος] with a like uncertainty. ἀέθλων in Od. 11. 548, and ἀέθλια often

(as, e. g. Il. 23. 259) have the meaning of 'prize,' while in Od. 24. 89 ἀέθλια seems to stand for 'contest.' This double meaning is not found with ἀέθλοι [ἀθλοι], which uniformly signifies 'contest' or 'toil.' The gender of ἀέθλων inf. 160 is still uncertain, for though the addition of οἷά τε there might seem to imply the neuter, yet such phrases as κτήσιν θύσασθαι | οἷά τε ᾧ οἰκῇ ἀναξ' εὐθυμος ἔδοικεν (Od. 14. 63) show that οἷά τε may be used quite adverbially; cp. Od. 3. 73; 9. 128; 11. 536, so that ἀέθλων may well be the genitive from ἀέθλος [ἀθλος]. The Schol. Harl. on Od. 4. 242 draws the distinction thus, δ' ἀέθλος ἀρσενικῶς μόνος δ' ἀγών, τὸ δ' ἀέθλον δὲ καὶ τὸ ἐπινίκιον καὶ δ' ἀγών. On the line inf. 160, see Lehrs, Aristarch. p. 149, note, who quotes, as a parallel, Il. 7. 238 βῶν | ἀζαλέην.. τό μοι ἐστί with the interpretation *δτι προτάξας τὸ θηλυκὸν οὐδέτερον* (neuter) *ἐπήνεγκε* τό μοι ἐστί *πρὸς τὸ σημανόμενον*, *ὡς τὸ νεφέλη δέ μιν.. τὸ μὲν οὐ ποτε* (Od. 12. 74), showing that it is not to be supposed that Aristarchus confounded ἀέθλων and ἀέθλος. See the note generally for the post-Homeric use of the words. The etymology is extremely uncertain. Curtius considers the *a* as a mere prefix, *δ-εθ-λ-ον*, and would refer the *εθ* to the same root as Lat. *vā(d)s*, as in *vadari*. Bergk, Rhein. Mus. 1864, p. 603, proposes to connect ἀέθλων (as if ἀερθλόν) with ἀείρω.

III. Almost all Phaeacian names are taken from circumstances of seafaring life, with the exception of Alcinous, Arete, Laodamus, Polybus, and Rhexenor. Πρωφρεὺς is properly the 'look-out man' who passes the word to the steerer; yet it probably has no such special significance here, but, like Ποντεύς and Πρυμνεύς, is derived at haphazard from sea-terms. The etymology of Ναυβολλίτης would seem to be *βολίς*, a plummet for sounding.

Ναυτεύς τε Πρυμνεύς τε καὶ Ἀγχίαλος καὶ Ἐρετμεὺς  
 Ποντεύς τε Πρφρεύς τε, Θόων, Ἀναβησινέως τε  
 Ἀμφιάλδς θ', υἱὸς Πολυνήου Τεκτονίδαο·  
 115 ἂν δὲ καὶ Εὐρύαλος βροτολογιῶ ἴσος Ἄρηι  
 Ναυβολίδης, δς ἄριστος ἔην εἰδὸς τε δέμας τε  
 πάντων Φαιήκων μετ' ἀμύμονα Λαοδάμαντα.  
 ἂν δ' ἔσταν τρεῖς παῖδες ἀμύμονος Ἀλκινόοιο,  
 Λαοδάμας θ' Ἀλίοις τε καὶ ἀντίθεος Κλυτόνῃος·  
 οἱ δ' ἦ τοι πρῶτον μὲν ἐπειρήσαντο πόδεσσι. 120  
 τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· οἱ δ' ἅμα πάντες  
 καρπαλίμως ἐπέτοντο κούνοντες πεδίοιο.  
 τῶν δὲ θέειν ὅχ' ἄριστος ἔην Κλυτόνῃος ἀμύμων  
 ὅσσον τ' ἐν νειῷ οὖρον πέλει ἡμόνοιν,  
 τόσσον ὑπεκπροθέων λαοὺς ἴκεθ', οἱ δ' ἐλίποντο. 125

116. Ναυβολίδης] The common reading is Ναυβολίδης θ', which La Roche rightly alters on the authority of Cod. Venet. 613; remarking, 'Solo patris nomine Homerus homines obscuros appellare non solet, sed tantum eos qui auditoribus aliunde erant noti, quales sunt Πηλείδης, Ἀτρεΐδης, Τυδείδης, Μενουτιάδης, alii, quod ad Naubolidem minime pertinet . . . in delendo θ' praeierunt me Bekk. 2. et Grashof.' Nauck adopts this reading.

121. ἀπὸ νύσσης, ἀπὸ τῆς ἀφετηρίας Schol. B. Q. i. e. from the starting line; exactly equivalent to our word, 'the scratch,' cp. νύσσω. It seems impossible to take δρόμος of the 'course'; it rather is 'the running was kept up at full speed.' Cp. τῶν ἐπὶ ἴσα μάχῃ τέτατο Il. 12. 436, τέτατο κρατερῇ ὑσμίνῃ Il. 17. 543, and especially Il. 23. 373 ἀλλ' ὅτε δὴ πύματον τέλειον δρόμον ὤκεις ἱπποὶ | ἀψ' ἐφ' ἄλδς πολλῆς, τότε δὴ ἀρετὴ γέ ἐκίστου | φαίνεται, ἄφαρ δ' ἱπποῖσι τάβη δρόμου, ὥκα δ' ἔπειτα | αἱ Φηρητιάδας ποδοκίεες ἐκφερον ἱπποὶ, compared with ib. 758 τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος, ὥκα δ' ἔπειτα | ἐκφερ' Οἰλιάδης.

122. πεδίοιο, local genitive, 'over the plain.' So we have πεδίοιο joined with such verbs as δίεσθαι, λέναι, ἐπισυνέσθαι, ἐρχεσθαι, θέειν, ἀντίεσθαι, κῶπειν, ἔλκειν, etc.

124. ὅσσον . . ἡμόνοιν. Parallel with this passage is Il. 10. 351 ἀλλ' ὅτε δὴ β' ἀπὲρ ὅσσον τ' ἐπὶ οὐρα πέλονται | ἡμόνοιν· αἱ γὰρ τε βοῶν προφερίστεραι εἰσιν | ἐλκόμεναι νειοῖο βαθείης πηκτὸν ἄροτρον, etc. From this it has been inferred that οὐρα ἡμόνοιν signify the distance by which mules are in advance of

oxen at the end of a furrow, having begun abreast of them. But in Il. 23. 431 we have, as another measure of distance by which one competitor outstrips another, ὅσα δὲ δίσκον οὐρα κατωμαδίοιο πέλονται, | ὃν τ' αἰζῆδος ἀφήκεν ἀνῆρ, i. e. 'a quoit's range.' It is better, then, not to complicate the question with the relative difference in speed between mules and oxen, but to follow the Schol. on Il. 10. 351 οὐρα τὰ θῦρα καὶ πέρατα τῆς ἀβλακῆς φ' τὸ δρικὼν ζεύγος τέμνει. ἄλλα δσον ἀροτρώσα ἡμόνοι ὑπὸ μίαν ὁρμὴν ὑπογράφειν δύναται, ὃ ἐστὶ πλέθρον. This expression, 'mules' range in ploughing, finds an exact parallel in our measure of length 'furlong,' i. e. 'furrow-long.' Such popular measures of distance are 'bow-shot,' 'stone's-throw,' etc.

125. ὑπεκπροθέων, 'slipping forward in advance.' This is parallel to the use of ἐκφέρειν in Il. 23. 373, 758 quoted above.

λαοὺς ἴκετο, 'reached the crowd of people,' who were standing at the νύσσα to watch the runners coming back down the second lap of the θιάλοιο.

οἱ δὲ παλαιμοσύνης ἀλεγεινῆς πειρήσαντο  
τῇ δ' αὐτ' Εὐρύαλος ἀπεκαίνυτο πάντας ἀρίστους.  
ἄλματι δ' Ἀμφιάλος πάντων προφερέστατος ἦεν  
δίσκῳ δ' αὖ πάντων πολὺ φέρτατος ἦεν Ἐλατρεὺς,  
πύξ δ' αὖ Λαοδάμας, ἀγαθὸς παῖς Ἀλκινόοιο. 130  
αὐτὰρ ἐπειδὴ πάντες ἐτέρφθησαν φρέν' ἀέθλοις,  
τοῖς ἄρα Λαοδάμας μετέφη παῖς Ἀλκινόοιο·

‘Δεῦτε, φίλοι, τὸν ξεῖνον ἐρώμεθα εἴ τιν' ἀεθλον  
οἶδέ τε καὶ δεδάηκε· φυὴν γέ μὲν οὐ κακὸς ἐστί,  
μηρούς τε κνήμας τε καὶ ἄμφω χεῖρας ὑπερθεν 135  
αὐχένα τε στιβαρὸν μέγα τε σθένος· οὐδέ τι ἥβης  
δεύεται, ἀλλὰ κακοῖσι συνέρρηκται πολέεσσιν.  
οὐ γὰρ ἐγὼ γέ τί φημι κακώτερον ἄλλο θαλάσσης  
ἄνδρα γέ συγχεῦαι, εἰ καὶ μάλα καρτερὸς εἴη.’

Τὸν δ' αὐτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε· 140  
‘Λαοδάμα, μάλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες.  
αὐτὸς νῦν προκάλεσσαι ἰὼν καὶ πέφραδε μῦθον.’

142. αὐτὸς νῦν] See note on text, sup. 68. οὔτε Ἀρίσταρχος, οὔτε Ἀριστοφάνης, οὔτε Ζηνόδοτος ἐπίστανται τούτων τὸν στίχον Schol. H. οὗτος δ' στίχος ἐν ταῖς Ἀρισταρχείαις οὐ φέρεται *ibid.*

127. ἀπεκαίνυτο. See on Od. 4. 725.

134. οἶδέ τε καὶ δεδάηκε, so Od. 4. 493 ἴδμεναι οὐδὲ δαῖναι. If these words are not actual synonyms, the combination may mean, ‘knows by having learned.’ Ameis quotes Plaut. Trin. 850 ‘quem ego nescio neque novi.’

135. ὑπερθεν, a fixed quasi-epithet of χεῖρες, as attached to the upper part of the trunk. Cp. Il. 5. 122 γυῖα δ' ἐθῆ-κεν ἐλαφρὰ, πόδας καὶ χεῖρας ὑπερθεν, Il. 13. 75 μαιμάκῃ δ' ἔνερθε πόδες καὶ χεῖρες ὑπερθεν, Od. 12. 248; 22. 173, 406, and so, doubtless, Aesch. Ag. 1594 τὰ μὲν ποδῆρη καὶ χερῶν ἀκροὺς κτένας | ἔθρουπ' ἀνωθεν, taking ἀνωθεν with κτένας χερῶν. Conversely we have μῆροι | εὐφυνέες κνήμαι τ' ἥδ' ἐσφυρὰ κάλ' ὑπένερθεν Il. 4. 146, κεφαλὰί τε πρόσπα τέ νέρθε τε γούνα Od. 20. 352.

136. μέγα τε σθένος. Here μέγα is strictly an epitheton ornans—‘his great-

ness of strength.’ Some take this clause as if it were the summing up of the foregoing details, but it is simpler to couple it directly with φυὴν, and to regard *μηρούς τε . . . στιβαρὸν* as an appositional epexegetis of *φυὴν*. The athletic form of Odysseus is similarly described Od. 18. 67 φαῖνε δὲ *μηρούς | καλοὺς τε μεγάλους τε, φάνεν δὲ οἱ εὐρέες ὄμοι, | στήθεά τε στιβαροὶ τε βραχιόνες*.

In what follows, οἶδ' . . . δεύεται, the meaning is, ‘he is not past the prime of life;’ so συνέρρηκται is better taken as ‘he is wearied,’ sc. by his *recent* hardships, rather than, ‘he is broken down.’

139. συγχεῦαι, ‘to unstring,’ ‘weaken,’ is generally used of the mind, as Il. 9. 612 θυμὸν συγχ., Il. 13. 808 νόον. Here it is used of the body. Livius Andronicus, in his translation of this line, renders *συγχεῦαι* by ‘macerate.’

142. πέφραδε μῦθον, ‘make known thy will.’ See crit. note.

Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἀγαθὸς παῖς Ἀλκινόοιο,  
στῇ ρ' ἐς μέσσον ἰὼν καὶ Ὀδυσσῆα προσέειπε·

Ἄεϋρ' ἄγε καὶ σὺ, ξεῖνε πάτερ, πείρησαι ἀέθλων, 145  
εἷ τινά που δεδάηκας· ἔοικε δέ σ' ἴδμεν ἀέθλους.  
οὐ μὲν γὰρ μείζον κλέος ἀνέρος ὄφρα κ' ἔησιν,  
ἢ ὃ τι ποσσὶν τε ῥέξῃ καὶ χερσὶν ἔησιν.  
ἀλλ' ἄγε πείρησαι, σκέδασον δ' ἀπὸ κήδεα θυμοῦ  
σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται, ἀλλὰ τοι ἦδη 150  
νῆυσ τε κατεύρυσται καὶ ἐπαρτέες εἰσὶν ἑταῖροι·

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
Ἰαοδάμα, τί με ταῦτα κελεύετε κερτομέοντες;  
κήδεά μοι καὶ μάλλον ἐνὶ φρεσὶν ἢ περ ἀεθλοῖ,  
ὅς πρὶν μὲν μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα, 155  
νῦν δὲ μεθ' ὑμετέρῃ ἀγορῇ νόστοιο χατίζων  
ἦμαι, λισσόμενος βασιλῆά τε πάντα τε δῆμον·

Τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο νείκεσέ τ' ἀντην·  
'οὐ γάρ σ' οὐδὲ, ξεῖνε, δαήμονι φῶτὶ ἕϊσκω  
ἀθλων, οἶά τε πολλὰ μετ' ἀνθρώποισι πέλονται, 160  
ἀλλὰ τῷ ὅς θ' ἅμα νηὶ πολυκκληίδι θαμίζων,  
ἀρχὸς ναυτῶων οἷ τε πρηκτῆρες ἔασι,

144. στῇ] γρ. βῆ Schol. M.  
161. θ' ἅμα] γρ. θαμά Schol. H.

158. νείκεσέ τ' ἀντην] γρ. φώνησέν τε Schol. M.

146. ἔοικε = 'par est.' This is the primitive praise of *γυμναστική*. The common form of the infinitive is *ἴδμεναι*, but *ἴδμεν* occurs also inf. 213 and II. 11. 719.

147. ὄφρα κ' ἔησιν, 'as long as he lives.' So ἦσαν Od. 2. 119, ἔστωσι 1. 289.

150. δέ is here the paratactical equivalent to γάρ. It introduces a reason for throwing off all care.

ὁδός, as *πομπή* elsewhere = 'the homeward voyage.'

154. καὶ μάλλον. This combination does not express any higher degree of precedence: καὶ is the emphatic addition often prefixed to adverbs of intensity, as καὶ μάλα καλόν Od. 1. 318.

156. μεθ' ὑμετέρῃ ἀγορῇ, 'in the midst of your assembly.' The preposition with the dative generally is used

with plurals, but here with a collective noun, as in μετ' ἀνδρῶν ἀριθμῷ Od. 11. 449.

158. ἀντην, 'to the face.'

159. οὐ .. οὐδέ. See on Od. 3. 28. The repetition of οὐ points the force of the negative to the single word *δαήμονι*.

160. ἀθλων οἶά τε. See note on sup. 108.

161. Transl. 'But to such an one as plies with a many-benched ship, captain of a crew that are traders, and is either in charge of a freight or vigilant over a home-cargo of greedily gotten gains; no athlete's mould is thine.'

162-164. For πρηκτῆρες cp. Od. 3. 72 κατὰ πρῆξιν. In φέρτου τε .. καὶ the conjunctions are disjunctive. Compare for similar instances II. 15.

φόρτου τε μνήμων καὶ ἐπίσκοπος ἦσιν ὁδαίων  
κερδέων θ' ἀρπαλέων· οὐδ' ἀθλητῆρι ξοικας.'

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς· 165  
'ξεῖν', οὐ καλὸν ξειπες· ἀτασθάλφ' ἀνδρὶ ξοικας.  
οὕτως οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν  
ἀνδράσιν, οὔτε φυτὴν οὐτ' ἄρ' φρένας οὐτ' ἀγορητὴν.  
ἄλλος μὲν γὰρ εἶδος ἀκιδνότερος πέλει ἀνὴρ,

163. ἐπίσκοπος] Ἀριστοφάνης ἀντὶ τοῦ ἐπίσκοπος ἐπίστροφος Schol. E. Q. ἦσιν] ἐπάρχου Schol. E. γρ. εἰσι καὶ εἰσέρχῃ Schol. H. lege εἰσιν ὃ ἐστιν ἔρχεται Buttm. ἦσιν has the authority of Eustath. Cod. Harl., etc. and Herodian on II. 10. 38. ὁδαίων] γρ. ἐταίρων Schol. P. 167.] Nauck calls attention to II. 4. 320 ἀλλ' ὅς πως ἄμα πάντα θεοὶ δόσαν ἀνθρώποισιν. It would certainly improve the sense here to write ἄμα πάντα for πάντεσσι. 169. γάρ] With Bekk. instead of γάρ τ', the τε being added unnecessarily to lengthen the syllable γάρ.

273 τὸν μὲν τ' ἡλίβατος πύρην καὶ δάσκιος ἔλη εἰρῆσατο, ib. 634 ἥ τοι δ μὲν πρώτῃσι καὶ ὑστατῇσι βόεισσι | αἰὲν ὁμοστικαί, and see Od. 2. 374. φόρτος is the freight which a merchant takes out with him, to exchange for the ὁδαία which he wishes to bring back: this meaning will be very appropriate to ὁδαία, which properly means that which is connected with, the object of, a voyage. Eustath. merely interprets the word by ἐφόδια, which would mean the necessities for the journey. The signification of home-cargo is further established by Od. 15. 415 foll., where the Phoenicians are represented as landing on the Syrian isle, with a rich cargo, μυρὶ ἄγοντες ἀθύρματα 416; they abide there a whole year 455, getting together a cargo, ὄνον ὁδαίων 445, till the ship was laden ἤχθετο 457. According to this rendering κερδέων θ' ἄρπ. makes the natural expegegesis to ὁδαίων, the profit gained by the home-cargo. On φόρτον μνήμων cp. Wolf, Proll. in Homer, § 89 'nullus usus scripti in rebus domesticis et mercatura;' with note, ibid. 'At Odys. θ. 163 in navi commemoratur φόρτον μνήμων. Jam conferat aliquis, si poterit, Romanos homines a memoria. Nos antiquum usum sequimur Odys. φ. 95. Neque curamus Eustathii explic., ὃ γραμματεὺς ἦτοι ἀποσημάντωρ διὰ γραμμάτων ἢ καὶ ἄλλως, λογιστὴς, ἐπιμελετῆς. Tametsi haec satis produnt veterum Interpp. sententiam. Ceterum riderent si hoc legerent institores et propolae

nostri. Ex quo ordine ego ipse aliquando audiui mulierem quandam illiteratissimam nec cetera valentem ingenio, cum enumerationem faceret mercium, quas variis in oppidis conditas haberet, adeo longam ut fortasse cum μνήμωνι Phoeniciae navis certare potuisset.' Nitzsch reminds us of the political meaning of μνήμων and its compounds, quoting Aristot. Pol. 7. 8. 7 καλοῦνται δὲ ἱερομήμονες καὶ ἐπιστάται καὶ μνήμονες καὶ τοῦτοις ἄλλα ὀνόματα συνεγγύς. The Amphictyonic ἱερομήμονες were those who 'had charge' of the religious ceremonies connected with the League. μεμνησθαι is to keep in mind not necessarily a thing past, but sometimes a thing present; II. 23. 361 παρὰ δὲ σκοπὸν εἰσεν... ὡς μεμνητόν δρόμον καὶ ἀληθείην ἀποείποι. According to Curtius, αἰσιν-μνήτης, i.e. αἰσιν-μνη-της, contains the same root.

167. οὕτως, 'so true is it that;' like Lat. adeo, e.g. Liv. 27. 9. 1 'adeo ex parvis saepe magnarum momenta rerum pendent,' ib. 5. 38. 4 'adeo non fortuna modo sed ratio etiam cum barbaris stabat.' χαρίεντα is sometimes taken as a predicate, with each of the substantives in the following line, 'so true it is that the gods give not in perfection to all men, either form or mind or eloquence;' but a comparison of II. 4. 320; 13. 729 foll., seems to settle the general meaning as equivalent to οὐ πάντα πάντεσσι χαρίεντα διδοῦσιν. Cp. Liv. 22. 51 'non omnia nimirum eidem dii dedere.'

ἀλλὰ θεὸς μορφήν ἔπεισι στέφει, οἱ δὲ τ' ἔς αὐτὸν 170  
 τερπόμενοι λεύσσουσιν, ὃ δ' ἀσφαλῆως ἀγορεύει,  
 αἰδοῖ μειλιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν,  
 ἐρχόμενον δ' ἄνὰ ἄστῳ θεὸν ὧς εἰσορῶσιν.  
 ἄλλος δ' αὖ εἶδος μὲν ἀλίγκιος ἀθανάτοισιν,  
 ἀλλ' οὐ οἱ χάρις ἀμφιπεριστέφεται ἐπέεσσιν, 175  
 ὧς καὶ σοὶ εἶδος μὲν ἀριπρεπές, οὐδέ κεν ἄλλως

170. μορφήν..στέφει. Two doubts may arise about this construction: whether μορφήν is accusativus objecti, or a quasi-cognate accusative; and whether ἔπεισι is a remoter object or an instrumental. On the first point we are led to the conclusion that μορφήν is the quasi-cognate accusative, 'puts a crown of grace upon; as if στέφει were equivalent to περιτίθωσι. For, inf. 175, χάρις ἀμφιπεριστέφεται is the same construction converted into the passive; such too is the ordinary construction with στέφειν as in Il. 18. 205 ἀμφὶ δὲ οἱ κεφαλῇ νέφος ἔσπεφε διὰ θεῶν, and with similar words, e.g. inf. 569 ὅρος πόλει ἀμφικαλύψειν. As to the second point, it might seem doubtful if στέφει can govern a dative of the remote object, as Nitzsch gives it, 'puts grace upon his words,' and the alternative might suggest itself, 'puts grace upon him by means of his words;' yet this rendering if applied to 175 would be forced in the extreme; besides which, there is in ἔπεια *per se* no idea of grace or eloquence, and again, an unexpressed dativus commodi (of) would be awkward. Therefore we must prefer to make ἔπεισι a dative of remoter object, but at the same time to regard στέφει as standing for περιστέφει, an abbreviation which would be softened by ἀμφιπεριστέφεται following. Cp. Od. 10. 410 ὡς δ' ὅτ' ἂν ἀγρῶλοι πόριες .. ἀμφιέουσι μητέρα; ὡς ἐμὲ κείνοι .. δακρυόεντες ἔχυντο, where ἔχυντο governs ἐμὲ in virtue of ἀμφιέουσι preceding. So again εἰπεῖν governs the accusative of a person addressed, as equivalent to προσειπεῖν, though no προσειπεῖν be near, e.g. Il. 17. 651 καὶ τὴν Ἀρ' Αἴας εἶπε βοῇν ἀγαθὴν Μενέλαον. Compare for the sense of our passage Od. 11. 367 σοὶ δ' ἐπὶ μὲν μορφήν ἐπέων.

οἱ δὲ .. ἀγρομένοισιν. This is one of those sentences in which the clauses are divided and counterchanged: see on Od. 4. 192; so that οἱ δὲ τ' .. λεύσσουσιν forms one clause with αἰδοῖ μειλιχίῃ, and ὃ δ' ἀσφαλῆως ἀγορεύει joins on with μετὰ δὲ πρέπει ἀγρομένοισιν. This interpretation, in which Nitzsch agrees, is satisfactorily borne out by the parallel passage in Hes. Theog. 81 δντινα τιμῆσσι Διὶς κοῦραι μεγάλαι .. ὃ δ' ἀσφαλῆως ἀγορεύων | αἰὶά τε καὶ μέγα νείκεος ἐπισταμένους κατέπαυσε .. ἐρχόμενος δ' ἄνὰ ἄστῳ θεὸν ὧς ἰλάσκονται | αἰδοῖ μειλιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν. It is also required by the natural meaning of αἰδοῖ μειλιχίῃ, which is, 'with submissive reverence;' for αἰδῶς does not take the meaning of dignity; the nearest approach to which is found in h. Hom. Cer. 214 ἐπὶ τοῖς πρέπει δμῶσιν αἰδῶς | καὶ χάρις, ὡς εἰ πέρ τε θεμοτοπόλων βασιλῆων.

171. Of ἀσφαλῆως ἀγορεύει, 'his address goes surely on to its point,' we have Socrates' interpretation, Xen. Mem. 4. 6. 15, where, after mentioning how Socrates' method (διὰ τῶν μάλιστα δμολογούμενων ἐπορεύετο νομίζον ταύτην τὴν ἀσφάλειαν εἶναι λόγον) carried persuasion with it, Xenophon adds, ἔφη δὲ καὶ Ὅμηρον τῷ Ὀδυσσεὶ ἀναθεῖναι τὸ ἀσφαλῆ ρήτορα εἶναι, ὡς ἱκανὸν αὐτὸν ὄντα διὰ τῶν δοκούντων τοῖς ἀνθρώποις ἄγειν τοὺς λόγους. This ἀσφάλεια is something better than fluency; and the Homeric gauge of oratory was far too true to make fluency the highest meed of praise. Cp. Il. 3. 213 foll.

176. ἄλλως .. ταῖς, i.e. 'change it,' sc. for the better; if, that is, he had to produce another specimen. Cp. Od. 20. 211 νῦν δ' αἰ μὲν γίγνονται ἀθέστατοι, οὐδέ κεν ἄλλως | ἀνδρὶ γ' ὑποσταχύοντο βοῶν γένος εὐρυμετώπων, Il. 14. 53 ἥ δὲ ταῖτα γ' ἐτοῖμα τετελέ-

οὐδὲ θεὸς τεύξειε, νόον δ' ἀποφώλιός ἐστι.  
 ὦρινάς μοι θυμὸν ἐνὶ στήθεσσι φίλοισιν  
 εἰπὼν οὐ κατὰ κόσμον· ἐγὼ δ' οὐ νῆις ἀέθλων,  
 ὥς σύ γε μυθεῖαι, ἀλλ' ἐν πρότοισιν ὀίω 180  
 ἔμμεναι, ὅφρ' ἦβη τε πεποιθεα χερσὶ τ' ἐμῇσι.  
 νῦν δ' ἔχομαι κακότητι καὶ ἄλγεσι· πολλὰ γὰρ ἔτλην,  
 ἀνδρῶν τε πτολέμους ἀλεγεινὰ τε κύματα πείρων.  
 ἀλλὰ καὶ ὥς κακὰ πολλὰ παθὼν πειρήσομ' ἀέθλων·  
 θυμοδακῆς γὰρ μῦθος· ἐπώτρυνας δέ με εἰπὼν· 185  
 Ἥ βα καὶ αὐτῷ φάροι ἀναΐξας λάβε δίσκον  
 μείζονα καὶ πάχετον, στιβαρώτερον οὐκ ὀλίγον περ

182. ἔχομαι] The Etym. Mag. gives, with evident reference to this passage, ἔχομαι· τὸ λυποῦμαι· νῦν δ' ἔχομαι κακότητι, πλεονασμῷ τοῦ θ ἔχσομαι. Cp. Od. 18. 256; 19. 129.

χεται, οὐδὲ κεν ἄλλως | Ζεὺς ὑβριβρέμτης  
 αὐτὸς παρατεκνῆταιτο. So also, as a possible interpretation of Od. 11. 613 μὴ τεχνησάμενος μηδ' ἄλλο τι τεχνησαιο, i.e. 'change the pattern.'

177. ἀποφώλιος. The derivation of this word is most uncertain; it is commonly compounded of ἀπὸ-ὄφελος, while others refer it to a root φα, 'to blow,' or to ἀπάφασθαι, 'to cheat.' Autenrieth proposes to refer the latter part of the word to the same root as φῶν and φῶς, so as to mean, 'grown out of shape.'

178. ὦρινάς μοι θυμὸν. The asyndeton is significant. Odysseus has been carried by his warmth to the extreme limits of the freedom which as a stranger he would wish to allow himself, and he hastens to excuse himself to the company. The asyndeton expresses his anxiety to make amends and to resume the demeanour of courtesy.

179. νῆις, 'untrained,' as Il. 7. 198. In the next line μυθεῖαι describes the somewhat artificial and pompous manner in which the suggestion was expressed. 'I am not untrained in contests, as thy highflown imputation runs, but I trow I was for prowess among the first, when I was sure of my mettle and strength of hand.'

181. As πεποιθεα is pluperf. so ἔμμεναι must also be ἄ past tense; cp.

Il. 5. 638 ἀλλοῦν τινὰ φασὶ βίην Ἑρακλείην | εἶναι .. ὅς ποτε δεῦρ' ἔλθων .. ἐξαλάπαζε πόλιν.

182. ἔχομαι. So ἔχεται κακότητι Od. 17. 318, κακοῖς ἔχει πολέεσσιν 18. 123, ἄχεσσιν ἔχομαι 19. 168.

183. ἀνδρῶν .. πείρων. The participle belongs properly to κύματα, as in the phrase πύλαος τᾶμνειν Od. 3. 175, and is extended by zeugma to πτολέμους, with which we should rather expect such a word as τολυπείων. The line occurs, Od. 13. 91, 264; Il. 24. 8.

186. αὐτῷ φάροι, that the full form of this idiom is αὐτῷ σὺν φάροι we infer from such phrases as αὐτῇ σὺν φόρμῳ Il. 9. 194, αὐτῇ σὺν πῆλῃ Il. 14. 498, αὐτῶν σὺν τε λίνῳ καὶ ῥήγῃ σιγαλόεντι Od. 13. 118. For instances of the idiom with the omission of σὺν cp. Od. 14. 77 αὐτοῖς ὀβελίοισιν, 20. 219 αὐτῇσι βόεσσιν, 21. 54 αὐτῷ γαρυφῇ, Il. 8. 200 αὐτοῖσιν ὄχεσφιν, 9. 542 αὐτῶν ῥίγρσι καὶ αὐτοῖς ἄνθεσι, 8. 24 αὐτῇ γαῖρ αὐτῇ τε θαλάσῃ, 20. 482 αὐτῇ πῆλῃ.

In αὐτοβοεῖ, αὐτοχειρή, etc., we see the same construction.

187. πάχετον. In Od. 23. 191 we have θάμνος .. πάχετος δ' ἦν ἦντε κίων, where the Schol. suggests that πάχετος is the accusative of a neuter noun, 'in thickness,' on the strength of which Bothe would write πάχετος here. But

ἡ οἶφ Φαίηκες ἐδίσκεον ἀλλήλοισι.

τόν βα περιστρέψας ἦκε στιβαρῆς ἀπὸ χειρὸς;  
βόμβησεν δὲ λίθος· κατὰ δ' ἔπηξαν ποτὶ γαίῃ

190

Φαίηκες δολιχῆρετμοι, ναυσίκλυτοι ἄνδρες,  
λαὸς ὑπὸ ῥιπῆς· ὁ δ' ὑπέρπτατο σήματα πάντων  
ρίμφα θεῶν ἀπὸ χειρὸς· ἔθηκε δὲ τέρματ' Ἀθήνη  
ἀνδρὶ δέμας ἐικυῖα, ἔπος τ' ἔφατ' ἐκ τ' οὐνόμαζε·

‘Καὶ κ' ἀλαός τοι, ξεῖνε, διακρίνειε τὸ σῆμα  
ἀμφαφῶων· ἐπεὶ οὗ τι μεμιγμένον ἐστὶν ὁμίλῳ,  
ἀλλὰ πολὺ πρῶτον σὺ δὲ θάρσει τόνδε γ' ἀέθλον  
οὗ τις Φαιήκων τόδε γ' ἵζεται οὐδ' ὑπερήσει.’

195

192. σήματα] τινὲς δὲ βήματα Schol. V. πάντων] Al. πάντα. See Schol. on Il. 23. 843 μετενήνεκται δὲ ἐκ τῆς Ὀδυσσεύς, καὶ ἐκεῖ εὐλόγως ἐστὶν ὑπὲρβαλε σήματα πάντων· πλείονες γὰρ δισκέουσι. The reading of Codd. Vindd. 133. 56 gives πάντα as the reading here too, for which reason Ameis and La Roche receive it into the text. 198. τόδε γ' ἵζεται Ἀρίσταρχος Schol. M. Al. τὸν γ' οὐ τόνδ'.

on the present passage the Schol. and Et. Mag. consider πάχων as a syncope form of παχύτερον, thus assimilating the word to μέγιστον. It is better to regard it however as of the positive degree, a collateral form of παχύς, analogous in formation to περιμήκετος. The difficulty which this interpretation leaves is the presence of an adjective in the positive degree between two comparatives. μέγιστον however is not co-ordinate with στιβαρώτερον, to which alone ἡ οἶφ belongs; it simply means, 'greater' than those among which it lay; μέγιστον was not necessary because the others were of uniform size. The δίσκος (δισκῖν, 'to throw') seems generally, as here, to have been made of stone; the σόλος (cp. Il. 23. 826) of iron, brass, or wood: but the descriptions of the two instruments do not harmonise. See Nitzsch, ad loc. It is to be understood that the Phaeacian competitors in like manner took up δίσκοι, upon Odysseus doing so (though those which they took up were smaller), and that they threw first. These two proceedings must find place after 188, for the mention of σήματα 192, and ὁμίλῳ 196, shows that Odysseus threw last. The words in 198, 202, οὗ τις.. ὑπερήσει and ὑπερτον ἄλλον refer to a second turn of throws all round.

189. περιστρέψας, 'with one whirl.' Cp. Il. 19. 130 διὰ εἰπὼν ἔρριπεν ἀπ' οὐρανοῦ ἀσπερόεντος | χειρὶ περιστρέψας.

191. There is an intentional sarcasm in the high-sounding epithets applied to the Phaeacians in contrast with their abject terror at the whiz of the quoit.

192. σήματα, 'marks,' were, very likely, pegs stuck in the ground to mark the distance at which each quoit fell, the quoit itself being taken up.

193. ἔθηκε is interpreted by Il. 23. 358 σήμηνε δὲ τέρματ' Ἀχιλλεύς.

τέρματα are the various distances at which each quoit falls, so that the σήματα register the τέρματα.

195. Καὶ κ' ἀλαός.. διακρίνας, 'even a blind man could distinguish.' So Od. 6. 300 καὶ ἄν πάς ἡγήσατο.

196. The meaning of ὁμίλῳ is the mass of marks that showed where the other quoits had fallen, and as the Phaeacians were fairly matched against one another, the marks were tolerably close together.

197. θάρσει τόνδε γ' ἀέθλον, 'be of good heart as to this trial of strength at any rate:' ἀέθλον is an accusative of reference with θάρσει, as μὴ μοι θάνατόν γε παραῖτα Od. 11. 488.

198. τόδε γε. Adopting the reading of Aristarchus (see crit. note) we may suppose τόδε to refer back to σῆμα, or,



ὧς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς,  
 χαίρων οὐνεχ' ἑταῖρον ἐνὲα λεύσσει ἐν ἀγῶνι. 200  
 καὶ τότε κουφότερον μετεφώνεε Φαίηκεςσι·  
 'Τοῦτον νῦν ἀφίκεσθε, νέοι· τάχα δ' ὕστερον ἄλλον  
 ἦσειν ἢ τοσσούτον ὀλομαι ἢ ἔτι μᾶσσον.  
 τῶν δ' ἄλλων θτίνα κραδίη θυμός τε κελεύει,  
 δεῦρ' ἄγε πειρηθῆτω, ἐπεὶ μ' ἐχολώσατε λίην, 205  
 ἢ πῦξ ἢ ἐπ' ἀλλήῃ ἢ καὶ ποσὶν, οὐ τι μεγάρῳ,  
 πάντων Φαίηκων πλὴν γ' αὐτοῦ Λαοδάμαντος.  
 ξείνος γάρ μοι ὁδ' ἐστὶ· τίς ἂν φιλέοντι μάχοιτο;

200. ἐνὲα] τὸν προσήγγι δὲ Ζώιλος [? Zenodotus] . . . ὡς ὄνομα ὑπέλαβεν  
 Schol. A. on Il. 17. 204. 202. Τοῦτον νῦν ἀφίκεσθε] γρ. δὲ καὶ ἐφίκεσθε Eustath.  
 This implies a reading τούτου. Cp. Schol. E. τοῦδε τοῦ δίσκου πρῶτον ἐφίκεσθαι  
 τις, as Buttm. gives it.

more likely, to be a neuter, referring generally to λίθον or δίσκον or whatever was thrown. So νεφέλη δέ μιν ἀμφιβέβηκε . . . τὸ μὲν οὐ ποτ' ἐραεῖ Od. 12. 75. If τὸν γ' or τόνδ' be read, the reference to λίθον or δίσκον is of course clear.

ὑπερῆσει, 'throw beyond it.'  
 200. ἐνὲα, always used of close friends. Cp. Il. 17. 204 τοῦ δὲ ἑταῖρον ἐπεφώνεε ἐνὲα τε κρατερὸν τε. Benfey supposes the word to have been originally ἐννήη and so to be connected with ἀννήη. Curtius is inclined to support Düntzer in referring it to root αf seen in ἀναι, 'to understand' or 'listen to,' and the Doric derivative ἀναις, 'a darling': others again would derive it from root αf, 'to blow' or 'breathe,' as if the meaning of the epithet came from the metaphor of a favourable wind. That the word means 'kind' or 'true' admits of no doubt.

ἐν ἀγῶνι, 'in the lists;' so inf. 260 καλὸν, δ' ἐβρύσαν ἀγῶνα. ἀγῶν, like ἀγορά, means primarily nothing more than 'assembly,' from ἀγω, compare αὔρω δ' ἀγῶν Il. 24. 1, and see Lehrs, Aristarch. p. 149 'Ἀγῶν νεκρῶν προ ἀγῶνι, συναγωγῇ, Il. 8. 298 θεῶν ἀγῶν, coll. 16. 500; 18. 376 θεῶν ἀγῶν. De νεῶν ἀγῶν cp. Il. 16. 239, 500.'

201. κουφότερον, 'more gaily;' hitherto his countenance had worn an anxious look, cp. sup. 149, now he challenges

them to beat him in a second throw.

202. τάχα δ' ὕστερον, here τάχα is 'presently,' and ὕστερον is not equivalent to δεύτερον, nor is it an adjective joined with ἄλλον, but an adverb expressing a point of time: it goes however closely with ἄλλον, cp. 9. 351 καὶ ὕστερον ἄλλος ἴκοιτο | ἀνθρώπων.

203. τοσσούτον, 'as far,' neuter adverb, parallel with μᾶσσον = 'further still.'

204. τῶν δ' ἄλλων refers proleptically to an exception first mentioned in v. 207 πλὴν γ' αὐτοῦ Λαοδάμαντος. The words τῶν ἄλλων here are repeated there in the phrase πάντων Φαίηκων. Of the five (Od. 6. 62) sons of Alcinoüs, three (8. 118), probably the unmarried ones, were aspirants in these games; Odysseus declines 'only Laodamas,' emphasizing the 'only' by αὐτοῦ. Laodamas stood prominently before him as having (sup. 145) on the part of the Phaeacians delivered the challenge. If then guestship were a good reason for not entering the lists even with Laodamas, who was the challenger, it would be understood to bar the other two.

206. ἢ καὶ ποσὶν, the reason for the qualifying addition of καὶ before ποσὶν is given inf. 230.

208. τίς ἂν . . . μάχοιτο; 'Who would care to strive?' For a similar tone of question introduced by the optative with ἂν see Od. 4. 443.

ἄφρων δὴ κείνός γε καὶ οὔτιδανός πέλει ἀνήρ,  
 ὅς τις ξεινοδόκῃ ἔριδα προφέρηται ἀέθλων 210  
 δῆμψ ἐν ἀλλοδαπῷ· ἔο δ' αὐτοῦ πάντα κολουεῖ.  
 τῶν δ' ἄλλων οὐ πέρ τιν' ἀναίνομαι οὐδ' ἀθερίζω,  
 ἀλλ' ἐθέλω ἴδμεν καὶ πειρηθῆμεναι ἀντην.  
 πάντα γὰρ οὐ κακός εἰμι, μετ' ἀνδράσιν ὅσσοι ἀεθλοῖ.  
 εὖ μὲν τόξον οἶδα εὖζοον ἀμφαφάσθαι· 215  
 πρῶτός κ' ἀνδρα βάλοιμι οἰστεύσας ἐν ὀμίλῃ  
 ἀνδρῶν δυσμενέων, εἰ καὶ μάλα πολλοὶ ἐταῖροι  
 ἀγχι παρασταίεν καὶ τοξαζοῖατο φωτῶν.  
 οἷος δὴ με Φιλοκτῆτης ἀπεκαίνυτο τόξῳ  
 δῆμψ ἐνὶ Τρώων, ὅτε τοξαζοίμεθ' Ἀχαιοί. 220  
 τῶν δ' ἄλλων ἐμέ φημι πολὺν προφερέστερον εἶναι,  
 ὅσσοι νῦν βροτοὶ εἰσιν ἐπὶ χθονὶ σῖτον ἔδοντες.  
 ἀνδράσι δὲ προτέροισιν ἐρίζεμεν οὐκ ἐθελήσω,

209. οὔτιδανός = 'good for nothing,' 'profitless,' whether to others or to one's own self. Here in the latter sense, as explained by the words (211) ἔο δ' αὐτοῦ πάντα κολουεῖ, 'he abridges all his own welfare, or comfort.'

210. With ἔριδα ἀέθλων compare ἔριδος ἀγῶν Soph. Aj. 1163.

211. κολουεῖ (κόλος, 'docked,' 'shortened') is further connected with κυλλός and, perhaps, according to Curt. with κείρω.

212. ἀναίνομαι is referred by some to αἶνος and ἀνέως, the first syllable being the privative ἀ (ν), or ἀνά, in the sense of 'back.' Buttmann assigns the whole meaning of the word to this negative prefix, regarding -αινομαι as a mere termination. Lobeck proposes to compound it of this negative and αἰνυμαι, 'to take,' and so he makes it mean 'to refuse' or 'repudiate.'

ἀθερίζω is connected etymologically with θερ-αίειν, θρή-σκος.

213. ἴδμεν, see on sup. 146. 'But I am ready to learn (what my rank is), and to match myself against any of them.' ἴδμεν stands absolutely as Il. 8. 406 ὄφρ' εἰδῇ γλαυκῶπις, Aesch. Ag. 1649 ἀλλ' ἐπεὶ δοκεῖς τάδ' ἔρδειν καὶ λέγειν, γνῶσκει τάχα.

214. πάντα, 'thoroughly well skilled am I; οὐ κακός is a litotes to express

positive excellence.

216. Rapidity and accuracy in shooting are what Odysseus claims for himself. For, though he was surrounded by comrades, all of them engaged in shooting at the enemy, he would be the first (πρῶτος) to pick off his man, singling him out in the midst of a close throng.

ἐν ὀμίλῃ. Cp. Eustath. τὸ δὲ, εἰ καὶ μάλα πολλοὶ ἐταῖροι, καὶ ταχυστότην τὸν Ὀδυσσεῖα εἶναι δηλοῖ, διὲ εἰ καὶ πάντες πολλοὶ περὶ αὐτόν εἰσιν, ἀλλὰ πρῶτος αὐτὸς βαλεῖ τὸν δυσμενῆ.

218. τοξαζοῖατο is used with personal gen. as Od. 22. 27. Cp. Soph. Aj. 154 τῶν γὰρ μεγάλων ψυχῶν ἰεῖα.

219. The bow, as Nitzsch observes, was used by Philoctetes as his battle-arm, whereas Odysseus used it only in contests of skill, or exceptionally in the fight, so that Philoctetes might well be expected to surpass him. Cp. Il. 2. 179.

222. σῖτον ἔδοντες, 'men,' as distinguished from gods, who feed on ambrosia, and from wild beasts, and perhaps from ogres and the like who are uncivilized and plant no corn. Compare ἀρούρης καρπὸν ἔδουσι Il. 6. 143, διὲ θνητός τ' εἴη καὶ ἔδοι Δημήτερος ἀκτῆν Il. 13. 322. Cp. Od. 9. 191.

223. οὐκ ἐθέλω, 'I would not care.'

οὐθ' Ἡρακλῇι οὐτ' Εὐρύτῳ Οἰχαλίῃ,  
οἱ ῥα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων. 225  
τῷ ῥα καὶ αἰψ' ἔθανεν μέγας Εὐρυτος, οὐδ' ἐπὶ γῆρας  
ἵκετ' ἐνὶ μεγάροισι· χολωσάμενος γὰρ Ἀπόλλων  
ἔκτανεν, οὐνεκά μιν προκαλίζετο τοξάζεσθαι.  
δουρὶ δ' ἀκοντίζω ὅσον οὐκ ἄλλος τις ὀιστῷ.  
οἴοισιν δαίδοικα ποσὶν μὴ τις με παρέλθῃ 230  
Φαίηκων· λίην γὰρ ἀεικελίως ἐδαμάσθην  
κύμασιν ἐν πολλοῖς, ἐπεὶ οὐ κομιδὴ κατὰ νῆα  
ἦεν ἐπηγετανός· τῷ μοι φίλα γυῖα λέλυνται.  
'Ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·  
'Ἀλκίνοος δέ μιν οἶος ἀμειβόμενος προσέειπε. 235

232, 233.] Bekk. omits the words between ἐπεὶ οὐ and ἐπηγετανός.

225. ἐρίζεσκον only means 'matched themselves,' which interpretation can alone suit (223) *προτέρουσιν ἐρίζεσκον*. And of the two men mentioned Eurytus alone actually contended with immortals. Nitzsch notices that, according to Homer (cp. Od. 11. 606), Heracles is represented with the bow. The club and the lion's skin were first assigned to him by Peisander of Rhodes (Ol. 33); or by Stesichorus, somewhat later. See Amphitryon's praise of the advantages of archery in battle, Eurip. Herc. Fur. 190 foll.

The bow of Eurytus (ἐρύω, 'to draw,' sc. the bow) descended through his son Iphitus to Odysseus, in whose hands its fame did not suffer. Thus Odysseus stands in the same relation to Eurytus as Philoctetes to Heracles. This part of the story is rehearsed in Od. 21. 13. The epithet Οἰχαλίῃ refers to Oechalia, a Thessalian town on the Peneus. There were several towns of the same name, in Euboea, in Aetolia, and in Messenia, which all laid claim to Eurytus as their countryman. But the claim lies only between the Thessalian and Messenian town in the present passage; see Il. 2. 596, 730. The form of the story in Od. 21. 14 foll. seems to suggest a preference for the Messenian locality.

περὶ τόξων, 'about archery.' So ἐρίζειν περὶ ἰσθῆς Il. 12. 423, ἐρίζειν

περὶ μάθων Il. 15. 284.

226. αἰψ' ἔθανεν, cp. Il. 6. 130 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκόοργος | δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἐρίζεν.

229. ἀκοντίζω extended to ὀιστῷ forms a zeugma.

ὅσον οὐκ, i. e. 'farther than.'

230. οἴοισιν used adverbially = 'only.' ποσὶν is here used for 'racing,' as τόξων (225) for archery.

232. κομιδὴ, 'I had not sufficient provision on shipboard.' But perhaps κομιδὴ means more generally 'comfort,' including supply of food under it; cp. Il. 8. 186; 23. 411, where κομιδὴ is used of the feeding and tending of horses, Od. 14. 124, where it is used of men, and Od. 24. 245, where it signifies the 'care' taken of a garden. We might then translate, 'I had no constant comfort on shipboard.' Odysseus is referring to the period preceding his actual shipwreck, during which time want of food and comfort had so reduced him, that when he had to swim for his life, he was all the more 'sorely spent in many waters.' The Schol. E. Q. T. has a strange note on the passage—εἰπὼν κύμασιν ἤριζατο τὴν ναυαγίαν· προσθεὶς δὲ τὸ 'ἐπεὶ οὐ κομιδὴ κατὰ νῆα' τὴν τῆς θεοχολωσίας ἐκάλυψε βλάβην. But this fact he had betrayed—if he ever meant to conceal it—already, Od. 7. 270.

‘Ξεῖν’, ἐπεὶ οὐκ ἀχάριστα μεθ’ ἡμῖν ταῦτ’ ἀγορεύεις,  
 ἀλλ’ ἐθέλεις ἀρετὴν σὴν φαινέμεν, ἥ τοι ὀπηδεῖ,  
 χαώμενος ὅτι σ’ οὗτος ἀνὴρ ἐν ἀγῶνι παραστὰς  
 νείκεσεν, ὥς ἂν σὴν ἀρετὴν βροτὸς οὐ τις ὄνοιτο  
 δς τις ἐπίσταιτο ᾗσι φρεσὶν ἄρτια βάξιν· 240  
 ἀλλ’ ἄγε νῦν ἐμέθεν ξυνίει ἔπος, ὄφρα καὶ ἄλλα  
 εἴπῃς ἡρώων, ὅτε κεν σοῖς ἐν μεγάροισι  
 δαινύη παρὰ σῇ τ’ ἀλόχῳ καὶ σοῖσι τέκεσσιν,  
 ἡμετέρης ἀρετῆς μεμνημένος, οἶα καὶ ἡμῖν

240. ἐπίσταιτο]. Schol. V. gives in lemma ἐπισταίη, probably a later reading *metri gratia*. 241. ἀλλῃ] γρ. ἄλλοις Schol. P.

236. ἐπεὶ is answered by no grammatical apodosis (cp. Od. 3. 103), but the virtual apodosis begins inf. 241 ἀλλ’ ἄγε.

237. ἀλλ’ ἐθέλεις, ‘but art willing to let us see thy prowess which thou possessest.’ Two clauses depend with equal closeness upon ἐθέλεις, the one giving a reason, χαώμενος .. νείκεσεν, and the other a consequence (not a purpose) ὥς ἂν, κ.τ.λ., ‘in such manner that no one would think slightly of thee;’ for the willingness had already passed into act, and the specimen of prowess there given was not to be gainsaid. Somewhat similar is Il. 14. 91 μῦθον δὲ οὐ κεν ἀνὴρ γε διὰ στόμα πάντων ἀγοιτο | δς τις ἐπίσταιτο κ.τ.λ. Others, as Bothe, would render ὥς ἂν .. ὄνοιτο, ‘quemadmodum nemo virtutem tuam vituperaverit qui,’ etc., making the words describe the method of the chiding (νείκεσεν). So apparently Eustath. μέμνηται μὲν γὰρ τις ἴσας τὸν Ὀδυσσεῖα καθὰ καὶ ὁ Λαοδάμας· οὐ μὲν φρενὴρς ἐκεῖνος ἀνὴρ ὁποῖος καὶ ὁ φρεσὶν ἄρτια βάξιν.

240. ἄρτια βάξιν, ‘to speak with sound judgment.’ ἄρτιος is equivalent to *sanus*, and hence is either ‘sound’ as here, or ‘sincere’ as in Od. 19. 248 ὅτι οἱ φρεσὶν ἄρτια ᾗθη. The final vowel of ἐπίσταιτο is lengthened in arsis before the digamma.

243. δαινύη with middle vowel long *metri gratia*. In Od. 19. 328 we find δαινύη. Ameis suggests δαινύειαι, and compares as a partial parallel ζευγνύμεν Il. 16. 145.

244. οἶα .. πατρῶν, ‘such prowess as Zeus grants us, on our part, from our fathers’ times right on.’ This use of ἐπεὶ with the dative may be illustrated by Od. 13. 60 γῆρας .. καὶ θάνατος τὰ τ’ ἐπ’ ἀνθρώποισι πέλονται, 8. 554 ἐπὶ πᾶσι τίθενται .. τοκῆς [δόμα]. But most apposite to the sense is Od. 14. 227 αὐτὰρ ἐμοὶ τὰ φίλ’ ἔσκε τὰ που θεοὶ ἐν φρεσὶ θῆκεν, | ἄλλοι γάρ τ’ ἄλλοισιν ἀνὴρ ἐπιτέρπεται ἔργοις. Nitzsch well remarks that the idea which the following description is intended to convey is that of a people devoted to peace. So the Schol. τὸν εἰρηικὸν βίον θηλοῖ διὰ τούτων τὸν τῶν φαίεων. The colour of luxury which has been superadded to the interpretation of the passage is due to the Sophists. Heracleides of Pontus is quoted by Schol. H. Q. on Od. 13. 119, as giving a very severe estimate of the character of the Phaeacians, whose one quality, according to him, was an absorbing selfishness, συνεδῶτας γὰρ ἑαυτοῖς φιληδονίαν καὶ ἀπολαυστικὸν τρόπον, καὶ δεδιότας μὴ τὰ αὐτοὶ ἄλλος ἐπιελθὼν ἐκβάλῃ ἀπὸ τῆς χάρας, δύο ταῦτα υποκρίνασθαι, φιλοφρονίαν τε πρὸς τοὺς παρόντας ταχειῶν τε ἀπόπειμιν πρὸς τοὺς ἐλθόντας κ.τ.λ. We have of course a reflection of this feeling in Horace’s ‘pinguis Phaeaxque’ Ep. 1. 15. 24; and (ib. 2. 28–31) ‘Alcinoique | in cute curanda plus aequo operata iuventus, | cui pulcrum fuit in medios dormire dies, et | ad strepitum citharae cessatum ducere curam.’ Bothe, in defending the genuineness of the passage

Ζεὺς ἐπὶ ἔργα τίθησι διαμπερὲς ἐξέτι πατρῶν. 245  
οὐ γὰρ πυγμάχοι εἰμὲν ἀμύμονες οὐδὲ παλαιστοί,  
ἀλλὰ ποσὶ κραιπνῶς θέομεν καὶ νηυσὶν ἄριστοι,  
αἰεὶ δ' ἡμῖν δαῖς τε φίλη κίθαρίς τε χοροὶ τε  
εἵματά τ' ἐξημοιβὰ λοετρά τε θερμὰ καὶ εὐναί.  
ἀλλ' ἄγε, Φαιήκων βητάρμονες ὅσσοι ἄριστοι, 250  
παίσατε, ὥς χ' ὁ ξείνος ἐνίσπη οἷσι φίλοισιν,  
οἴκαδε νοστήσας, ὅσσον περιγιγνόμεθ' ἄλλων  
ναυτιλῆ καὶ ποσσὶ καὶ ὀρχηστῷ καὶ ἀοιδῇ.

251. παίσατε] ἔντελῶς διὰ τὸ μέτρον. Ἀττικῶς δὲ ἀντὶ τοῦ παῖσατε Schol. Q. Ζηνόδοτος παῖσαντο εἶπεν, οὐ κακῶς Schol. H. Q. The lemma of E. has also παῖσατε. La Roche quotes from Cram. An. Ox. 4. 419, 8 to the effect that παῖσω is the regular future of παῖω.

which has been called in question, gives a very sensible view of the conditions of Phaeacian life: 'terram illi beatam incolentes, tutique ab hostium incursionibus, nihil habent quod serio agant praeter rem nauticam, eamque ipsam facillimam. Igitur tempus epulis continuis transigunt, citharoedos requirunt, saltatione delectantur; denique molli vestitu gaudent, balneisque et somno vel, si mavis, amoris operam dant. Tales profecto describere Phaeaces debuit poeta si modo sibi constare voluit, cum praesertim famam de illis acceptam antiquissimam referat, neque eos exemplar nobis virtutis ac temperantiae exponat. . . . Apage igitur Catones qui luxum senioris temporis hisce verbis commendari putant.'

247. ἄριστοι, supply εἰμὲν from the preceding line. Here the omission of the substantive verb occurs in a clause coupled to a preceding one containing a finite verb. Cp. Od. 7. 89 σταθμοὶ δ' ἀργύρεοι ἐν χαλκῷ ἕστασαν οὐδῶ, | ἀργύρεον δ' ἐφ' [for ἐπὶ]ν ἐπιρθύριον, 20. 208 τέθνηκε καὶ ἐν' Αἰδαο δόμοισι, Il. 16. 768 αἶ τε πρὸς ἀλλήλας ἔβαλον ταυήκεας ὄζουι | ἥχῃ θεσπεσίῃ, πάταγος δὲ τε ἀγνυμέναν, 17. 688 πῆμα θεὸς Δαναοῖσι κυλίνδει | νίκη δὲ Τρώων. For the omission of εἰμί cp. Il. 20. 434; 21. 108, 482; Od. 18. 64; of ἔσσι Il. 2. 201; 8. 423; Od. 4. 206; 18. 126; of εἰμὲν, Il. 8. 205; 9. 225; Od. 2. 60; 6. 203; of ἔσσι, Il. 1. 335; 7. 281;

Od. 10. 463; of ἦν, Il. 1. 404; 3. 214; Od. 7. 87, 90; 12. 235; of ἦσαν, Il. 2. 217; 4. 90; 11. 692; of ἦν Il. 1. 547; 5. 481; Od. 15; 394; of ἔσται, Il. 18. 278.

249. ἐξημοιβὰ, 'changes of raiment.' The force of ἐξ implies that they are worn successively. Cp. ἐπημοιβοὶ χιτῶνες Od. 14. 513.

εὐναί need mean nothing more than plenty of sleep in warm and comfortable beds; though the notion of φιλότῃ καὶ εὐνῇ may be included; cp. also Od. 11. 249. Eustath. seems to lean to this, saying, δηλοῖ γὰρ οὐχ ἀπλῶς κοίτας, ἀλλὰ καὶ τι πλεον. εἰ χρή σεμνῶς φράσαι τὸ σεμνόν [? τὸ ἔσεμνον].

250. βητάρμονες. παρὰ τὸ ἐν ἁρμογίᾳ βαίνειν Schol. B.

251. παίσατε, from παῖω, as Od. 6. 106; 23. 147. There was a v. l. παῖσατε, see crit. note, and Schol. V. interprets παῖσατε by πᾶλσατε, as if referring it to παῖω. This dance of the Phaeacians was figured on the throne of the Amycleean Apollo by Bathycles of Magnesia, whose date is placed by Thiersch in Ol. 29, and by Sillig, with greater probability, in Ol. 40. Compare καὶ Φαιάκων χορὸς ἐστὶν ἐπὶ τῷ θρόνῳ καὶ ἔδῳν ὁ Δημόδοκος Pausan. 3. 18. 7. Even the later of the two dates assigned would be evidence that the Homeric poems were popularly known before the Peisistratidean recension, and that the Odyssey then contained the episode of the Phaeacians.

Δημοδόκῳ δέ τις αἶψα κιὼν φόρμιγγα λίγειαν  
οἰσέτω, ἥ που κείται ἐν ἡμετέροισι δόμοισιν.' 255

ᾧς ἔφατ' Ἀλκίνοος θεοείκελος, ὦρτο δὲ κήρυξ  
οἶσων φόρμιγγα γλαφυρὴν δόμου ἐκ βασιλῆος.  
αἰσυνμῆται δὲ κριτοὶ ἐννέα πάντες ἀνέστην  
δῆμοι, οἳ κατ' ἀγῶνας ἐὺ πρήσσεσκον ἕκαστα,  
λείπουν δὲ χορὸν, καλὸν δ' εὔρυναν ἀγῶνα. 260

κῆρυξ δ' ἐγγύθεν ἦλθε φέρων φόρμιγγα λίγειαν  
Δημοδόκῳ· ὁ δ' ἔπειτα κί' ἐς μέσον· ἀμφὶ δὲ κοῦροι  
πρωθῆβαι ἴσταντο, δαήμονες ὀρχηθμοῖο,  
πέπληγον δὲ χορὸν θεῖον ποσίν. αὐτὰρ Ὀδυσσεὺς  
μαρμαρυγὰς θηεῖτο ποδῶν, θαύμαζε δὲ θυμῷ. 265

Αὐτὰρ ὁ φορμίζων ἀνεβάλλετο καλὸν αἰδεῖν  
ἀμφ' Ἀρεος φιλότῆτος ἐυστεφάνου τ' Ἀφροδίτης,

258. αἰσυνμῆται, not exactly 'umpires,' but regulators of games, 'masters of the lists.' They were δῆμοι, public officers, not servants attached to the king's household: distinguished from other public officers (such as the *public κήρυκες*, called in Od. 19. 135 *δημο-εργοί*, cp. Od. 1. 109) by the designation οἳ κατ' ἕκαστα, where the tense πρήσσεσκον shows that their regular duties, and not only what they did on this particular occasion, are meant. The Schol. derives the word from αἰσιον and νέμειν, Curtius, with greater probability, gives αἰσο-μή-της, from αἶσα and root *μεν*, 'one who thinks about, or attends to, the rights of the competitors.' The *ν* is in accordance with Aeolic usage; compare *δνομα* and *δνομα*. Döderl. seeks to connect the latter part of the word with *θυμείν*. On the αἰσυνμῆται or αἰσυνμῆται of the Aeolians, Ionians, and Mityleneans, see Aristot. Pol. 3. 10.

260. χορὸς here is the ground on which they danced, as again in 264; ἀγών, the ring of spectators, as already in 200, 238. It is called καλὸς either from its commodious size, or from its diversified and animated look.

264. πέπληγον. Cp. Virg. Aen. 6. 644 'pars pedibus plaudunt choreas.'

267. As to the question of the genuineness of this Lay of the Net of Hephaestus, repugnance to the low

morality of the Lay would influence ancient critics and scholiasts to reject it as an interpolation. Yet we may infer that Aristarchus, Rhianus, and Herodian accepted it, from their having commented on it, as we know by their interpretations and readings of 288, 299, 307, 352, and 355, while no mention has been made of their rejecting it. And Apion, as we know from the reference in the Schol. on Aristoph. Pax 788, maintained it *πρὸς τοὺς ἀθεοῦντας*. (He was contemporary with Tiberius and Claudius.) Ancient criticism then on the whole acknowledges the genuineness of the Lay. In the next place it cannot be denied that, the theme once taken for granted, the manner in which the tale is told is worthy of Homer. As Mr. Gladstone says, 'The general character of the colouring, diction, and incident is Homeric enough.' And (as he argues at length) the low morality of the tale is owing to the fact that the heroes of it are gods and not men. Indelicacy in Homer is reserved for legends of the gods, in agreement with 'the tendency which the Pagan religion already powerfully showed, to become itself the primitive corrupter of morality, or, to speak perhaps more accurately, to afford the medium through which the forces of evil and the downward inclination

ὥς τὰ πρῶτα μίγησαν ἐν Ἠφαίστοιο δόμοισι

268. Ἠφαίστοιο δόμοισι] Ἠφαίστοιο ἑντακτοῦ Schol. H.

would principally act for the purpose of depraving it.' In support of this, 'in the Iliad there appear to be but two passages which can fairly be termed indelicate. One is the account of the proceeding of Juno, with the accompanying speech of Jupiter, Il. 14. 312-328 and 346-353. . . The other passage is that which in a few words contains the sensual advice given by Thetis, as a mother, to her son Achilles, in his grief, by way of comfort, Il. 24. 130. . . Homer would have put no such language as this into the mouth of one of his matrons.' In addition, the affinity of the lay to Homeric mythology is strengthened by the 'undesigned coincidence,' that it gives point to the otherwise unexplained trait mentioned Il. 21. 416 τὸν δ' [Ἀργα] ἄγε χειρὸς ἐλοῦσα Διὸς θυγάτηρ Ἀφροδίτη. Lastly, the lay fits perfectly into the place in which it stands. It occasions no interruption nor discord. It is appreciably in harmony with Phaeacian light-heartedness. The more serious contests have already been relieved by the skilled grace of the dancers, and the minstrel who sang the grave lay of Odysseus' variance with Achilles must tune his lyre to a merrier theme. And whereas thrice that day his art comes into requisition, of his serious lays—the first and last—we are satisfied merely to be told the subject; but in that vein which is most characteristic of the Phaeacians, we crave and we are gratified with an actual specimen of his minstrelsy. What is to be said on the other side? It is true, in the first place, that the minstrel has been fetched for the purpose of playing to the dancers; just as in the χορὸς on the shield of Achilles, Il. 18. 590-606 μετὰ δέ σφιν ἐμέλπετο θεῖος αἰδοῖς | φορμίζων, Od. 1. 421 οἱ δ' εἰς ὄρχηστὸν τε καὶ ἱμερόεσσαν αἰδοῖαν | τρεφόμενοι τέρποντο, Hes. Scut. Herc. 280-282 οἱ δ' ὑπὸ φορμίζων ἀναγών χορὸν ἱμερόεντα. | ἔθθεν δ' αἶθ' ἐτέρωθε νέοι κάμαζον ἐπ' αὐλοῦ, | τοίγε μὲν αὖ παίζοντες ὑπ' ὄρχηθ' ἡμῶ καὶ αἰδοῖη κ. τ. λ.; and this lay is a voluntary and superadded contribution to the hilarity of the day. It is true also that as to the mythology, 'there is something rather more marked in the personal agency of the Sun than the poems else-

where present; and undoubtedly Apollo is made to assume a tone wholly singular and unsupported by what is told of him in the rest of the poems (335). It is true too that Odysseus, in inviting Demodocus to his third lay, passes over all this in silence, whilst he alludes to the first and previous one (489);—for the reason, no doubt, that the first was kindred in subject to the one which he wished to elicit. This is all that can be said against the lay, and it is not much. Arguments from verbal peculiarities can be raised here; but so they can upon any book of the Odyssey, and they have no real weight: such are (267) the rarity of ἀμφί with the genitive; the similarity of the beginning to the opening of the Hymn to Dionysus: the title Ἥλιος (271) for the sun, appearing elsewhere in the form Ἡέλιος: the use of the uncommon word μγάζεσθαι, and lastly, the designation of the gods (325, 335) as δαῖτρες ἑάνων (cp. Il. 24. 528). When all has been said we must submit to be ruled by the consideration that the lay as a whole, and in the place in which it stands, is neither unworthy of Homer nor unlike him. (Several of the above remarks have been taken from Gladstone, Homer and the Homeric Age, vol. 2. pp. 461-464, and Welcker's Kleine Schriften, vol. 2. p. 32).

ἀμφί only here and in Il. 16. 825 joined with the genitive; but compare τοῦ δ' ἀμφιτρομέων Od. 4. 820.

Ἀφροδίτη. Cp. Schol. H. Q. T. δλας δὲ Ὅμηρος οὐκ ὀδεν Ἠφαιστον Ἀφροδίτη συνοικεῖν, Χάριτι δὲ αὐτὸν συμβιοῦντα. Δημόδοκος δὲ τῇ Ἰδῇ μυθοποιεῖ. This Charis (Il. 18. 382) is by Hésiod (Theog. 945) called Aglaia; and we must frankly acknowledge the existence of separate myths about the partner of Hephaestus. This difference is one upon which the Chorizontes establish an argument as to the long period which separates the composition of the Odyssey from that of the Iliad. But Nitzsch remarks, very pertinently, that the same idea lies at the bottom of both forms of the legend, viz. the union of a goddess of grace with the god who was the representative of the highest development of art.

λάθρη· πολλὰ δ' ἔδωκε, λέχος δ' ἥσχυνε καὶ εὐνὴν  
 'Ηφαίστοιο ἀνακτος· ἄφαρ δέ οἱ ἄγγελος ἦλθεν 270  
 'Ηλιος, δ σφ' ἐνόησε μιγαζομένους φιλότῃτι.  
 'Ηφαιστος δ' ὡς οὖν θυμαλγέα μῦθον ἄκουσε,  
 βῆ ρ' ἔμην ἐς χαλκεῶνα, κακὰ φρεσὶ βυσσοδομείων,  
 ἐν δ' ἔθετ' ἀκμοθέτῳ μέγαν ἀκμονα, κύπτε δὲ δεσμοὺς  
 ἀρρήκτους ἀλύτους, ὅφρ' ἔμπεδον αὖθι μένοιεν. 275  
 αὐτὰρ ἐπεὶ δὴ τεύξε δόλον κεχολωμένος Ἄρει,  
 βῆ ρ' ἔμην ἐς θάλαμον, ὅθι οἱ φίλα δέμνι' ἔκειτο,  
 ἀμφὶ δ' ἄρ' ἐρμίσιν χέε δέσματα κύκλῳ ἀπάντῃ·  
 πολλὰ δὲ καὶ καθύπερθε μελαθρόφιν ἐξεκέχυντο,  
 ἧτ' ἀράχνια λεπτὰ, τὰ γ' οὐδέ τις οὐδὲ ἴδοιτο, 280  
 οὐδὲ θεῶν μακάρων· περὶ γὰρ δολόντα τέτυκτο.  
 αὐτὰρ ἐπεὶ δὴ πάντα δόλον περὶ δέμνια χεῖν

271. 'Ηλιος] ἀπ' αὐτοῦ δὲ εἴρηται 'Ηλιος· 'Ηέλιος γὰρ αὖτε φησὶν Ἰακῶς Schol. H. ἐν ταῦτα τρισυλλάβως λέγει τὸν θεόν Schol. P. V. Nauck suggests 'Ηέλιος, δ νόησε.

269. πολλὰ δ' ἔδωκε. Schol. B. strangely anticipates the story by rendering this, δ' Ἄρης μοι χάγρια ἔδωκε πολλά. The reference is rather to the presents given by Ares to Aphrodite to win her consent.

270. ἄφαρ. With this word begins the direct narration of the story; the preceding clauses are under the government of αὖ.

271. 'Ηλιος. The same form occurs in Hymn. 31. 1. Curtius, comparing the Cretan form of the word, viz. ἀβέλιος, with the Laconian ἀβάρ, i.e. ἀβας or αβας, proposes to refer ἀβέλιος to root αβ, 'burn.' From αβας comes Lat. 'ausosa' (aurosa), and the Roman gentile name 'Auselius' (Aurelius), on which Paul. Diac. says, Epit. 23 'Aureliam familiam ex Sabinis oriundam a Sole dictam putant, quod ei publice a populo Romano datus sit locus in quo sacra facerent Soli qui ex hoc Auseli dicebantur.'

275. αὖθι μένοιεν, 'might bide where they were,' sc. Ares and Aphrodite; unless we make δεσμοί the subject of μένοιεν.

276. δόλον, 'snare' or 'trap:' applied in this sense to the wooden horse,

inf. 494; to bait for fishes, Od. 12. 252, and to a mouse-trap, Batrach. 116.

278. ἐρμίσιν (ἔρμα), properly 'supports,' here = 'bed-posts.'

χέε, 'dropped,' and inf. ἐξεκέχυντο, express graphically the subtle and pliable nature of the net. The verb χέω suggests the same set of ideas as the adjective ὑγρός, as in Pind. Pyth. 1. 9 ἀετὸς .. ὑγρὸν νῶτον αλαρεῖ.

279. καθύπερθε μελαθρόφιν, the second and more explicit word is the epexegetis of the first. A similar form of epexegetis is found in Od. 4. 348 οὐκ ἂν ἐγὼ γε | ἄλλα παρέξ εἴποιμι παρακλιδόν, Il. 2. 668 τριχθὰ .. ᾤκηθεν καταφυλαδόν. μελαθρον is the roof-beam or rafter, as Schol. T. κυρίως τὸ μέσον τῆς στέγης εἶλον τὸ ὑπατον. He derives it from μελαινέσθαι because it became blackened by the smoke. See on Od. 11. 278.

280. τὰ .. ἔδοιτο, for this particular repetition of the negative, Nitzsch compares Ar. Ach. 1079 οὐ δεινὰ μὴ 'ξεῖναι με μὴδ' ἑορτάσαι;

281. Join περὶ .. δολόντα, 'exceeding cunning.'

282. πάντα, probably adverbial, 'completely;' as sup. 214.



εἰσατ' ἴμεν ἐς Λῆμνον, ἐκτίμενον πτολίεθρον,  
 ἥ οἱ γαῖαν πολλὴν φιλτάτῃ ἔσκεν ἀπασέων.  
 οὐδ' ἀλαοσκοπὴν εἶχε χρυσήνιος Ἄρης, 285  
 ὥς ἴδεν Ἥφαιστον κλυτοτέχνην νόσφι κίοντα  
 βῆ δ' ἴμεναι πρὸς δῶμα περικλυτοῦ Ἥφαιστοιο,  
 ἰσχανῶν φιλότῃτος ἐυστεφάνου Κυθερείης.  
 ἥ δὲ νέον παρὰ πατρὸς ἐρισθενέος Κρονίωνος  
 ἐρχομένη κατ' ἄρ' ἔξεθ'. ὁ δ' εἴσω δάματος ἦει, 290  
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζε·  
 'Δεῦρο, φίλῃ, λέκτρονδε τραπέομεν εὐνηθέντε·

284. ἔσκεν] The MSS. and lemm. of Schol. E. H. P. Q. vary between *ἔστιν* and *ἔσκεν*. In Schol. H. P. Q. we read *γράφεται ἐπλετο πασέων*. 285. ἀλαοσκοπὴν] So most MSS. La Roche gives *ἀλαός σκοπὴν* as the reading of Aristarchus. *ἀλαὸν σκοπὴν* seems to have been the reading of Zenodotus. Nauck proposes *ἄλιον σκοπὴν*. 288. ἰσχανῶν] A reading *ἰσχανών* is quoted in Et. Mag. p. 478, 46, etc. Κυθερείης] γρ. Ἀφροδίτης Schol. P. 292. φίλῃ] Al. γύναι. εὐνηθέντε] The MSS. vary between the dual and plural. La Roche gives the decision in favour of the former.

283. εἰσατ' ἴμεν, 'made show of going.' So Ovid, on the same subject, A. A. 2. 579 'fingit iter Lemnon.' Lemnos was the island where Hephaestus alighted after his fall from heaven, Il. 1. 590, where he was received by the Sintians, called inf. 204 ἀγρόφανοι. They were originally (Strabo 12. 3. 20) a Thracian people, and were called in later times Σαπαῖοι. From Il. 14. 230, 281 we infer that Λῆμνος was the name of the city as well as of the island, and that it belonged to the Thoas of Argonautic fame. In the Schol. to Apoll. Rhod. 1. 604 Lemnos is called *δίπολις*, referring to the towns Myrina and Hephaestia. The soil of Lemnos is thoroughly volcanic, and there was a burning-mountain in it called Moschylos. The Sintians, as their connection with Hephaestus would suggest, seem to have been smiths by trade; and there was an import of metals to the island, Il. 7. 467 *νῆες δ' ἐκ Λήμνοιο παρέστασαν οἶνον ἀγούσαι .. ἐνθεν ἄρ' οὐρίζοντο κάρη κομόωντες Ἀχαιοί, | ἄλλοι μὲν χαλκῷ, ἄλλοι δ' αἶθανι σιδήρῳ*.

285. ἀλαοσκοπὴν, 'kept no blind man's watch.' So Düntzer, 'non caecis oculis vidit.' The words contain an oxymoron, the attributive part of the

compound contradicting the other part. But Ahrens (Philol. 27. 255) would make *ἀλαός* here another form of *ἀλέος* (*ἀλφός*) = 'vain,' connected with *ἀλύνω*, so that *ἀλαοσκοπὴ* would mean 'a fruitless watch.' The phrase occurs only here in the Odyssey, but is found in Il. 10. 515; 13. 10; 14. 135.

285. χρυσήνιος. The horses of Ares are called *χρυσάμυνες* Il. 5. 358.

288. ἰσχανῶν, 'eager for;' lit. 'clinging to.' So Il. 23. 300 *μέγα δρόμου ἰσχανάσσαν*.

292. τραπέομεν. The 2nd aor. conjunct. pass. of *τρώω* is *τρωέωμεν*, in its uncontracted form *τρωέωμεν*, changing by *metathesis quantitatis* to *τραπέομεν* by the same principle that gives *ἐπιβέομεν* for *ἐπιβέωμεν* (*ἐπιβώμεν*) Od. 6. 362. *τρωέομεν* changes to *τραπέομεν* by the same sort of metathesis as that which gives *ἐδρακον* from *δέρκομαι*, *ἐδραθον* from *δαρθάνω*. This was the interpretation of Schol. H., Apoll. Lex. and Hesych, according to which *λέκτρονδε* is to be joined with *εὐνηθέντε*, uniformly with Il. 3. 441 *ἀλλ' ἄγε δὴ φιλότῃτι τραπέομεν εὐνηθέντε*. The phrase *λέκτρονδε εὐνηθέντε* is then equivalent in construction to *θωκόνδε καθίζανον* Od. 5. 3. But some com-

οὐ γὰρ ἔθ' Ἥφαιστος μεταδήμιος, ἀλλὰ που ἤδη  
οἴχεται ἐς Λήμνον μετὰ Σίντιας ἀγριοφώνους.'

Ὡς φάτο, τῇ δ' ἀσπαστὸν εἰσατο κοιμηθῆναι. 295

τὼ δ' ἐς δέμνια βάντε κατέδραθον· ἀμφὶ δὲ δεσμοὶ  
τεχνήεντες ἔχυντο πολύφρονος Ἥφαιστοιο,  
οὐδέ τι κινῆσαι μελέων ἦν οὐδ' ἀναεῖραι.

καὶ τότε δὴ γίγνωσκον, ὅτ' οὐκέτι φυκτὰ πέλοντο.  
ἀγχίμολον δὲ σφ' ἦλθε περικλυτὸς ἀμφιγυῆις, 300

αὐτὶς ὑποστρέψας, πρὶν Λήμνου γαῖαν ἰκέσθαι·

Ἥελιος γάρ οἱ σκοπιῇν ἔχεν εἰπέ τε μῦθον.

[βῆ δ' ἵμεναι πρὸς δῶμα, φίλον τετιημένους ἦτορ·]

ἔστη δ' ἐν προθύροισι, χόλος δὲ μιν ἀγριος ἦρει·  
σμερδαλέον δ' ἐβόησε, γέγωνέ τε πᾶσι θεοῖσι· 305

Ἰὼ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἔοντες,  
δεῦθ', ἵνα ἔργα γελαστὰ καὶ οὐκ ἐπεικτὰ ἴδῃσθε,

294. ἀγριοφώνους] 'Huc Porsonus Apollonii et Hesychii ἀκριτοφώνους referebat' Bekk. 299. πέλοντο] Ξιανὸς πέλοι[το] γράφει Schol. H. 303.] Omitted in most MSS, and evidently borrowed from Od. 2. 298. 307. γελαστά] The reading of the MSS. and of Aristarchus and Herodian. ἔργ' ἀγέλαστα Apoll. Lex.; Et. Mag. 224. 47; Eustath.

mentators, referring *τραπέομεν* to *τρέπω*, joined it directly to *λέκτρονδε*. Bekker, with Ameis, puts a colon after *λέκτρονδε*, taking it in close connection with *δεῦρο*. Ameis compares Musaeus 248 *δεῦρό μοι εἰς φιλότῃτα*.

294. Σίντιας, see sup. 283.

ἀγριόφωνος is equivalent to *βαρβαρόφωνος* Il. 2. 867.

299. ὅτ' οὐκέτι φυκτὰ πέλοντο, 'when there was no more chance of escape.' Cp. *ἐπεὶ οὐκέτ' ἀνεκτὰ πέλονται* Od. 20. 223. The emphasis thrown on *τότε* δὴ seems to declare for the reading, ὅτ' [ε], but many modern editors prefer *ὅτε* τε, i. e. *ὅτι* τε, comparing Od. 3. 166; 12. 295.

With *φυκτὰ* in the sense of an abstract noun = 'escape' cp. *ἴσα* = 'equality,' Od. 2. 203, *ἄριστα* = 'success,' Od. 3. 129. The reading (see crit. note) *πέλοντο* for *πέλοντο* perhaps shows that *ὅτε* τε for *ὅτι* τε was known to the Scholl.

300. ἀμφιγυῆις. This epithet is

commonly rendered 'lame of both feet,' from *γυῖς*, *γυῖω*. Hephaestus was lame from his birth, Il. 18. 397; cp. *κυλλοποδῖον* ib. 371, and *χωλεῖων ἐπὶ δὲ κνήμαι ῥάοντο ἀραιαί* ib. 411. But, inasmuch as the word is generally found in connection with *κλυτός*, or *περικλυτός*, or *κλυτοτέχνης*, it has been proposed to attach the sense to it of *ambidexter*, i. e. having a strong effective arm on either side, 'Hephaestus of the two stout arms,' in which case it will be referred to *γυῖων*.

305. γέγωνε, used with an aoristic force; cp. Il. 14. 469; 24. 703.

307. ἔργα γελαστά (see crit. note), 'deeds of mockery;' or, perhaps, 'deeds to raise your laughter,' as inf. 326. But this is hardly the tone of indignation which we should expect, nor does it so well suit *οὐκ ἐπεικτὰ*, which means 'unyielding,' and so 'hard,' 'cruel,' like *σχήθλιος*. Cp. *μένος οὐκ ἐπεικτόν* Il. 5. 892, *σθένος* 8. 32, *πένθος* 16. 549.

ὥς ἐμὲ χωλὸν ἔοντα Διδς θυγάτηρ Ἀφροδίτη  
 αἶεν ἀτιμάζει, φιλέει δ' αἰδήλον Ἄρρη,  
 οὔνεχ' ὃ μὲν καλὸς τε καὶ ἀρτίπος, αὐτὰρ ἐγὼ γε 310  
 ἠπεδανὸς γενόμεν· ἀτὰρ οὐ τι μοι αἴτιος ἄλλος,  
 ἀλλὰ τοκῆε δύω, τὼ μὴ γείνασθαι ὀφελλον.  
 ἀλλ' ὄψεσθ', ἵνα τῷ γε καθεύδεται ἐν φιλότῃ,  
 εἰς ἐμὰ δέμνια βάντες· ἐγὼ δ' ὀρόων ἀκάχημαι.  
 οὐ μὲν σφεας ἔτ' ἔολπα μίνυνθά γε κειέμεν οὔτω, 315  
 καὶ μάλα περ φιλέοντες· τάχ' οὐκ ἐβελήσετον ἀμφω  
 εὔδειν· ἀλλὰ σφωε δόλος καὶ δεσμὸς ἐρύξει,  
 εἰς δ' ἐκέ μοι μάλα πάντα πατήρ ἀποδώσει ξέδνα,  
 ὅσσα οἱ ἐγγυάλιξα κυνώπιδος εἵνεκα κούρης,  
 οὔνεκά οἱ καλὴ θυγάτηρ, ἀτὰρ οὐκ ἐχέθυμος.' 320

310. ἀρτίπος] γρ. ἀλαμος Schol. P.  
 Schol. H. Al. γίνεσθαι. 318. ἀποδώσει] So most MSS, but a few read ἀποδοῖσιν  
 with Schol. A. on Il. i. 129.

312. γείνασθαι] τὸ γενέσθαι [?], διὰ τὸ δ  
 ἀποδοῖσιν

309. αἰδήλος is generally taken as meaning in Homer 'annihilating,' 'making unseen,' ἀφανίζων, distinct from the later signification, 'unseen,' 'invisible' (ἀ-ιδεῖν). It is used as an epithet of fire Il. 2. 455; of ἔργα Il. 5. 872 (with v. l. κατ' ἑρὰ ἔργα); of Athena, as a term of abuse applied to her by Ares, Il. 5. 880; of Ares himself, here and Il. 5. 897; of Melanthius, Od. 22. 165; and of ὄμιλος μνηστήρων Od. 16. 29; on most of which passages the Scholl. interpret by ἀδηλοποιός. Savelsberg (Zeitschr. für Gymn. 1865) regards αἰδήλος as a compound of αἰ or ἀτι (Skt. ati), an intensive prefix, and δαειν, δέ-δνα, so that the meaning would be 'fiercely burning.' The form αἰ for ἀτι is found, according to Savelsberg, in αἰ-ήλος, αἰζήος. Düntzer, on the present passage, connects the latter part of the compound with δηλόμαι. Others attempt to combine in the word two meanings derivable from α-ιδεῖν, making the Homeric signification to be 'that on which one cannot look,' because it is too horrible; and 'that on which one cannot look,' because it is 'invisible,' the common meaning in later authors.

310. ἀρτίπος, shortened metri gratia

from ἀρτίπους. So ἀελλόπος Il. 8. 409.

311. ἠπεδανός, 'weakly,' a word of uncertain derivation; some compounding it of δ and πέδον, others, as Ameis, making it equivalent to ἀνα or ἀμ-πεδανός, or as Benfey, Wurzellex. connecting it with ἥπιος.

312. τὼ . . ὀφελλον = 'qui utinam me nunquam genuissent.'

313. He says that when they find out how they have been entrapped, they will not care to lie there one moment longer (μίνυνθά γε), in spite of their mutual fondness; before long (τάχα) they will have no fancy for lying abed and asleep, and would be glad to get away, ἀλλὰ σφωε, etc.

317. σφωέ, dual acc., see note on Od. 4. 62.

318. ἀποδώσει. The authorities for the readings are given in the critical note. To which we may add that εἰς δ κε naturally is followed in Homer by the conjunctive, as in Il. 2. 332; 5. 466, etc. In Il. 3. 409 εἰς δ κε . . ποιήσεται, and Il. 21. 133 εἰς δ κε . . τίστε, the verbs are probably not futures of the indicative but the shorter forms of aorist conjunctive.

320. ἐχέθυμος is generally taken as the equivalent of ἐχέφρων Od. 4. 111.

ὦς ἔφαθ', οἱ δ' ἀγέροντο θεοὶ ποτὶ χαλκοβατὲς δῶ·  
 ἦλθε Ποσειδάων γαίηοχος, ἦλθ' ἐριούννη  
 Ἑρμείας, ἦλθεν δὲ ἀναξ ἐκάεργος Ἀπόλλων.  
 θηλύτεραι δὲ θεαὶ μένον αἰδοῖ οἴκοι ἐκάστη.  
 ἔσταν δ' ἐν προθύροισι θεοὶ, δωτῆρες ἑάων 325  
 ἀσβεστος δ' ἄρ' ἐνῶρτο γέλωσ μακάρεσσι θεοῖσι  
 τέχνας εἰσορῶσι πολύφρονος Ἥφαιστοιο.  
 ὦδε δὲ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον  
 'Οὐκ ἀρετῇ κακὰ ἔργα· κυχάνει τοι βραδὺς ὥκυν,  
 ὥς καὶ νῦν Ἥφαιστος ἑὼν βραδὺς εἶλεν Ἀρηά 330  
 ὥκυτάτῳ περ ἐόντα θεῶν οἱ Ὀλυμπον ἔχουσι  
 χαλδὸς ἑὼν, τέχνησι· τὸ καὶ μοιχάγρ' ὀφέλλει.  
 ὦς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον  
 Ἑρμῆν δὲ προσέειπεν ἀναξ, Διὸς υἱὸς, Ἀπόλλων·  
 'Ἑρμεία, Διὸς υἱέ, διάκτορε, δῶτορ ἑάων, 335

325. *ἑάων*] Apparently a gen. plur. neut. from *ἑῷς*, but subject to a variable breathing, as *ἑῷς* (for which Zenodotus wrote *ἑῷο*). Buttm. thinks that the rough breathing is a corruption from the smooth, but Lehrs reserves the smooth breathing for those forms in which *υ* follows *ε*, according to the rule given (*lex de spir. ad Ammon.*) τὸ *ε* πρὸ τοῦ *δ*, *ἡ*, *δασύνεται*, πρὸ τοῦ *υ* *ψιλοῦται*. So Ebeling, *Lex. Hom.* s. v. La Roche H. T. 234 gives the passage somewhat differently, but sums up thus, 'die beste Ueberlieferung schreibt *ἑῷς* und *ἑάων*.' 333-342.] *ἐν ἐνίοις ἀντιγράφοις οὐ φέρονται* Schol. H. The grounds given are διὰ τὸ ἀπρέπειαν ἐμ-  
 φαίνειν. Schol. Vind. 56 adds *ἐν ἐνίοις ἀθετοῦνται*.

etc., meaning 'prudent.' But it is against Homeric usage to make *θυμός* expressive of the 'moral sense,' the constant meaning of it being 'heart,' or 'affections.' Therefore *ἐχέθυμος* may be taken as = 'having warm feeling'; and so *οὐκ ἐχέθυμος* will be 'heartless.' Were it not for the use of the compound *ἐχέφρων*, we should prefer to render *ἐχέθυμος* 'quae cupiditatem cohibet,' agreeably with the interpretation of Schol. B. κρατοῦσα ὀρέξεως καὶ ἐπιθυμίας. And perhaps the later compounds *ἐχευής* Aesch. Ag. 149, and *ἐχέμυθος* may serve to confirm this meaning.

322. *ἐριούννης* (*ἐρι-δούνημι*) is only used in this form here and in Il. 20. 34. The usual word is *ἐριόυνιος*.

323. *ἐκάεργος* is generally taken as equivalent to *ἐπηβόλος*, 'working,' i. e. shooting 'from afar.' Others compare

it with the Lat. *overruicus*, from *ἐκεία* and *εἰργειν*.

324. *θηλύτεραι*, see on Od. 11. 386. *αἰδοῖ* = 'out of shame.'

325. *ἑάων* (see crit. note) seems to be gen. plur. from *ἑῷς*, Ionic *ἑῷς*, with variable breathing. The form ought to come from a neuter plural τὰ *ἑῷ*, the gender seeming settled by Il. 24. 528 *πίθοι... δάραν οἷα δίδωσι κακῶν, ἄλλοι δὲ ἑάων*. Döderl. prefers to make it a feminine gen. in the usual form of the 1st declension, supplying *δόσεων* from *δωτῆρες*. Here translate, 'givers of blessings.'

328. *ἰδὼν*, aorist, 'with a glance at.' This line occurs in Il. 2. 271; Od. 10. 37, etc.

*πλησίον* must be taken substantively.

329. *ἀρετῇ*, 'prosper,' cp. Od. 19. 114.

ἦ ῥά κεν ἐν δεσμοῖς ἐθέλοις κρατεροῖσι πιεσθεῖς  
εὐδειν ἐν λέκτροισι παρὰ χρυσήν Ἀφροδίτην;

Τὸν δ' ἡμείβετ' ἔπειτα διάκτορος ἀργεῖφόντης·  
'αἶ γὰρ τοῦτο γένοιτο, ἀναξ ἑκατηβόλ' Ἀπολλων·  
δεσμοὶ μὲν τρεῖς τόσσοι ἀπείρονες ἀμφὶς ἔχουσιν, 340  
ὕμεις δ' εἰσορῶντε θεοὶ πᾶσαι τε θείαναι,  
αὐτὰρ ἐγὼν εὐδοίμῃ παρὰ χρυσήν Ἀφροδίτην.'

ᾧ ἔφατ', ἐν δὲ γέλωσ ᾧτ' ἀθανάτοισι θεοῖσιν.  
οὐδὲ Ποσειδάωνα γέλωσ ἔχε, λίσσετο δ' αἰεὶ  
'Ἡφαιστον κλυτοεργὸν ὅπως λύσειεν Ἀρηα· 345  
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

'Λῦσον' ἐγὼ δέ τοι αὐτὸν ὑπὶσχομαι, ὥς σὺν κελεύεις,  
τίσειν αἰσιμα πάντα μετ' ἀθανάτοισι θεοῖσι.'

Τὸν δ' αὖτε προσέειπε περικλυτὸς ἀμφιγυήεις·  
'μή με, Ποσειδάων γαίηοχε, ταῦτα κέλευε' 350  
δειλαί τοι δειλῶν γε καὶ ἐγγυαὶ ἐγγυάσθαι.

339. αἶ γὰρ τοῦτο. Not only γένοιτο, but ἔχουσιν, εἰσορῶντε, and εὐδοίμῃ are all governed by αἶ γάρ.

τοῦτο γένοιτο expresses in advance, and in skeleton as it were, what is developed in the succeeding clause. In this particular case, τοῦτο γένοιτο chiefly points onwards to ἐγὼν .. εὐδοίμῃ. The previous words δεσμοὶ .. θείαναι being undesirable circumstances, which would not properly be wished for by themselves, but only for the sake of ἐγὼν εὐδοίμῃ.

340. The words δεσμοὶ μὲν are answered by αὐτὰρ ἐγὼν.

344. οὐδὲ Ποσειδάωνα. Here οὐδέ has the force of its separate constituents οὐ δέ or ἀλλ' οὐ. Analogous to this are Il. 5. 138 λέοντα .. ὃν ῥά τε ποιμὴν | χραύσῃ μὲν τ' .. οὐδέ δαμάσσω, and 24. 25 ἄλλοις μὲν πᾶσιν ἔηνδανεν, οὐδέ ποτ' Ἥρῃ, in which passage however it is in correlation with μὲν. Poseidon is represented as the most venerable of the gods of Olympus, next to Zeus; he was besides uncle to Ares.

347. αὐτὸν .. τίσειν, 'that he himself shall pay all just requital in public presence of all the gods.'

351. δειλαί. Nitzsch maintains that

in Homer δειλός must signify 'poor' and 'weak,' and so follows one interpretation of the Schol. αἶ πρὸς τοῦτο δειλοὺς καὶ ἀσθενεῖς ἐγγυαὶ δειλαὶ καὶ αὐταὶ καὶ μηδὲν δυνάμεναι, ὥς μὴ δυναμένων τῶν τοιούτων ἐπιβελεῖν ἀδικήματα δι' ἀσθένειαν. This makes δειλῶν refer to Hephaestus. 'Even the surety that a weak man gets is but a weak security to hold in hand,' this with direct reference to the next line πῶς σε δέοιμι; but the combination of δειλός with οὐτιδανός in Il. 1. 293 suggests that we may give the meaning of 'sorry,' 'wretched' to δειλός, and then follow the alternative interpretation of the Schol. αἶ ὑπὲρ τῶν δειλῶν καὶ κακῶν ἐγγυαὶ καὶ αὐταὶ κακαὶ εἰσι, τὴν πίστιν ὑπὲρ τῶν τοιούτων μηδεὶς τηρεῖν δυνάμενον. Translate then, 'Even surety for a sorry fellow is a sorry thing to hold in hand.' Cp. Eustath. ἐγγυὰ μὲν ὁ δίδουσι ἐγγυᾶται δ' ὁ λαμβάνων. So Hephaestus asks, 'If Ares, who is a slippery fellow, refuse to pay, what is the good of your promise? I cannot put you in chains till the debt is paid.' Poseidon answers, 'In case of Ares not choosing to pay, I will pay myself.' δέοιμι means really 'put thee in chains,'

πῶς ἂν ἐγὼ σε δέοιμι μετ' ἀθανάτοισι θεοῖσιν,  
εἴ κεν Ἄρης οἴχοιτο χρέος καὶ δεσμὸν ἀλύξας;

Τὸν δ' αὖτε προσέειπε Ποσειδάων ἐνοσίχθων  
"Ἥφαιστ', εἴ περ γάρ κεν Ἄρης χρεῖος ὑπαλύξας 355  
οἴχεται φεύγων, αὐτὸς τοι ἐγὼ τάδε τίσω."

Τὸν δ' ἡμείβετ' ἔπειτα περικλυτὸς ἀμφιγυθεὶς  
"οὐκ ἔστ' οὐδὲ ἔοικε τεδν ἔπος ἀρνήσασθαι."

ᾧς εἰπὼν δεσμὸν ἀνλὶ μένος Ἥφαιστοιο.  
τῷ δ' ἐπεὶ ἐκ δεσμοῖο λύθεν, κρατεροῦ περ ἐόντος, 360  
αὐτίκ' ἀναΐξαντε ὁ μὲν Θρήκηνδε βεβήκει,  
ἡ δ' ἄρα Κύπρον ἵκανε φιλομμειδῆς Ἀφροδίτη,  
εἰς Πάφον ἔνθα δέ οἱ τέμενος βωμός τε θυεῖς.  
ἔνθα δέ μιν χάριτες λούσαν καὶ χρῖσαν ἐλαίῳ  
ἀμβρότῳ, ὅλα θεοὺς ἐπενήνοθεν αἰὲν ἐόντας, 365  
ἀμφὶ δὲ εἴματα ἔσσαν ἐπήρατα, θαῦμα ἰδέσθαι.

352. δέοιμι] The interpretation *εὐρίσκοιμι* of Schol. V. points to a reading *δῆοιμι*, which implies the omission of *σε*, or the insertion of it between *πῶς* and *ἂν*. In Schol. H. M. Q. T. V. we find δ δὲ Ἀρίσταρχος πῶς ἂν εὐθύνοιμι [γράφει], for which we must substitute πῶς ἂν σ' εὐθύνοιμι, or suppose, with La Roche, that *εὐθύνοιμι* is not the reading but the explanation of Aristarchus. It should be noticed that H. and M. omit [γράφει]. The lemma of E. gives πῶς ἂν ἐγὼ σε, φέριστε, μετ' ἀθανάτοισι δέοιμι; 353. δεσμὸν] Porsonus de H. ad vers. 353, "Schol. χρεῖος et χρέος. Ἀρίσταρχος δὲ δεσμὸν γρ. sc. pro δεσμὸν" Butt. Here Q. reads *δεσμών*. La Roche remarks that probably this Schol. refers neither to 353 nor 355, but to 359, giving *δεσμὸν* as the Aristarchean reading for the v. l. *δεσμών*.

and must not be diluted to some such meaning as 'keep a hold on thee.' Apoll. and Hesych. give *δεσμεύοιμι* (see crit. note).

353. χρέος 'engagement.' So μοι-χάρις sup. 333.

358. οὐκ... ἔοικε, 'non licet neque decet.'

361. ἀναΐξαντε ὁ μὲν... ἡ δ' ἄρα. For this construction of a nominative participle followed by a distribution of the subject cp. Od. 19. 230 ὡς οἱ χρίσσει ἐόντες ὁ μὲν λάε νεβρὸν ἀπάγχων, | αὐτὰρ ὁ ἐκφυγέειν μεμῶν ἥσταιρε πόδεσσι, 24. 483 δρῖα πιστὰ ταμῶντες ὁ μὲν... ἡμεῖς δ' αἶ, Il. 12. 400 τὸν δ' Αἴας καὶ Τεῦκρος ὁμαρτήσαντ', ὁ μὲν... Αἴας δέ. Similar are Il. 3. 211; 10. 224. An analogous construction without the participle is found Od. 7. 129 ἐν δὲ δῶα κρήναι, ἡ μὲν... ἡ δ' ἐτέρωθεν, cp. Od. 12. 73.

362. φιλομμειδῆς. The doubling of *μ* represents the absorption of *σ*, as the original form of the word is *φιλοσμειδῆς* from Skt. root *smi*, as in *smi-ta-m*, 'a smile.' In Hes. Theog. 200 the form *φιλομμηδέα* (ὅτι μμηδῶν ἐξεφά-ωνθη) is given, but the line is rightly rejected by Gaisford.

363. εἰς Πάφον. Cp. Virg. Aen. 1. 419.

365. ἐπενήνοθεν. La Roche, Hom. Stud. 68. 16, adopts the results of Buttman's criticism, Lexil. 130 foll. which refers *ἐνήνοθε* to a theme *ἐνθω* or *ἐνέθω*, with the meaning 'is laid upon.' Curtius, G. E. p. 226, refers both *ἐνήνοθε* and *ἐνήνοθε* to the same root (? *an*) as *ἀνθο-ε*. Ameis, ad loc., derives *ἐπ-ἐνήνοθε*, with its sister compounds *κατ-ἐν-ήνοθε* and *παρ-ἐν-ήνοθε* (the latter an Alexandrine form), from an obsolete *ἐν-έθω* belonging to a root

Ταῦτ' ἄρ' αἰδοῖς ἀεῖδε περικλυτός· αὐτὰρ Ὀδυσσεὺς  
τέρπει' ἐνὶ φρεσὶν ᾗσιν ἀκούων ἡδὲ καὶ ἄλλοι  
Φαίηκες δολιχέρετμοι, ναυσίκλυτοι ἄνδρες.

Ἀλκίνοος δ' Ἄλιον καὶ Λαοδάμαντα κέλευσε 370  
μουνάξ ὀρχήσασθαι, ἐπεὶ σφισιν οὐ τις ἔριζεν.  
οἱ δ' ἐπεὶ οὖν σφαῖραν καλὴν μετὰ χερσὶν ἔλοντο,  
πορφυρέην, τὴν σφιν Πόλυβος ποίησε δαΐφρων,  
τὴν ἕτερος ρίπτασκε ποτὶ νέφεα σκίβεντα  
ιδνωθεῖς ὀπίσω· ὁ δ' ἀπὸ χθονὸς ὑψόσ' ἀερεῖς 375  
ῥηιδίως μεθέλεσκε, πάρος ποσὶν οὐδας ἰκέσθαι.  
αὐτὰρ ἐπεὶ δὴ σφαῖρην ἄν' ἰδὼν πειρήσαντο,  
ὥρχεσθην δὴ ἔπειτα ποτὶ χθονὶ πουλυβοτείρῃ  
ταρφέ' ἀμειβομένω· κούροι δ' ἐπελήκεον ἄλλοι

377. ἄν' ἰδὼν] οἱ παλαιοὶ ὡς ἐν μέρος λόγου λαμβάνουσι [sc. ἀνιθὲν as an adverb] Eustath.

αν, 'to shine.' Translate, '[such divine splendors] as deck (or 'as cover') the everliving gods.' οἷα is not used merely adverbially, but takes up generally the idea suggested by the emphatic epithet ἀμβρόττω. Others take οἷα as equivalent to 'in such manner as' (cp. Od. 9. 128; 11. 364), and make ἔλαιον the subject to ἐπειρήσαντο, 'it is shed over' the gods.

372. σφαῖραν. A good deal of information about the ball-play of the ancients is collected in Athen. 1. 25, and more in Pollux, Onomast. 9. 7. The game here described, where the ball is tossed up and caught before the leapers reach the ground, was called ἡ οὐρανία. Eustath. ad loc.

374. τὴν ἕτερος. Here begins the apodosis to ἐπεὶ οὖν. The antithesis to ἕτερος is ὁ δὲ.

ρίπτασκε has an anomalous α for ε: compare κρέπτασκε Il. 8. 272, ἀνασείασκε h. Ap. 403, βοί(σ)κε (al. βοί(σ)κε) Hesiod. Theog. 835; cp. Il. 15. 23.

375. ἀερεῖς. The player who was about to catch the ball leaped up (ἀέρθη) to meet it in the air. Eustath. ἀναπηδήσας καὶ ἐνι μετέωρος ὄν μετελάμβανε.

377. ἄν' ἰδὼν. Both Eustath. and the Scholl. seem to have doubted whether

to write ἀνιθὲν as an adverb, or two words as in the text. In Od. 4. 434 πᾶσαν ἐπ' ἰδὼν must mean 'for every enterprise;' and many commentators assign the meaning of ὀρμῇ to ἰδὼν in the present passage, comparing the phrase ἄν' ἰδὼν with ἀνὰ κράτος, ἀνὰ τάχος, and rendering 'with might and main.' But after the description of the special kind of ball-play where the ball was thrown into the air, it seems more natural to take ἄν' ἰδὼν as meaning 'straight upwards;' and the translation fits in very well with the passage generally quoted as corroborating the other interpretation, viz. Il. 21. 303 πρὸς ῥέον ἀίσσαντος ἄν' ἰδὼν, which is at least as likely to be 'adverso flumine,' 'up stream,' as 'vigorously' or 'eagerly.'

379. ταρφέ' ἀμειβομένω, 'with frequent change,' sc. from side to side. This introduces a new feature in the ball-play. The ball was no longer only thrown up and caught, but the players began dancing, and as they danced, the ball flew from one to the other, all in time to the music. When Nausicaa plays ball with her maidens, throwing it from one to the other, the amusement is described as μολπή Od. 6. 101, ἀμείβεσθαι is used in a similar sense of a voltigeur leaping from the back of one horse to another,

ἔστεῳτες κατ' ἀγῶνα, πολὺς δ' ὑπὸ κόμπος ὁράρει. 380

δὴ τότ' ἄρ' Ἀλκίνοον προσεφώνεε διὸς Ὀδυσσεύς·

Ἄλκινος κρείον, πάντων ἀριδείκετε λαῶν,  
ἡμὲν ἀπειλησας βητάρμονας εἶναι ἀρίστους,  
ἡδ' ἄρ' ἐτοῖμα τέτυκτο σέβας μ' ἔχει εἰσορῶντα·

ὣς φάτο, γήθησεν δ' ἱερὸν μένος Ἀλκινόοιο, 385

αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·

Ῥέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες·  
ὁ ξείνος μάλα μοι δοκείε πεπνυμένος εἶναι.

ἀλλ' ἄγε οἱ δῶμεν ξεινήιον, ὥς ἐπιεικές.

δώδεκα γὰρ κατὰ δῆμον ἀριπρεπέες βασιλῆες 390

ἀρχοὶ κραίνουσι, τρισκαιδέκατος δ' ἐγὼ αὐτός·

τῶν οἱ ἕκαστος φᾶρος ἐνπλυνὲς ἡδὲ χιτῶνα

καὶ χρυσοῖο τάλαντον ἐνείκατε τιμήντος.

αἶψα δὲ πάντα φέρωμεν ἀολλέα, ὅφρ' ἐνὶ χερσὶ

ξείνος ἔχων ἐπὶ δόρπον ἦ χαίρων ἐνὶ θυμῷ. 395

Εὐρύαλος δὲ ἐ αὐτὸν ἀρεσσάσθω ἐπέεσσι

380. ἔστεῳτες] The reading of Aristarch. See La Roche, H. T. 272. Al. ἔσταότες. κόμπος] γρ. δοῦπος Schol. P. 394. ἀολλέα] ἀθρόα Schol. V. Al. ἀολλέες, probably to avoid hiatus.

ἀνὴρ ἔπιοισι κελητίζειν εἰς εἰδῶς... ὁ δ' ἔμπειρον ἀσφαλὲς αἰεὶ | θρώσκων ἄλλοι' ἐπ' ἄλλον ἀμείβεται. The adj. ταρφέες does not occur in the sing. in Homer, but ταρφές is found in Aesch. S. c. T. 535.

ἐπιλήκειον, an imperf. from ἐπι-ληκίω, the present in ω formed through λείλημα from root λακ-εῖν, which Curtius connects with Lat. 'loqui.' Here it is rightly interpreted by Schol. T. as ἐπεκρότουν, 'beat time,' lit. 'made a noise in accompaniment:' that the noise was made with the feet is inferred from the words πολὺς δ' ὑπὸ κόμπος ὁράρει.

383. ἀπειλησας, Schol. ἐκαυχῆσω, cp. Il. 23. 872. ἀπειλαί is used in a similar sense, Il. 14. 479; 20. 83.

384. ἡδ' ἄρ' ἐτοῖμα τέτυκτο, 'and it is found to be even so.' ἐτοῖμος is from the same root as ἔτεός and εἶναι. Cp. Il. 14. 53 ἦ δὴ ταῦτά γ' ἐτοῖμα τετεύχεται. With the tense τέτυκτο compare ἐπλετο Od. 1. 225, and inf. 571.

390. δώδεκα γάρ. Schol. E. Q. δῆλον δὲ ἐκ τούτων εἶναι ἀριστοκρατία τίς ἐστίν, ἔσται δ' ἐν αὐτοῖς δ' Ἀλκίνοος. In Od. 1. 394 there are said to be πολλοὶ βασιλῆες in Ithaca; the word signifying, as here, dependent princes. Others compare the constitution of Phaeacia with the twelve districts under the central authority of one king, as established by Theseus at Athens.

393. τάλαντον. Only here in the singular. The word signifies some definite amount 'weighed out,' and we may suppose it to have been not very large, as in Il. 23. 269 two talents of gold represent the fourth prize in a horse race.

396. ἐ αὐτόν. This refers to Odysseus; the combined form of the reflexive pronoun ἐαυτοῦ is unknown to Homer. The emphasis is on αὐτόν, meaning fully, 'him in his personal feelings,' while the full meaning of ἀρεσσάσθω is 'get him to be reconciled to himself,' the last words representing the force of the middle voice. Düntzer would



καὶ δῶρα, ἐπεὶ οὐ τι ἔπος κατὰ μοῖραν ἔειπεν·

ᾧ ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἢ δ' ἐκέλευον,  
δῶρα δ' ἄρ' οἰσέμεναι πρόεσαν κήρυκα ἕκαστος.

τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε 400

Ἄλκινος κρεῖον, πάντων ἀριδείκετε λαῶν,  
τοιγὰρ ἐγὼ τὸν ξεῖνον ἀρέσσομαι, ὥς σὺ κελεύεις.  
δῶσω οἱ τόδ' ἄορ παγχάλκεον, ᾧ ἐπὶ κόπη  
ἀργυρέη, κολεῶν δὲ νεοπρίστου ἐλέφαντος  
ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιον ἔσται. 405

404. κολεῶν] Schol. H. and lemma of V. give κουλεῶς [?] κολεῶς].

read αὐτός here, which gives a good meaning but is not necessary.

397. οὐ τι ἔπος, literally, 'he spoke no right word;' virtually equivalent to, 'the word he spoke was by no means right.' Similarly, Od. 14. 509 οὐδέ τί ποι μοῖραν ἔπος νηκερδὲς ἔειπες. No doubt the phrase in Hdt. 5. 50 οὐδένα λόγον εὐεπία λέγεις is imitated from the Homeric expression.

398. οἱ δ' .. ἐκέλευον, i.e. the chieftains to whom the proposal was made, as the next line shows, not the whole assembled company. Similarly where the same line occurs, Od. 7. 226, ἐκέλευον means 'gave their voices for it;' κελεύειν may be used either in reference to what is to be carried out by others, or (as here) to what is to be carried out by joint action. The form is varied in Il. 4. 380 οἱ δ' ἔθελον δόμεναι καὶ ἐπῆνεον ὡς ἐκέλευον.

404. κολεῶν, subject to ἀμφιδεδίνηται. Cp. Il. 23. 560 θύρηκα .. ᾧ πέρι χεῖμα φαεινοῦ κασιγτέροιο ἀμφιδεδίνηται, Il. 11. 30 περὶ κουλεῶν ἦεν ἀργύρεον, and sup. 175 χάρις ἀμφιπερὶ στέφεται ἐπίεσσι. ἀμφιδεδίνηται, 'encloses it;' cp. Od. 19. 56 διωτὴν ἐλέφαντι, of a chair, where the meaning is somewhat different, referring to the rounded legs.

νεοπρίστου ἐλέφαντος. Homer is acquainted with ivory, but not with the elephant that produces it. Cp. Pausanias 1. 4 ἐλέφαντα γὰρ (sc. ivory) ὅσα μὲν ἐς ἔργα καὶ ἀνδρῶν χρείας, εἰσὶν ἐκ παλαιοῦ θῆλοι πάντες εἰδότες· αὐτὰ δὲ τὰ θηρία, πρὶν ἢ διαβῆναι Μακεδόνας ἐπὶ τὴν Ἀσίαν, οὐδὲ ἰωράμεσαν ἀρχὴν, πλὴν

Ἰνδῶν τε αὐτῶν καὶ Λιβύων καὶ ὅσοι πλησιόχωροι τοῖτοις. θηλοὶ δὲ καὶ Ὀμηροί, δὲ βασιλεῦσι κλίνας μὲν καὶ οἰκίας τοῖς εὐδαιμονεστέροις αὐτῶν ἐλέφαντι ἐποίησε κεκοσμημένας, θηρίου δὲ ἐλέφαντος μνημὴν οὐδεμίαν ἐποίησαντο. θεασάμενοι δὲ καὶ πεπυσμένοι ἐμνημόνευσαν ἂν πολὺ γε πρότερον, ἐμοὶ δοκεῖν, ἢ Πυγμαλίων τε ἀνδρῶν καὶ γειράνων μάχη.

The names for ivory and the elephant do not seem to be common to Sanskrit and Greek. Solomon's fleet is recorded to have gone to Ophir (perhaps at the mouth of the Indus), and to have brought back among other treasures ivory, the name for which appears in Hebrew as *shen kabbim*, the latter word being probably copied from the Sanskrit *ibha*. See Max Müller, Lect. on Languages, vol. i. chap. 5. Ivory is described in Homer as in use for chamber-decoration, Od. 4. 73; as material for a scabbard (as in the present passage); for a key, Od. 21. 7; for the ornamentation of reins, Il. 5. 583; of a couch, Od. 19. 55; of a bedstead, Od. 23. 200; of the headgear of a horse, dyed or painted red, Il. 4. 141. It is not necessary to suppose, with some commentators, that the Greeks could only have had access to fossil ivory: it is far more likely that the Phoenician traders brought it into Greek ports from the East; unless indeed we find it difficult to suppose that they could have brought such monstrous teeth for sale, without spreading the story about the huge beast that carried them.

405. πολέος .. ἔσται. This is some-

ἄΩς εἰπὼν ἐν χερσὶ τίθει ξίφος ἀργυρόηλον,  
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

‘Χαῖρε, πάτερ ὦ ξεῖνε· ἔπος δ’ εἴ πέρ τι βέβακται  
δαινὸν, ἄφαρ τὸ φέροιν ἀναρπάξασαι ἀελλαι.  
σοὶ δὲ θεοὶ Ἀλοχόν τ’ ἰδέειν καὶ πατρίδ’ ἰκέσθαι 410  
δοῖεν, ἐπεὶ δὴ δηθὰ φίλων ἀπο πῆματα πάσχεις.’

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
‘καὶ σὺ, φίλος, μάλα χαῖρε, θεοὶ δέ τοι δλβια δοῖεν,  
μηδέ τί τοι ξίφεός γε ποθὴ μετόπισθε γένοιτο  
τούτου, ὃ δὴ μοι δῶκας, ἀρεσσάμενος ἐπέεσσιν.’ 415

Ἥ ῥα καὶ ἀμφ’ ὤμοισι θέτο ξίφος ἀργυρόηλον.  
δύσσετό τ’ ἥελιος, καὶ τῷ κλυτὰ δῶρα παρήεν·  
καὶ τὰ γ’ ἐς Ἀλκινόοιο φέρον κήρυκες ἀγαυοί·  
δεξάμενοι δ’ ἄρα παῖδες ἀμύμονος Ἀλκινόοιο  
μητρὶ παρ’ αἰδοίῃ ἔθεσαν περικαλλέα δῶρα. 420  
τοῖσιν δ’ ἡγεμόνευ’ ἱερὸν μένος Ἀλκινόοιο,  
ἐλθόντες δὲ καθίζον ἐν ὑψηλοῖσι θρόνοισι.  
δὴ ῥα τὸτ’ Ἀρήτην προσέφη μένος Ἀλκινόοιο

times taken to mean simply ‘he will find it worth a good deal;’ which is in itself not improbable, as men in those days did not hesitate to estimate presents by their actual value. But it is more likely that Euryalus means to say that the gift will amply make up for the affront: thus *ἄξιον* is not prospective but retrospective, meaning not ‘shall be worth much to him,’ potentially or actually; but ‘shall compensate him for much,’ for much injury sustained, and so, for the injury sustained from me, be it small or great.

408. *πάτερ ὦ ξεῖνε*. With this arrangement of words cp. *ἔρβος ὃ φανέντατος* Soph. Aj. 395. *Μυκηνίδες ὃ φίλοι* Eur. Or. 1246, and even Plato, Euthyd. 271 C. *θαυμασὶ ὃ Κρίταν*, where, however, Stallb. reads *θαυμασία, ὃ Κρίταν*. Cp. also Od. 4. 20.

409. *φέροιν*... *ἀελλαι*. Cp. Hor. Od. 1. 26. 1 ‘Tristitiam et metus | tradam protervis in mare Creticum | portare ventis,’ Apoll. Rhod. 1. 1334 *ἀλλ’ ἀνέμοισι | δώομεν ἀμπλακίην*, Theocr.

22. 167 *ἴσκον τοιάδε πολλά· τὰ δ’ εἰς ἡγρὸν ῥέχτο κύμα | πνοὴ ἔχουσ’ ἀνέμοιοι*.

410. Cp. sup. 243. When did Alcinoos first find out that Odysseus had a wife? In Od. 7. 312 his great desire was to give him Nausicaa to wife.

417. This means that by sunset all his presents had come in. The day which is described here as closing in is the one which begins with the opening line of the present book. But after this the absorbing interest of Odysseus’ stories keeps all the household and guests up till the time given in Od. 13. 17.

With *παρήεν* cp. Il. 1. 213 *καὶ ποτὶ τοὶ τρεῖς τόσσα παρέσσεται ἀγλαὰ δῶρα*.

421. *τοῖσιν δέ*. This makes a contrast to the group of the heralds, Arete and her sons; while they were busy with the stowage of the presents, Alcinoos led the way for the others (i. e. for Odysseus and the Phaeacian chieftains) to seats of honour in the house.

‘Δεῦρο, γύναι, φέρε χηλὸν ἀριπρεπέ’, ἥ τις ἀρίστη  
ἐν δ’ αὐτῇ θὲς φᾶρος ἐνπλυνὲς ἡδὲ χιτῶνα. 425

ἀμφὶ δέ οἱ πυρὶ χαλκὸν ἰήνατε, θέρμετε δ’ ὕδωρ,  
δφρα λοεσσάμενός τε ἰδὼν τ’ εὖ κείμενα πάντα  
δῶρα, τὰ οἱ Φαίηκες ἀμύμονες ἐνθάδ’ ἔνεικαν,  
δαιτί τε τέρπηται καὶ αἰοιδῆς ὕμνον ἀκούων.  
καὶ οἱ ἐγὼ τόδ’ ἄλειςον ἐμὸν περικαλλὲς ὀπάσσω, 430

χρῦσεον, δφρ’ ἐμέθεν μεμνημένος ἥματα πάντα  
σπένδῃ ἐνὶ μεγάρῳ Διὶ τ’ ἄλλοισιν τε θεοῖσιν.’

‘Ὡς ἔφατ’; Ἀρήτη δὲ μετὰ δμῳῆσιν ἔειπεν  
ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν ὅτι τάχιστα.  
αἱ δὲ λοετροχόον τρίποδ’ ἵστασαν ἐν πυρὶ κηλέφ, 435  
ἐν δ’ ἄρ’ ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλουσαι.

425. ἐν δ’ αὐτῇ] Bekk. (Hom. Blätt. 273) seems justified in reading here, as in 441, αὐτῇ for αὐτῇ. The Schol. B. Q. gives καὶ αὐτῇ δὲ πρόσφερε τὸ φᾶρος, pointing thereby a contrast between the action of the queen on her part, and that of the chieftains. Fäsi adopts Bekker’s reading, but Ameis and La Roche retain αὐτῇ, the former, in both places; the latter, in the first. 429. ὕμνον] Bothe needlessly reads ὁμῶν, because ὕμνον is ἀπαξ εἰρ.

425. If αὐτῇ be read (see crit. note) the meaning will be—besides the gifts of others do thou put in as thine own gift, etc. So inf. 441.

426. ἀμφὶ .. ἰήνατε. The Schol. B. joins ἀμφὶ οἱ, interpreting it ἕνεκα αὐτοῦ, ‘for him,’ which is impossible. Nitzsch joins ἀμφὶ with ἰήνατε, which will not apply to v. 434. It can only go with πυρὶ, meaning ‘warm for him a cauldron over the fire,’ ἀμφὶ referring specially to the legs of the tripod which bestride the fire. Cp. the imitation in Soph. Aj. 1404 τοῖ δ’ ἐψίβατον τρίποδ’ ἀμφίπυρον .. θέσθε. Here the τρίπους is stand and cauldron in one, see 437.

429. ὕμνος. This word occurs only here in the Odyssey, and nowhere in the Iliad. Curtius regards it as equivalent to δφμνος from ὄφ, as in ὄφαι, with which he might have compared the Hesiodic πάντων δαῖδην. E. Burnouf, Litt. Grecque, vol. i. p. 41, remarks, ‘Quand les populations aryennes quittèrent tour à tour le centre asiatique, elles emportèrent avec elles les antiques usages qui furent

communs à tous les peuples de cette race; il en est un qui se retrouve à l’origine de toutes leurs traditions; c’est celui de sacrifier dans le feu, et d’accompagner par un chant cette cérémonie sacrée. Ce chant, mesuré et rythmé, c’est l’hymne. ὕμνος, mot qui en grec n’a pas de signification étymologique, mais qui, sous sa forme sanscrite *umna*, signifie la bonne ou la belle pensée, c’est à dire, l’expression de la pensée par excellence. La présence de ce mot dans la langue grecque la plus ancienne preuve que les Aryas de l’Oxus composaient des hymnes avant le départ des migrations qui peuplèrent la Grèce comme de celles qui conquièrent l’Indus et le Gange.’

For the conjunction of δαιτί .. ἀκούων see Eustath. ἦν γὰρ εἰρεῖν δαιτί τε τέρπηται καὶ δαῖδῃ· ὁ δὲ ποιητὴς καινότερον κατὰ περίφρασιν ἐσχημάτισεν.

435. λοετροχόον, ‘for filling the bath.’

436. ἐν δὲ .. ὑπὸ δὲ, both adverbial = ‘within’ and ‘below.’

γαστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ' ὕδωρ.  
τόφρα δ' ἄρ' Ἀρήτη ξείνῳ περικαλλέα χηλὸν  
ἔξεφερεν θαλάμοιο, τίθει δ' ἐνὶ κάλλιμα δῶρα,  
ἔσθητα χρυσὸν τε, τά οἱ Φαίηκες ἔδωκαν 440  
ἐν δ' αὐτῇ φᾶρος θῆκεν καλὸν τε χιτῶνα,  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Ἄντὸς νῦν ἴδε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἱηλον,  
μή τις τοι καθ' ὁδὸν δηλήσεται, ὅππότε ἂν αὐτε  
εὐδῇσθα γλυκὺν ὕπνον ἰὼν ἐν νηὶ μελαίνῃ. 445

Αὐτὰρ ἐπεὶ τό γ' ἄκουσε πολύτλας δῖος Ὀδυσσεύς,  
αὐτίκ' ἐπήρτυε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἱηλε  
ποικίλον, ὃν ποτὲ μιν δέδαε φρεσὶ πόντια Κίρκη,  
αὐτόδιον δ' ἄρα μιν ταμίη λούσασθαι ἀνάγει  
ἔς ρ' ἀσάμινθον βάνθ'. ὁ δ' ἄρ' ἀσπασίως ἴδε θυμῷ 450  
θερμὰ λοέτρ', ἐπεὶ οὐ τι κομιζόμενός γε θάμιζεν,

441. See on sup. 415.

443. ἴδε πῶμα, 'look to the lid.' In a similar sense εὐ δὲ τὰ ἄρματος ἀμφὶ ἰδὼν πολέμοιο μεδέσθω Il. 2. 384; and, as an exact parallel, Theocr. 15. 2 ὅρη δίφρον, Εἰνόα, αὐτῇ. Cp. Cic. ad Att. 5. 1 'antecesserat Statius, ut prandium nobis videret.'

δεσμὸν. The famous knot of Gordius, which Alexander cut with his sword, is always spoken of by Plutarch as δεσμὸς (Vit. Alex. 18). Düntzer quotes Herodot. 3. 123, referring to the securing of λάρακες with a knot (καταδήσαι). The fastening of a wine-jar seems to have been by means of a string (κρήδεμνον Od. 3. 392).

αὐτός is emphatic in the line: Arete leaves him to do the tying for himself.

444. δηλήσεται, sc. the contents of the box: 'should spoil them for thee.'

ὅππότε ἂν αὐτε. There seems no reason why αὐτε should not here signify 'by and by,' the meaning coming out of the antithesis to the present circumstances that αὐτε naturally suggests. Cp. εἰ περ ἂν αὐτε φεβόμεθα Il. 5. 232, ὅτ' ἂν αὐτε νεώμεθα 7. 335, εἰ δὲ κεν αὐτε θεοὶ δάωσι 9. 135. But most modern commentators have preferred to render αὐτε 'again,' and to

import into the passage a new meaning from this interpretation. See Lex. Homeric. Ebeling. s. v. where αὐτε is here interpreted by 'rursus,' 'denuo,' 'ut dormivisti cum ab Aeoli insula navigares. Videtur enim recte Köchly (De Odys. Carm. 1. 31) statuisset haec transposita esse atque post apologos legenda esse, scire igitur Areten quae nos Od. 10. 31 demum legimus; cf. W. Ribbeck, neue Jahrb. 91. 311. Etiam Antonium (Rhein. Mus. 19. 440) offenderat quod haec Aeoli utrem respicere videntur.' But it is far simpler to take it of the contrast between *then* and *now*—the sort of thought we mean to express when we say 'this time to-morrow we shall be crossing the sea.'

448. δέδαε, the factitive reduplicated aorist, like κεκαθεῖν, λελαθεῖν, 'made him learn it in his mind.' What she taught him was the particular complicated (ποικίλον) knot in which to tie the fastening.

449. αὐτόδιον, 'straightway,' like the Lat. 'e vestigio.' Observe that in compound the initial aspirate of ὁδός is dropped. Cp. ἀντήλιος, κράτιππος, ἀπηλιάτης, etc.

451. οὐ τι .. θάμιζεν, 'he had not often found the means of attending to:

ἐπεὶ δὴ λίπε δῶμα Καλυψοῦς ἠυκόμοιο·  
 τόφρα δέ οἱ κομιδὴ γε θεῶ ὥς ἔμπεδος ἦεν.  
 τὸν δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,  
 ἀμφὶ δέ μιν χλαῖναν καλὴν βάλλον ἠδὲ χιτῶνα, 455  
 ἔκ ρ' ἀσαμίνθου βὰς ἀνδρας μέτα οἶνοποτῆρας  
 ἦε· Ναυσικάα δὲ θεῶν ἀπο κάλλος ἔχουσα  
 στή ρα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,  
 θαύμαζεν δ' Ὀδυσῆα ἐν ὀφθαλμοῖσιν ὀρώσα,  
 καὶ μιν φωνήσας' ἔπεα πτερόντα προσηύδα· 460  
 'Χαῖρε, ξεῖν', ἵνα καὶ ποτ' ἐὼν ἐν πατρίδι γαίῃ  
 μνήσῃ ἐμεῦ, ὅτι μοι πρώτη ζῳάγρ' ὀφέλλεις.  
 Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 'Ναυσικάα, θύγατερ μεγαλήτορος Ἀλκινόοιο,  
 οὔτω νῦν Ζεὺς θέῃ, ἐρίγδουπος πόσις Ἥρης, 465  
 οἴκαδ' ἵ' ἐλθέμεναι καὶ νῆστιμον ἡμαρ ιδέσθαι·  
 τῷ κέν τοι καὶ κείθι θεῶ ὥς εὐχετοῦμην  
 αἰεὶ ἡμάτα πάντα· σὺ γάρ μ' ἐβιάσας, κούρη.'

himself; the voice is middle and not passive. θαμίζαν is commonly used with an accessory participle in Greek; as Plat. Rep. 328 A ὃ Σάκρατες, οὐδὲ θαμίζεις ἡμῖν καταβαίνειν εἰς τὸν Πειραιᾶ, but also absolutely, as Soph. O. C. 672 ἀηδὼν . . θαμίζουσα μάλιστα.

452. ἐπεὶ δὴ = ex quo.

453. τόφρα δέ, 'but all that time,' sc. the whole period of his sojourn with Calypso.

θεῶ ὥς. This accords with the style in which Calypso had treated him. She had promised θῆσειν ἀθάνατον καὶ ἀγήρων ἡμάτα πάντα. For the idea of the uninterrupted comfort which the gods were supposed to enjoy cp. the phrase Od. 6. 309 τῷ δ' γε οἶνοποτάζει φήμενος ἀθάνατος ὢν. This reference to the promise of Calypso is made by Schol. B.

The sense of ἔμπεδος is 'constant,' as we say, 'regular;' cp. Isai. 33. 16 'Bread shall be given him, his water shall be sure.'

461. Χαῖρε, ξεῖν', ἵνα, 'may it be well with thee, stranger, in order that,' etc. She wishes him well for his own sake,

but the wish is quickened by affection (Od. 6. 240), which now takes the form of a hope that she may live in his memory as his benefactress. The trait verifies in one particular way a favourite saying of the later Greeks, e.g. Arist. Eth. Nic. 9. 7 τοὺς εὐεργετήσαντας βούλεσθαι εἶναι τοὺς παθόντας ὡς κομούνους τὰς χάριτας.

462. ζῳάγρια, as Nitzsch reminds us, bears quite a different sense in the Iliad, as Il. 18. 407, where it signifies the price paid to a conqueror for sparing the life of a defeated foe; here it is the debt of gratitude for having saved life by timely intervention.

465. οὔτω means, 'even as thou wishest,' referring to v. 461: the infinitives ἐλθέμεναι (sc. ἐμεῖ) and ιδέσθαι form an epexegetis to this.

467. τῷ. 'in that case;' sc. should I succeed in returning home. καὶ κείθι, sc. 'no less than I have done here.'

468. ἐβιάσας, 'didst give me my life:' more graphic than the Schol. εἰς τὸν βίον εἰσάγαγε, though with nearly

- Ἦ ῥα καὶ ἐς θρόνον ἔξε παρ' Ἀλκίνοον βασιλῆα.  
οἷ δ' ἤδη μοῖρας τ' ἔνεμον κερδωντό τε οἶνον. 470  
κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον ἀοιδόν,  
Δημόδοκον λαοῖσι τετιμένον· εἶσε δ' ἄρ' αὐτὸν  
μέσσω δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.  
δὴ τότε κήρυκα προσέφη πολύμητις Ὀδυσσεύς,  
νῶτον ἀποπροταμών, ἐπὶ δὲ πλείον ἐλέλειπτο, 475  
ἀργιδόοντος ὕδς, θαλερὴ δ' ἦν ἀμφὶς ἀλοιφῇ·  
'Κῆρυξ, τῇ δὴ, τοῦτο πόρε κρέας, ὅφρα φάγησι,  
Δημόδοκῳ, καὶ μιν προσπτύξομαι, ἀχνύμενός περ.  
πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ἀοιδοὶ  
τιμῆς ἔμμοροι εἰσὶ καὶ αἰδοῦς, οὐνεκ' ἄρα σφέας 480  
οἶμας μούσ' ἐδίδαξε, φίλησε δὲ φῦλον ἀοιδῶν·'  
'Ὡς ἄρ' ἔφη, κῆρυξ δὲ φέρων ἐν χερσὶν ἔθηκεν  
ῥῳ Δημόδοκῳ· ὁ δ' ἐδέξατο, χαῖρε δὲ θυμῷ.  
οἷ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱάλλον.  
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, 485  
δὴ τότε Δημόδοκον προσέφη πολύμητις Ὀδυσσεύς.  
'Δημόδοκ', ἔξοχα δὴ σε βροτῶν αἰνίζομ' ἀπάντων·  
ἦ σέ γε μούσ' ἐδίδαξε, Διὸς παῖς, ἦ σέ γ' Ἀπόλλων.

the same meaning. In the Greek of Plato we find both ἀναβιώσασθαι and ἀναβιώσκεσθαι with a transitive force.

472. λαοῖσι τετιμένον. The words probably stand as an interpretation of the name Demodocus; which, in this sense, should be derived not from δέχομαι (δέκος) as ξεινοδόκος, but from δοκέω, like δόξα from δοκέω.

475. νῶτον, which had been served to him as a mark of honour. This line and the next are instances of interlaced clauses, since ἀργιδόοντος ὕδς connects itself with νῶτον ἀποπροταμών, and again θαλερὴ δ' .. ἀλοιφῇ with ἐπὶ δὲ πλείον ἐλέλειπτο. Odysseus cuts off from the chine a portion first for Demodocus: 'howbeit the portion remaining upon' the chine, after cutting that off 'was still larger, and on either side of the chine was rich fat.' The words ἐπὶ .. ἐλέλειπτο are intended to show the excellence of the chine in the way of size;

and θαλερὴ .. ἀλοιφῇ in the way of fatness. It is not intended to satisfy us that Odysseus still had enough supper left for himself.

477. τῇ. See on Od. 5. 346. Here again the clauses are interlaced, for καὶ μιν προσπτύξομαι connects itself with ὅφρα φάγησι, ὅφρα governing προσπτύξομαι as well. Odysseus, in saying, 'that I may do homage to him, though sad at heart,' alludes chiefly to the tears which had been drawn from him by the first lay of Demodocus (84), and perhaps also partly to the anxiety which his deferred departure was causing him, for Alcinous had promised that he should go that very day (7. 317).

488. ἦ σέ γε .. Ἀπόλλων. Cp. Hes. Theog. 94 ἐκ γὰρ Μουσῶν καὶ Ἀπόλλωνος ἄνδρες ἀοιδοὶ ἔασι ἐπὶ χθόνα καὶ κίθαρισται, and the same statement in the Hymns. In Il. 1. 603.

λίην γὰρ κατὰ κόσμον Ἀχαιῶν οἶτον αἰδεῖς,  
 ὅσσ' ἔρξαν τ' ἐπαθὺν τε καὶ ὅσσ' ἐμόγησαν Ἀχαιοί, 490  
 ὥς τε πού ηἰ αὐτὸς παρεὼν ἢ ἄλλου ἀκούσας.  
 ἀλλ' ἄγε δὴ μετὰβηθι καὶ ἵππου κόσμον δεισὼν  
 δουρατέου, τὸν Ἐπειδὸς ἐποίησεν σὺν Ἀθήνῃ,  
 ὃν ποτ' ἐς ἀκρόπολιν δόλον ἤγαγε δῖος Ὀδυσσεύς,  
 ἀνδρῶν ἐμπλήσας οἳ β' Ἴλιον ἐξαλάπαξαν. 495  
 αἶ κεν δὴ μοι ταῦτα κατὰ μοῖραν καταλέξῃς,

491. ἢ αὐτός] γράφεται καὶ, ᾧ αὐτός, ἀντὶ τοῦ καθά Schol. H. 494. δόλον] Ἀρίσταρχος καὶ Ἀριστοφάνης, δόλῳ, φασίν Schol. H.

Apollo is described as playing on the lyre and the Muses as singing; but here it is not the music we have to consider. The minstrel was *par excellence* the historian of early times; and thus he is indebted to Apollo, the god of prophecy (who would know the past as well as the present or the future), for his ability to tell about the wooden horse, *ὡς τέ πού ηἰ αὐτὸς παρεὼν ἢ ἄλλου ἀκούσας*. The Muses too, according to Hesiod and the Hymns, were the daughters of Mnemosyne; and the etymology of their very name seems to point in the same direction. See on Od. i. 1. Nägelsbach, taking the same view (Hom. Theol. p. 114), reminds us how Calchas, under the inspiration of Apollo, knew the past as well as the future, and how the same is said of the Aeschylean Cassandra, Ag. 1196 foll.

489. οἶτον, 'the woe,' or 'fate,' is generally referred to *ὄλω* on the analogy that connects *fors* with *fero*, while others derive it from the interjection *oi*. The next line is a description of this *ὄλω*. Bekker, without MSS. authority, rejects v. 490, and Düntzer both regards *ἔρξαν*, as followed by *ἐπαθὺν* and *ἐμόγησαν*, suspicious, and objects to the repetition in *Ἀχαιοί*.

491. With *ἄλλου* supply *παρεόντος* out of *παρεὼν* preceding.

492. μετὰβηθι, 'pass over:' i. e. 'change the theme.' The theme from which he is to change must be interpreted, from the lines immediately preceding, to be not the Lay of Ares and Aphrodite, but the first (75), namely the *νεῖκος Ὀδυσσῆος*. The one would relate to the beginning, the other to the

end, of the ten years' siege. The subjects here mentioned would be included within the range of the later *Μικρὰ Ἰλιάς*, from which according to Aristot. de Poet. the following tragedies were composed:—*Ὀνλιν κρίσις*, *Φιλοκτήτης*, *Νεοπτόλεμος*, *Εὐρύπυλος*, *Πηλεΐα*, *Ἀδκάιναι*, *Ἰλίου πέρις*, *Ἀπόλλωνος Σίνων*, *Τρωάδες*.

ἵππου κόσμον means literally the 'preparation' or 'outfit' of the horse; i. e. the 'stratagem.' The mechanist was assisted by Athena, as the goddess of handicraft, cp. Il. 15. 411 *τέκτονος* .. *ὡς βά τε πάσης* | *εὖ εἶδ' ἑσφίης ὑποδημοσύνησιν Ἀθήνης*. In the present passage *σύν* is 'with help of.' Odysseus is said to have led (*ἤγαγε*) the horse into the citadel, because the stratagem was his which caused the Trojans to lead it in. So Athena says, Od. 22. 230 *σὴ δ' ἦλιν βουλὴν Πριάμους πόλις*.

494. ἤγαγε. Schol. T. διὰ τοῦτον καὶ πτολίπορθος ὁ Ὀδυσσεύς: τὸ μὲν γὰρ κατασκευάσμα Ἐπειοῦ καὶ Ἀθηναίης ἦν. τὰ δὲ ἐγχειρήματα Ὀδυσσεύς. Köchly, Diss. 2. 19, speaks of the phrase *ἐς ἀκρόπολιν ἤγαγε*, as 'pessime ex v. 504 detortum,' and *ἀνδρῶν ἐμπλήσας* as 'paene ridiculum, si quidem 9. 209, 212; 18. 45 meminere.'

495. Ἴλιον. See on this word Oscar Meyer, Quaest. Hom. Bonn 1868, who connects *Ἴλιον* with Skt. *vṛu*, 'a fortress;' signifying in the Vedas 'arcem caelestem, nubibus circumdatam:' so that, according to him, the story of the war at Troy is but one of many ways of describing the great sun-myth, and the struggle of the powers of light with those of darkness.

αὐτίκ' ἐγὼ πᾶσιν μυθήσομαι ἀνθρώποισιν

ὥς ἄρα τοι πρόφρων θεὸς ὥπασε θέσπιν ἀοιδὴν.

Ἔως φάθ', ὃ δ' ὀρμηθεὶς θεοῦ ἤρχετο, φαῖνε δ' ἀοιδὴν,

ἔνθεν ἑλὼν ὥς οἱ μὲν ἐυσσέλμων ἐπὶ νηῶν

500

βάντες ἀπέπλειον, πῦρ ἐν κλισίῃσι βαλόντες,

Ἀργεῖοι, τοὶ δ' ἤδη ἀγακλυτὸν ἀμφ' Ὀδυσῆα

εἶατ' ἐνὶ Τρώων ἀγορῇ κεκαλυμμένοι ἵππων

αὐτοὶ γάρ μιν Τρῶες ἐς ἀκρόπολιν ἐρύσαντο.

ὥς ὃ μὲν ἐστήκει, τοὶ δ' ἄκριτα πόλλ' ἀγόρευον

505

ἥμενοι ἀμφ' αὐτόν· τρίχα δέ σφισιν ἦνδανε βουλή,

ἥ διαπληῆξαι κοῖλον δόρυ νηλεὶ χαλκῷ,

ἥ κατὰ πετράων βαλέειν ἐρύσαντας ἐπ' ἀκρης,

ἥ ἑάν μὲν ἄγαλμα θεῶν θελκτήριον εἶναι,

497. αὐτίκ' ἐγὼ πᾶσιν] γρ. αὐτίκα καὶ πᾶσιν Schol. H. 506. ἥμενοι ἀμφ' αὐτόν] So Schol. P. Lemma of H. gives ἀγγ' αὐτοῦ. 507. διαπληῆξαι] The reading of Aristarchus, Schol. H. Al. [Zenodotus] διαμῆξαι. Eustath. quotes both readings.

499. ὀρμηθεὶς θεοῦ, 'stirred by the god.' Cp. inf. 539 ὥρορε. The Schol. gives an alternative interpretation, ἐκ θεοῦ ἐμπνευσθεὶς: ἡ ἀπὸ θεοῦ τὴν ὀρμὴν ποιησάμενος ἔθοε γὰρ ἦν αὐτοῖς ἀπὸ θεοῦ προοιμαίεσθαι.

φαῖνε δ' ἀοιδὴν. With this phrase compare ἔπος πιφάσκειν Od. 22. 131. φημί and φαίνομαι are both from the same root.

500. ἐνθεν ἑλὼν. 'Having taken it up at that point [which tells] how.' Cp. Plat. Rep. 489 E ἀκούσωμεν δὴ καὶ λέγωμεν ἐντεῦθεν ἀναμνησθέντες. See also on Od. 1. 10 s. v. ἀρόθεν.

501. ἀπέπλειον, 'they were sailing away,' but only went as far as Tenedos. κλισίῃσι, of which the material was wood, Il. 24. 450, etc. Canvas tents were a later invention.

502. τοὶ δέ, 'while those others (antithesis to οἱ μὲν), in company with Odysseus, were by this time seated.' Odysseus is not only the contriver but the leading man of the plot.

503. ἀγορῇ, as the next line shows, is not the market-place, but the 'assembly.'

505. ἀκριτα. This epithet, as applied to words, from its radical meaning of 'without separation,' may signify either 'endless' (as Il. 2. 796), or, secondly,

'without decision,' or, thirdly, 'indiscriminate;' and this either of one person saying contradictory things, or of many persons contradicting each other. Virgil's description of this very debate—Aen. 2. 39 'Scinditur incertum studia in contraria vulgus'—unites two of these meanings; *incertum* expressing the 'want of decision,' and *studia contraria* the 'indiscriminateness.' ἀκριτα corresponds rather to the last;—the contradiction between the views of different speakers.

506. αὐτόν, sc. τὸν Ἴκνον.

ἦνδανε, 'was finding favour.' Only one of the three was ultimately decided on.

σφισιν .. ἐρύσαντας. See on Od. 10.

565.

507. κοῖλον δόρυ. Virg. Aen. 2. 260 'cavum robur.'

508. ἐπ' ἀκρης. The Acropolis of Ilium (Pergamos) presented a rocky escarpment on the side of the Scamander (Menderes). ἐπ' ἀκρης is rightly interpreted by Schol. B. ἐπὶ κρημῶν, the highest point of the ridge now called Bunarbaschi. Join ἐρύσαντας ἐπ' ἀκρης and cp. Od. 3. 171.

509. ἥ .. εἶναι, 'or to let it stand as a grand offering, so as to be a propitiation of the gods.' Düntzer quotes from



- τῇ περ δὴ καὶ ἔπειτα τελευτήσεσθαι ἔμελλεν 510  
 αἶσα γὰρ ἦν ἀπολέσθαι, ἐπὶν πόλις ἀμφικαλύψῃ  
 δουράτεον μέγαν ἵππον, δὸ' εἶατο πάντες ἀριστοὶ  
 Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.  
 ἥειδεν δ' ὡς ἄστυ διέπραθον υἷες Ἀχαιῶν  
 ἱππόθεν ἐκχύμενοι, κοῖλον λόχον ἐκπρολιπόντες. 515  
 ἄλλον δ' ἄλλῃ ἄειδε πόλιν κεραϊζέμεν αἰπὴν,  
 αὐτὰρ Ὀδυσσῆα προτὶ δώματα Διηφόβοιο  
 βήμεναι, ἥγ' Ἄρηα, σὺν ἀντιθέῳ Μενελάῳ.  
 κείθι δὴ αἰνότατον πόλεμον φάτο τολμήσαντα  
 νικῆσαι καὶ ἔπειτα διὰ μεγάλῃμον Ἀθήνην. 520  
 Ταῦτ' ἄρ' αἰοῖδ' ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς  
 τήκετο, δάκρυ δ' ἔδευεν ὑπὸ βλεφάροισι παρείας.  
 ὥς δὲ γυνὴ κλαίῃσι φίλον πόσιν ἀμφιπεσοῦσα,  
 ὅς τε ἐῆς πρόσθεν πόλιος λαῶν τε πῆσθησιν,  
 ἄσπερ καὶ τεκέεσσιν ἀμύνων νηλεὲς ἦμαρ· 525

524. πρόσθεν πόλιος] γρ. προπάροιθε Schol. H. This reading leaves πόλιος as a dissyllable. 525. ἄσπερ καὶ τεκέεσσιν] Καλλίστρατος, ἄσπερ καὶ ὄρεσσιν Schol. P. Cp. Il. 5. 486.

the epitome of Arctinus, οἱ δὲ ἱερὸν αὐτὸν ἔφασαν δεῖν τῇ Ἀθηνᾷ ἀνατιθῆναι.

510. τῇ περ. Cp. Il. 8. 415 ὅδε γὰρ ἠπείλυσεν Κρόνον πάσι ἢ τελέει περ, Il. 9. 310 ἢ περ δὴ φρονέω καὶ ὡς τετελεσμένον εἶσται. These passages show that τῇ περ may be taken quite adverbially, without any grammatical reference to βουλή. Transl. 'The very way in which things were fated in the end to be accomplished.'

ἔμελλεν is used almost as an impersonal: and probably ἀπολέσθαι in the same way; sc. 'that ruin should come'; otherwise we may supply αὐτοῖς for a subject.

511. ἀμφικαλύψῃ. So δόμος ἀμφεκάλυψε Od. 4. 618.

512. δὸ', i. e. δόι, 'wherein.'

520. νικῆσαι καὶ ἔπειτα, 'did after all conquer.' καὶ ἔπειτα serving to resume αἰνότατον πόλεμον τολμήσαντα, and not being a hyperbaton for ἔπειτα καὶ νικῆσαι.

διὰ .. Ἀθήνην. This preposition is never used in Homer in a causal sense with the genitive. Compare for this use with substantives Il. 1. 72; 2. 40; 10. 497 (ἀθετ.); 15. 41; Od. 19. 523; or with proper names, Od. 13. 121; 11. 437, in which passages it may be rendered by *per*. With the force of *secundum* it occurs sup. 82; Od. 11. 276; and in the sense of *propter*, Od. 11. 282; 23. 67. Schol. T. rationalizes on this line, interpreting δι' Ἀθήνην as διὰ τὴν οὐκείαν φρόνησιν καὶ παρουσίαν.

522. τήκετο, from root *τακ*, with which may be compared Lat. *ta-bes*, and our 'thaw.'

523. ἀμφιπεσοῦσα should be joined with πόσιν, as parallel to ἀμφ' αὐτῇ χυμέτῃ, where however the dative is used, as ἀμφὶ δὲ οἱ θάνατος χύτο Il. 13. 544; but ἀμφιχέειν may be used with accusative of the object, as θεῖη δὲ μιν ἀμφέχυν' ὁμῆη Il. 2. 41, ἀμφὶ δὲ μιν θάνατος χύτο Il. 16. 414.

ἡ μὲν τὸν θνήσκοντα καὶ ἀσπαίροντα ἰδοῦσα  
 ἀμφ' αὐτῷ χυμένη λίγα κωκύει· οἱ δέ τ' ὅπισθε  
 κόπτοντες δούρεσσι μετάφρενον ἥδ' καὶ ὤμους  
 εἶρερον εἰσανάγουσι, πόνον τ' ἐχέμεν καὶ οἰζύν  
 τῆς δ' ἐλεεινοτάτῃ ἀχει φθινύθουσι παρειαί· 530  
 ὥς Ὀδυσσεὺς ἐλεεινὸν ὑπ' ὀφρύσι δάκρυον εἶβεν.  
 ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,  
 Ἀλκίνοος δέ μιν οἶος ἐπεφράσατ' ἡδ' ἐνόησεν,  
 ἥμενος ἀγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν.  
 αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα· 535  
 'Κέκλυτε, Φαιήκων ἡγήτορες ἥδ' ἐμέδοντες,  
 Δημόδοκος δ' ἤδη σχεθέτω φόρμιγγα λίγειαν·  
 οὐ γάρ πως πάντεσσι χαριζόμενος τάδ' αἰεῖδι.  
 ἐξ οὗ δορπέομέν τε καὶ ὥρορε θεῖος αἰοῖδός,  
 ἐκ τοῦ δ' οὗ πω παύσατ' οἰζυροῖο γόοιο 540  
 ὁ ξείνος· μάλα πού μιν ἄχος φρένας ἀμφιβέβηκεν.  
 ἀλλ' αἶψ' ὁ μὲν σχεθέτω, ἵν' ὁμῶς τερπόμεθα πάντες  
 ξεινοδόκοι καὶ ξείνος, ἐπεὶ πολὺ κάλλιον οὕτως·

526. ἀσπαίροντα ἰδοῦσα] γρ. καὶ ἀσπαίροντ' εἰσιδοῦσα Schol. P.  
 μέγα Schol. H.

541. μάλα]

526. τὸν, 'him'; not to be joined closely with the participle as in Attic Greek.

527. οἱ δέ, sc. the enemy.

529. εἶρερον is connected with εἶρω, from root σερ, whence σείρά, and is to be compared with Lat. *seruus* from *serui*. The word does not occur elsewhere in Homer, though the idea exists in the Iliad, with respect (for instance) to the daughter of Chryses, Il. 1. 29; but the circumstances described here suggest customs more barbarous than we find in Homer; so that the passage is not free from suspicion. With the construction compare εἰσφορέουσιν ὕδαρ Od. 6. 91. Here ἀνάγουσι may mean 'take on ship-board,' but the use of εἰσναβαίνειν Od. 2. 172, etc., suggests the taking up with them into the captured citadel.

530. Join τῆς .. παρειαί. We may render ἐλεεινοτάτῃ 'most pitiful.'

ἐλεεινὸν as applied to δάκρυον is not otiose: it characterises the tears as springing from feeling: whereas such tears as those shed by Thersites in physical pain would not be ἐλεεινά.

531-532. εἶβεν .. λείβων. The latter is the true form of the word according to its etymology; the dropping of the initial λ being *metri gratia*. Compare λαυήρως .. αἰγυήρως.

537. σχεθέτω, 'hush.' Cp. Od. 4. 284.

539. δορπέομέν τε καὶ ὥρορε, this is equivalent to saying 'since the bard was moved to sing as we sat at supper.' Commentators differ as to the tense of the intrans. ὥρορε, it seems better taken as an aorist, and δορπέομεν for the unaugmented imperfect. Others make ὥρορε a perf. present, and δορε, a present also.

540. ἐκ τοῦ δέ, for the rules that regulate the position of δέ in Homer see on Od. 6. 99. Others read ἐκ τοῦδ'.

εἵνεκα γὰρ ξείνοιο τάδ' αἰδοίοιο τέτυκται,  
 πομπή καὶ φίλα δῶρα, τά οἱ δίδομεν φιλέοντες. 545  
 ἀντὶ κασιγνήτου ξείνός θ' ἰκέτης τε τέτυκται  
 ἀνέρι, ὅς τ' ὀλίγον περ ἐπιψαύῃ πραπίδεσσι.  
 τῷ νῦν μηδὲ σὺ κεῦθε νοήμασι κερδαλέοισιν  
 ὅττι κέ σ' εἴρωμαι· φάσθαι δέ σε κάλλιον ἔστιν.  
 εἴπ' ὄνομ' ὅττι σε κείθι κάλεον μήτηρ τε πατήρ τε, 550  
 ἄλλοι θ' οἱ κατὰ ἄστυ καὶ οἱ περιναϊετάουσιν.  
 οὐ μὲν γάρ τις πάμπαν ἀνώνυμός ἐστ' ἀνθρώπων,  
 οὐ κακὸς οὐδὲ μὲν ἐσθλὸς, ἐπὴν τὰ πρῶτα γένηται,  
 ἀλλ' ἐπὶ πᾶσι τίθενται, ἐπεὶ κε τέκωσι, τοκῆς.  
 εἶπε δέ μοι γαῖάν τε τὴν δῆμόν τε πόλιν τε, 555  
 ὅφρα σε τῇ πέμπωσι τιτυσκόμεναι φρεσὶ νῆες.

551. οἱ κατὰ ἄστυ] Bekker and Fäsi write οἱ. See note below.  
 γρ. γονῆς Schol. H.

554. τοκῆς]

544. τάδε, 'what we see here,' described by πομπή and φίλα δῶρα. It was not improper to include πομπή in the present circumstances, as they were celebrating a farewell supper, at which the keepsakes were presented; so that this is, as it were, the first act of the πομπή.

546. ἀντί, 'as good as,' cp. Il. 21. 75 ἀντί τοι εἰμ' ἰκέταο. So Aristarchus rightly interprets ἀντιανέρας Ἀμαζόνες by ἰσάνδρους and not ἐναντιούμενας ἀνδράσι. See Lehrs, Aristarchus 114.

547. ἐπιψαύῃ. This is commonly rendered, 'who reaches but a little way with his wits;' compare εἰ κ' ὀλίγον περ ἐπαύρη Il. 11. 391. But there is no objection to joining ἐπιψαύῃ with πραπίδεσσι in the sense of 'got close to wisdom.' Though ἐπιψαύειν is not elsewhere used in Homer, we have ψαύειν used probably with a dative in Il. 13. 132, and certainly in Pind. Pyth. 9. 120 ψαύσειε πέπλοις, like δορυχία θιγόμεν Pyth. 4. 296. Cp. also Quint. Smyrn. 8. 349 ἄνω δ' ἐψαυε νέφεσσι | θεσεσίῃ τρυφάλεια.

548. τῷ, 'wherefore,' because thou art treated with such brotherly kindness.

550. κείθι, 'yonder.' A general way of referring to the home of Odysseus, which Alcinoüs did not yet know by

name.

551. οἱ κατὰ ἄστυ. Here οἱ is the relative, subject to εἰσὶ, to be supplied from περιναϊετάουσι, as Od. 4. 834 ἡ ἦδη τέθνηκε, καὶ εἰν [ἔστι] Ἀἶδαο δόμοισι. The phrase with the article οἱ κατὰ ἄστυ is post-Homeric.

552. πάμπαν to be joined with οὐ τις, not with ἀνώνυμος. Cp. Od. 3. 143 οὐδ' Ἀγαμέμνονι πάμπαν ἔηδανε.

556. τιτυσκόμεναι, literally, 'aiming at it with their minds,' so ἄντα τιτυσκομένη Od. 21. 48, τιτυσκοῦμαι ἐγχείρ Il. 21. 582; and especially Il. 13. 558 τιτύσκετο δὲ φρεσὶν ἦσαν | ἡ τευ ἀκοντίσσαι ἥε σχεδὸν ἱρμηθῆναι. These marvelous ships, endowed with human sense, and anticipating the will of their masters, flit unseen over the sea, (for this is the meaning of ἡέρι καὶ νεφέλῃ κεκαλυμμένοι, see note on ἔρα 7. 140), enjoying immunity from all danger. The same sort of story appears again partly in the legend of the 'Flying Dutchman;' partly in the tale of 'Hiawatha and his Canoe.' Welcker (Klein. Schrift. ii) sees in the description of the Phaeacians and their ghostly ships, conveying Odysseus in a deep sleep to his home, a Greek adaptation of the Northern legend of the Ferryman of Death, carrying over the souls of the

οὐ γὰρ Φαιήκεσσι κυβερνητῆρες ἔασιν,  
οὐδέ τι πηδάλί' ἐστὶ, τὰ τ' ἄλλαι νῆες ἔχουσιν  
ἀλλ' αὐταὶ ἴσασι νοήματα καὶ φρένας ἀνδρῶν,  
καὶ πάντων ἴσασι πόλιας καὶ πύονας ἀγροὺς 560  
ἀνθρώπων, καὶ λαῖτμα τάχισθ' ἄλδς ἐκπερώωσιν  
ἥερι καὶ νεφέλῃ κεκαλυμμέναι· οὐδέ ποτέ σφιν  
οὔτε τι πημανθῆναι ἐπὶ δέος οὔτ' ἀπολέσθαι.  
ἀλλὰ τόδ' ὥς ποτε πατρὸς ἐγὼν εἰπόντος ἄκουσα  
Ναυσιθόου, ὃς ἔφασκε Ποσειδάων' ἀγάσασθαι 565  
ἡμῖν, οὐνεκα πομποὶ ἀπήμονές εἰμεν ἀπάντων.  
φῆ ποτέ Φαιήκων ἀνδρῶν εὐεργέα νῆα  
ἐκ πομπῆς ἀνιούσαν ἐν ἡεροειδέι πύργῳ  
ραϊσέμεναι, μέγα δ' ἡμῖν ὄρος πόλει ἀμφικαλύψειν.  
ὥς ἀγόρευ' ὁ γέρων· τὰ δέ κεν θεὸς ἦ τελέσειεν, 570  
ἦ κ' ἀτέλεστ' εἶη, ὥς οἱ φίλον ἔπλετο θυμῷ.  
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,  
ὅππῃ ἀπεπλάγχθης τε καὶ ἄς τινας ἴκεο χώρας  
ἀνθρώπων, αὐτοὺς τε πόλιάς τ' εὖ ναιετοώσας,  
ἡμὲν ὅσοι χαλεποὶ τε καὶ ἄγριοι οὐδὲ δίκαιοι, 575

569. ραϊσέμεναι] Al. ράισσθαι and ράισσασθαι.

departed to the island of Brittia, as told by Procopius (Bell. Goth. 4. 20); but this dismal office seems little suited for the gay and easy Phaeacians, who are πομποὶ ἀπήμονες. The mist and cloud that envelopes them is but the natural concealment of the working of supernatural power. Compare however Od. 11. 15.

562. Join οὐδέ σφιν ἐπὶ [ἔπεισιν] δέος.

564. ἀλλὰ τόδ' ὥς ποτ' ἄκουσα, 'But this story I once heard thus told by my father's lips.'

566. ἀπήμονες. Poseidon was jealous of their immunity from harm, which was equivalent to independence of his authority and power.

569. ραϊσέμεναι, 'that he,' sc. Poseidon, 'would crush.'

ὄρος .. ἀμφικαλύψειν, 'would throw a mountain round about the city.' So Il. 8. 331 ἀλλὰ θέων περίβη καὶ οἱ σάκοι

ἀμφικαλύψει. The meaning of Poseidon's threat probably is not that he will crush the city by hurling some mountain upon it; but that he will pen them in with a mountain-wall, and so cut off their access to the water, and put an end to their seafaring life.

571. ἔπλετο. The tense throws the time back to the original enunciation of the threat; though as the blow has never yet fallen, ἔπλετο is poetically here equivalent to the present. Compare τίς δαίς, τίς δὲ δμῖλος δδ' ἔπλετο; Od. 1. 225. The truism is not unlike the dictum of Teiresias, 'aut erit aut non,' in Horace.

573. ὅππῃ, 'in what direction;' the following clause makes an epexegetis to ὅππῃ. Cp. Od. 3. 106; 9. 457; Il. 12. 48. Others render, 'how thou wentest wandering.' Cp. Od. 9. 259.

575. ἡμὲν .. δίκαιοι forms the contrast to οἱ τε φιλόξενοι.

οἳ τε φιλόξεينوι, καὶ σφιν νόος ἐστὶ θεουδής.  
 εἰπὲ δ' ὃ τι κλαίεις καὶ ὀδύρεαι ἔνδοθι θυμῷ  
 Ἀργείων Δαναῶν ἱδ' Ἰλίου οἴτον ἀκούων.  
 τὸν δὲ θεοὶ μὲν τεύξαν, ἐπεκλώσαντο δ' Ὀλεθρον  
 ἀνθρώποις, ἵνα ᾗσι καὶ ἐσσομένοισιν ἀοιδῇ. 580  
 ἦ τίς τοι καὶ πηδὸς ἀπέφθιτο Ἰλιόθι πρὸ  
 ἐσθλὸς ἔων, γαμβρὸς ἢ πενθερὸς, οἳ τε μάλιστα  
 κῆδιστοι τελέθουσι μεθ' αἰμά τε καὶ γένος αὐτῶν;  
 ἦ τίς που καὶ ἑταῖρος ἀνὴρ κεχαρισμένα εἰδὼς,  
 ἐσθλὸς; ἐπεὶ οὐ μὲν τι κασιγνήτοιο χερεῖων 585  
 γίγνεται ὅς κεν ἑταῖρος ἔων πεπνυμένα εἰδῇ.

583. αὐτῶν] Al. ἀνθρώπων, probably a gloss.  
 Schol. H.

586. πεπνυμένα] γρ. κεχαρισμένα

577. ὃ τι = 'why,' 'for what reason,'  
 Od. 19. 464.

578. Ἀργείων Δαναῶν. The phrase  
 Ἀργεῖη Ἑλένη suggests that Ἀργεῖων  
 here is an epithet, referring to the  
 home of the Danaoi. The expression  
 δῖον Ἄργος has suggested to K. O.  
 Müller to connect Δαναός with δανός,  
 'dry,' while others assign a meaning  
 directly contrary to Δαναός, as if from  
 δα, 'very' (as in δάσκιος) and να- (νάω,  
 'to flow'). Gladstone would make  
 Δαναοί the epithet and Ἀργεῖοι the  
 noun. Bekker prefers ἡρώων Δαναῶν.

581. πηδός (perhaps from πέ-πῃμαι)

seems limited to connections by marriage, who are 'nearest to one after one's own blood-relations.'

582. γαμβρός connected with γαμεῖν, and πενθερός, perhaps, with a root πειθ- = 'bind,' seen in πείσμα.

583. αὐτῶν, 'ipsorum hominum,' with reference generally to all those who have experience of the difference between 'connections' and 'relations.'

584. κεχαρισμένα εἰδὼς, 'with fond heart;' cp. Il. 24. 661 ὃδὲ κέ μοι βέξων, Ἀχιλεῦ, κεχαρισμένα θείης, i.e. 'would do a kindness.'

585. χερεῖων. See on Od. 5. 211.

## ΟΔΥΣΣΕΙΑΣ Ι.

'Αλκίνου ἀπόλογοι. Κυκλώπεια.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

'Αλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,  
ἦ τοι μὲν τόδε καλὸν ἀκούμεν ἔστιν αἰδοῦ  
τοιοῦδ' οἶος δδ' ἔστι, θεοῖς ἐναλίγκιος αὐδῆν.  
οὐ γὰρ ἐγὼ γέ τί φημι τέλος χαριέστερον εἶναι  
ἢ δτ' εὐφροσύνη μὲν ἔχη κατὰ δῆμον ἅπαντα,

5

5-8.] 'Versus 5-8 obelis notati in Q.' Dind. This can hardly be an *ἀθέτησις*, but an objection to the sentiments there conveyed. 6. ἢ δτ' εὐφροσύνη] & ἔπη Ἐρατοσθένης οὕτω γεγράφθαι φησὶν 'ἢ ὅταν εὐφροσύνη μὲν ἔχη, κακότητος ἀποῦσης, ... φάσκων, τῆς ἀφροσύνης. ἀδύνατον μὲν γὰρ μὴ φρονίμου εἶναι Φαίακος, οἱ μάλ' αὖ φίλοι εἰσὶ θεοῖσιν, ὡς ἡ Νηυσικλῆα φησὶ Athen. i. 16. 28. Eustath. also quotes this variant of Eratosthenes, but with reading δτ' εὐφροσύνη μὲν ἔχει κακότητος ἀπάσης, the last word being evidently an error of transcription.

1. The narrative of Odysseus, contained in bb. 9-12, was called, as early as the time of Plato, Ἀλκίνου ἀπόλογος or ἀπόλογοι, i.e. 'the story told to Alcinous.' Plato quotes the title in Rep. 614 B, where he introduces the myth of Er the Armenian—a story like the *Néneia* in Od. 11—as being not Ἀλκίνου γε ἀπόλογον, ἀλλ' ἀλείμων μὲν ἀνδρός. Aristotle also uses the same phrase in Rhet. 3. 16. 7, and Poet. 16. 5; though, as Mayor remarks, his reference is rather to b. 8. vv. 83-95, and 521-534. The time of the action of this book is the evening of the second day after the arrival in Scheria. The words of Odysseus from vv. 1-15 refer back to what Alcinous had said in b. 8. 536 foll. At v. 16 he complies with the request in 8. 550 εἰπ' ὄνομα.

3. 4. ἦ τοι .. αὐδῆν. These lines are repeated from Od. 1. 370, 1.

5. τέλος implies 'realisation' or 'con-

summation.' It means rather the 'highest perfection' of a thing than the 'end'; as we see from the phrase *ἡμαρ τέλεισ'* Hés. Od. 5. 390; cp. also *τέλος ἴαμοιο* Od. 20. 74. *τέλος θανάτου*, etc. In a similar sense *τέλειος* is used, as in *τελειότατος περὶ τῶν* Il. 8. 247, of most decisive augury. In the later language of philosophy τὸ τέλος, like the Lat. 'finis bonorum,' came to mean the 'chief good.' But τέλος does not imply so much as that here, as Schol. Q. V. remarks, οὐ παντὸς δὲ βίον τὴν ἡδονὴν τέλος εἶρηκεν ἀλλὰ συμποσίον τινός. Plato, Rep. 390 B, censures the whole passage for its sensual tone; and so Lucian, Parasit. c. 10; but Eustath. says rightly that Odysseus is not here propounding a philosophy, but only chiming in with the opinion expressed by his host in 8. 248.

6. ἔχη κατὰ δῆμον ἅπαντα. It would seem as if the direct object to

δαιτυμόνες δ' ἀνὰ δώματ' ἀκουάζωνται ἀοιδοῦ  
 ἡμενοι ἐξείης, παρὰ δὲ πλήθωσι τράπεζαι  
 σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσων  
 οἶνοχόος φορέησι καὶ ἐγχείῃ δεπάεσσι· 10  
 τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι.  
 σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόεντα  
 εἶρεσθ', ὄφρ' ἔτῃ μᾶλλον ὀδυρόμενος στεναχίζω·  
 τί πρῶτόν τοι ἔπειτα, τί δ' ὑστάτιον καταλέξω;  
 κήδ' ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανίωνες. 15  
 νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὅφρα καὶ ὑμεῖς  
 εἶδ' ἐγὼ δ' ἂν ἔπειτα φυγῶν ὑπο νηλεὲς ἡμάρ  
 ὑμῖν ξείνος ἔω καὶ ἀπόπροθι δώματα ναίων.  
 εἴμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν  
 ἀνθρώποισι μέλω, καὶ μεν κλέος οὐρανὸν ἵκει. 20  
 ναιετάω δ' Ἰθάκην εὐδείελον· ἐν δ' ὄρος αὐτῇ,

14. τί πρῶτόν τοι] So with the best MSS. Others, τί or τί δ' ἔπειτα.

ἔχρ was not expressed, but alluded to instead, under its constituent parts: 'when joy possesses [a people] through all its individuals.' Such an interpretation might be paralleled by the phrases θαύμαζον κατὰ δῶμα Od. 4. 44. τόφρα γὰρ ἂν κατὰ ἄστυ ποτιπτυσσοίμεθα μύθῳ Od. 2. 77. Others take ἔχρ κατὰ as an inverted tmesis for κατέχρ, as in φυγῶν ὑπὸ νηλεὲς ἡμάρ, but the simplest way is to render ἔχρ, 'holds' or 'reigns,' intransitively, as in Eur. I. A. 10 σιγαὶ δ' ἀνέμων | τόνδε κατ' Εὐρύπων ἔχουσι.

11. τοῦτό τι, 'this sort of thing.' This is no hyperbaton for τοῦτο κάλλιστόν τι φαίνεται εἶναι, but a qualification of the general tone of the assertion by the addition of τι, as in such combinations as σχεδόν τι, πάντι τι. Cp. Il. 21. 101 τόφρα τί μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦεν | Τρώων, Il. 9. 197 ἦ τι μάλα χρεώ. Nitzsch compares Hdt. 4. 52 οὕτω δὴ τι λούσα πικρή.

12. σοὶ δ' ἐμὰ, 'but thine heart is set on asking me about my woeful troubles.'

13. ἔτι μᾶλλον. He was already weeping at the story told by Demodocus (Od. 8. 531), for the bard was really recounting the κήδεα Ὀδυσσέηος, though

no one yet knew that the guest was the hero of the tale.

14. τί πρῶτόν τοι. There is no need to read with a few MSS. τί πρῶτον, τί δ' ἔπειτα, for the word ἔπειτα merely introduces a new stage in the action (see note on Od. 1. 65), 'What shall I tell thee "then" first?' In the next line, the emphasis lies on πολλά. It is the multitude of the sorrows he has had which makes it hard for him to know in what order to recount them.

17. εἶδετε and (18) ἔω are both conjunctives after ὅφρα.

19. εἴμ' Ὀδυσσεύς. Virgil imitates this in Aen. 1. 378 'Sum pius Aeneas, fama super aethera notus.'

20. ὃς πᾶσι... μέλω. It is not easy to decide whether πᾶσι belongs in the sense of παντοίοις το δόλοισιν or to ἀνθρώποισι. The latter is supported by Ἀργὼ πᾶσι μέλουσα Od. 12. 70, but the former seems settled by Od. 3. 121 ἐπεὶ μάλα πολλὸν ἐνὶκα δῖος Ὀδυσσεὺς | παντοίοις δόλοισι. Cp. Theogn. 245 οὐδέ ποτ' οὐδὲ θανάτων ἀπολείς κλέος ἀλλὰ μελήσεις | ἀφθιτον ἀνθρώποις αἰὲν ἔχων ἔνομα.

21. Ἰθάκην εὐδείελον. For the interpretation of this passage see Appendix on Ithaca.

Νήριτον εἰνοσίφυλλον ἀριπρεπές· ἀμφὶ δὲ νῆσοι  
 πολλὰ ναιετάουσι μάλα σχεδὸν ἀλλήλησι,  
 Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.  
 αὐτὴ δὲ χθαμαλὴ παννυπερτάτη εἰν ἀλλὶ κεῖται 25  
 πρὸς ζόφον, αἱ δὲ τ' ἀνευθε πρὸς ἥῳ τ' ἡέλιόν τε,  
 τρηχεῖ, ἀλλ' ἀγαθὴ κουροτρόφος· οὗ τοι ἐγὼ γε  
 ἥς γαίης δύναμαι γλυκερώτερον ἄλλο ιδέσθαι.  
 ἡ μὲν μ' αὐτόθ' ἔρυκε Καλυψὼ, δῖα θεάων,  
 [ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι] 30  
 ὥς δ' αὖτως Κίρκη κατερήτυεν ἐν μεγάροισιν  
 Αἰαίη δολέεσσα, λιλαιομένη πόσιν εἶναι.  
 ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον.

22. Νήριτον] According to Eustath. and Schol. H. Q. the reading Νήιον was preferred by Crates and Philoxenus [ὁ ὑπομηματίζων τὴν Ὀδύσειαν]. 24. Σάμη] Apollodorus wrote here and in Od. I. 246 Σάμος. Aristarchus Σάμη. 30.] The verse is wanting in the majority of MSS; nor is it quoted in Eustath. It is probably interpolated from Od. I. 15. Wolf rejected the line and most modern editors follow him. vv. 34-36 are marked with an obelus in Ambros. Q. and one or two other MSS, a view which Nitzsch accepts, followed by Bekker. See Köchly, diss. II. de Od. 'rem consummavit demum Sengebuschius in "Aristoniceis," p. 13, dicens "athetesis a versu 29 ad versum 36 patuisse certissimum est, ita ut versui 28 ἥς γαίης δύναμαι subiungatur versus 37, εἰ δ' ἄγε τοι καὶ νόστον." The recurrence of τοκήων in vv. 34, 36, and the marring of the gnomic form of v. 34 by the addition of γίγνεται κ.τ.λ. makes vv. 35, 36 at least suspicious. There is a similar break of a gnomic phrase in Od. 7. 52, where however no suspicion is suggested by the MSS. or commentators, except by Nauck.

24. ὑλήεσσα Ζάκυνθος. See note on Od. I. 246, where also we have ὑλήεντι Ζακύνθῳ and not ὑλήεσσῃ. Similarly ἡμαθόεις is used as an adjective of two terminations in fifteen places, ἀμπελόεις in Il. 2. 561, ποιήεις ib. 503, the reason being probably merely metrical; see note on Od. 4. 406.

27. κουροτρόφος, generally rendered 'nurse of young heroes,' like βοτάνειρα, an epithet of Phthia, Il. 1. 155. But the translation of κουροτρόφος will be modified by the special meaning assigned to κοῖρος, and if we take κοῖρος simply to mean a 'youth,' the compounded adjective may be compared with παιδοτρόφος, a Sophoclean epithet for Ἰλαία, O. C. 701. κουροτρόφος is also used of Latona, mother of Artemis and Apollo, in Theocr. 18. 50.

28. ἥς γαίης, 'one's own land;' so inf. 34. On this the Schol. remarks οὐκ εἶπεν 'ἐμῆς' ἵνα καθολικότερος γένηται ὁ λόγος. For this use of the possessive or reflexive pronoun with other persons than the third cp. the v. l. δαμασιν οἷσιν Od. 1. 402 note. This freedom of usage is illustrated by the formation of the person-endings of the passive voice of the Lat. verb, where amor = amo-se.

29. αὐτόθι, defined by the words ἐν σπέσσι γλαφ. So Il. 9. 617 οὐδ' αὐτόθι λέξιο μίμων | εὐνῇ ἐνὶ μαλακῇ. Cp. Od. 4. 362.

31. ὥς δ' αὖτως, the regular collocation in Homer for the later αὐαίτως δέ.

32. Αἰαίη. The island where Circe lived is also called Αἰαίη in Od. 10. 135.



ὥς οὐδὲν γλύκιον ἦς πατρίδος οὐδὲ τοκῆων  
 γίγνεται, εἴ περ καὶ τις ἀπόπροθι πίονα οἶκον 35  
 γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκῆων.  
 εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίσπω,  
 ὃν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίῃθεν ἰόντι.  
 'Ιλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασεν,  
 'Ισμάρῳ· ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὤλεσα δ' αὐτοὺς· 40  
 ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες  
 θασσάμεθ', ὥς μή τις μοι ἀτεμβόμενος κίοι ἴσῃς.  
 ἔνθ' ἦ τοι μὲν ἐγὼ διερχῶ ποδὶ φευγέμεν ἡμέας  
 ἡνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοντο.  
 ἔνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα 45  
 ἔσφαζον παρὰ θίνα καὶ εἰλίποδας ἔλικας βοῦς.  
 τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγώνευν,  
 οἱ σφιν γείτονες ἦσαν ἅμα πλέονες καὶ ἀρείους

34. *ὥς* = *adeo*. A general sentiment, the result of the special instances that precede, is thus introduced by *ὥς* in Od. 11. 427 *ὥς οὐκ ἀνότερον καὶ κύντερον ἄλλο γυναικός*, similarly with *οὕτως* in Od. 8. 167.

37. *εἰ δ' ἄγε*. See note on Od. 1. 276.

*ἐνίσπω* is the conjunctive, as in Il. 22. 381 *εἰ δ' ἄγετ' ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν*. More commonly *εἰ δ' ἄγε* is followed by the imperative, but cp. Od. 21. 217; 24. 337.

38. *ἀπὸ Τροίῃθεν*. So *ἀπ' οὐρανόθεν* Od. 11. 18.

39. *Κικόνεσσι*. The Cicones, called *αἰχμηταί* Il. 2. 846, lived on the south coast of Thrace, between the rivers Hebrus and Lissus. In historical times they are found on the Hebrus, Hdt. 7. 57, 110. Ismarus, their town, lay at the foot of a mountain of the same name. Cognate with this word, Ismarus, is the name of the priest Maron, inf. 197, and Maroneia, the late name of the Ciconian city, near Lake Ismaris, Hdt. 7. 169. For the dative *Ἰσμάρῳ*, in apposition with, and more closely defining, *Κικόνεσσι* cp. Od. 8. 362 *Κύπρον ἴσπευ... ἐς Πάφον*. The Thracians were allies of Troy (Il. 2.

846), which accounts for the burning of their city by a Greek hero.

40. *αὐτοὺς* here makes a strong contrast with *πόλιν*. Cp. Od. 14. 265.

42. *μή τις μοι*, 'that no one, as far as I could help it, should go away deprived of a fair share;' for *ἴσῃ* see on Od. 1. 97. *ἀτέμειν* is a word of very uncertain origin. Most commentators follow the Etym. Magn. in referring it to *τέμ-ναι*, others connect it with *ἀτην*. For the use of *μοι* in the sense given in the translation, like the later *ἐμοῦ γ' ἔνεκα*, cp. Plato, Rep. 343 A, where Thrasyarchus expresses a doubt whether Socrates has a nurse (*τίτῃ*) to look after him, because he is left in such a state of drivelling ignorance, *ὅτι τοὶ σε, ἔφη, κορυζῶντα περιορᾷ καὶ οὐκ ἀπομύττει δεόμενον, ὅς γε αὐτῇ οὐδὲ πρόβατα οὐδὲ ποιμένα γιγνώσκει*, where *αὐτῇ* means 'for aught she teaches you.' Cp. ib. 391 D; Theaet. 143 E.

43. *διερχῶ*. See on Od. 6. 201.

46. *ἔσφαζον*, sc. *οἱ ἑταῖροι*, who are the subject to *ἐπίθοντο* sup. So we find inf. 54 *ἐμάχοντο*.

47. *Κίκονες Κικόνεσσι*. See Od. 1. 313; 3. 272; 10. 82; 20. 173.

ἤπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἵππων  
 ἀνδράσι μάρνασθαι καὶ ὄθι χρὴ πεζὸν ἔντα.  
 ἦλθον ἐπειθ' ὅσα φύλλα καὶ ἀνθεα γίγνεται ὥρη,  
 ἥριον· τότε δὴ ῥα κακὴ Διὸς αἴσα παρέσθη  
 ἡμῖν αἰνομόροισιν, ἵν' ἄλγεα πολλὰ πάθοιμεν.  
 στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θοῇσι,  
 βάλλον δ' ἀλλήλους χαλκῆρεσιν ἐγχείησιν.  
 ὄφρα μὲν ἥως ἦν καὶ ἀέξετο ἱερὸν ἡμαρ,  
 τόφρα δ' ἀλεξόμενοι μένομεν πλεονάς περ ἔντας·  
 ἦμος δ' ἥελιος μετενίσσεται βουλυτόνδε,

58. μετενίσσεται] Eustath. mentions μετενείσεται and μετενίσεται as other forms.

49. ἤπειρον, i.e. 'inland,' contrasted with the Cicones of Ismarus, who were παραθαλάσσιοι.

ἀφ' ἵππων, not 'from horseback,' but 'from the war-chariot.' Similarly ἵππων ἐπιβήτορες Od. 18. 263. The sentence is in a concentrated form. Written out fully it would run, ἐπιστάμενοι μὲν ἀφ' ἵππων ἀνδράσι μάρνασθαι, ἐπιστάμενοι δὲ ἐκεῖ πεζοὶ μάρνασθαι ὄθι χρὴ τινα πεζὸν ἔντα μάρνασθαι. For an antithesis given by μὲν .. καὶ compare Il. 1. 267 κάρτιστοι μὲν ἴσαν καὶ καρτίστοις ἐμάχοντο.

50. With πεζὸν [sc. τινα] ἔντα compare Od. 11. 159; 19. 221. The more natural arrangement would have been to make the words ὄθι χρὴ parenthetical, and write πεζοὶ ἔντες, as the parallel to ἀφ' ἵππων, but the force of χρὴ seems to break up the sentence, and to introduce the accusative construction. They know then 'how to fight from the chariot, and how to fight on foot in that part of the battle where one ought to do so.'

Mayor collects instances of heroes having to leave their chariots and fight afoot; viz. Il. 3. 29; 4. 419; 5. 594; 11. 48, 211; 12. 176; 16. 426. Compare also Caesar de Bell. Gall. 4. 33.

51. ὥρη, 'in their season.' Cp. inf. 135; Od. 17. 176.

52. ἥριον, 'in the morning.' Some connect this with ἄηρ as referring to the morning mists; others to ἥρ, which stands to ἡ-ἔ-ριος as αἶψα to ἀ-ἔ-γω.

54. στησάμενοι .. μάχην (Il. 18. 533), 'having set the battle in array.' Cp.

1 Sam. 17. 2. So φυλόπιδα στήσειν Od. 11. 314, στήσασθαι πολέμοις Hd. 7. 9, 175, 236. It seems better to adopt this construction, for although ἐμάχοντο μάχην may be joined, as in Il. 15. 414 (compare also Il. 12. 175; 15. 673, both lines of doubtful authority), στησάμενοι can hardly stand alone, for its use is uniformly transitive; compare στήσασθαι κρητῆρας Od. 2. 431, Il. 6. 528, Ιστον Il. 1. 480, inf. 97, ἀγῶνα h. Hom. Ap. 150. But it is still better to make μάχην the object both of the participle and the verb, as inf. κλῖναν δαμάσαντες Ἀχαιοίς. The full subject to ἐμάχοντο and βάλλον includes both the Cicones and the men of Odysseus: this explains ἀλλήλους. In πάθοιμεν the reference is limited to Odysseus and his men only; as also in μένομεν.

58. μετενίσσεται. The preposition expresses the changed course of the sun after he has passed the zenith: up to this point his course is regarded as a rise (ἀέξετο ἡμαρ); afterwards it is regarded as a descent; cp. Od. 11. 18; 12. 381. The Sun-God is a charioteer, τὸν αἰπὴν οὐρανὸν διφρηλατῶν Soph. Aj. 845, and at the end of the day's work he unyokes his steeds, as the ploughman unyokes his oxen.

βουλυτός, sc. παρός, is 'the time for unyoking oxen.' Cp. 'Sol ubi .. iuga demeret | bobus fatigatis' Hor. Od. 3. 6. 42. In Homer only the adverbial compound βουλυτόνδε is found, here and Il. 16. 779. Before the division of the day into hours we find fre-

καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες Ἀχαιοὺς.  
 ξε δ' ἀφ' ἐκάστης νηὸς ἐνκνήμιδες ἐταῖροι  
 ὄλονθ'. οἱ δ' ἄλλοι φύγομεν θάνατόν τε μόνον τε.

60

Ἔνθεν δὲ προτέρῳ πλέομεν ἀκαχήμενοι ἦτορ,  
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.

οὐδ' ἄρα μοι προτέρῳ νῆες κίον ἀμφιέλισσαι,  
 πρὶν τινα τῶν δειλῶν ἐτάρων τρὶς ἕκαστον αὔσαι,  
 οἳ θάνον ἐν πεδίῳ Κικόνων ὑπο δηωθέντες.

65

νηυσὶ δ' ἐπῶρσ' ἄνεμον Βορέην νεφεληγερέτα Ζεὺς  
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε  
 γαῖαν ὁμοῦ καὶ πόντον· ὁρώρει δ' οὐρανόθεν νύξ.

αἱ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσαι, ἱστία δὲ σφιν

70

quent instances of these graphic phrases to denote particular portions of time. Thus, in Il. 11. 84 foll., the Trojans and Greeks are represented as contending all the morning with varying success, ἡμος δὲ δρυτόμοι περ ἀνὴρ ὀπλίσσατο δειπνον, | ... τῆμος ... Δαναοὶ ῥήξαντο φάλαγγας. Again, in Od. 12. 439, the planks that had been sucked down the whirlpool re-appear at supper-time, ἡμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορήθεν ἀνέστη | .. τῆμος δὴ τὰ γε δούρα Χαρύβδιος ἐξεφάσθη. One such phrase, πλεθούσης ἀγορᾶς, continued in use in far later times. Milton uses a similar expression in 'Comus'

'Two such I saw, what time the labour'd ox

In his loose traces from the furrow came,

And the swink'd hedger at his supper sat.'

The corresponding phrase for morning is given by Hesiod, Opp. 581 ἥως .. πολλοῖσιν ἐπὶ (γὰρ) βοσὶ τίθησιν.

60. ξε ἀφ' ἐκάστης. Crates interprets this to mean nothing more than seventy-two in all: there were twelve ships (inf. 159), which would give an average of six from each ship. Zoilus, called Ὀμηρομάστιξ, was<sup>9</sup> offended at the suspicious symmetry involved in giving exactly six to each ship.

63. ἄσμενοι ἐκ θανάτοιο, repeated inf. 566, 'glad to have escaped death.' The full expression is given in Il. 20. 350 φύγεν ἄσμενοι ἐκ θανάτοιο.

64. οὐδ' ἄρα μοι προτέρῳ, 'yet, for

all that' (ἄρα, see Od. 1. 346), 'I let not my ships sail on, till we had thrice called to each one of our poor comrades.'

65. The subject to αὔσαι is τινα, expressing, distributively, all the remainder of the crews. For a similar use of τις compare Il. 2. 355 πρὶν τινα παρ Τρώων ἀλόχῃ κατακοιμηθῆναι. The Ambros. Schol. says, ἀρχαῖον ἔθος ἦν τῶν ἐπὶ ξένης ἀπολλυμένων τὰς ψυχὰς ἐκ τρίτου ἀνακαλεῖν. τοῦτο δὲ ἐγίνετο ἵνα, εἴ τις ὑπολίσκοιτο ἐν τῇ πεδίῳ, προσέλθοι. Eustath. adds, ἥδη δὲ καὶ ἵνα μὴ τις (ὦν καὶ ἐπικρυπτόμενος διὰ τοὺς πολεμίους καταλειφθεὶς ἐκεῖ, καὶ τοῦτο μὲν Ὀμηρικόν. But this interpretation is condemned by the words οἳ θάνον ἐν πεδίῳ. Nitzsch is careful to distinguish the τρὶς αὔσαι from 'valedictio,'—the 'verba novissima' of Aen. 6. 231; but it is difficult not to regard it as a similar religious act, though possibly less formal. The interpretation of Schol. H. suits the passage well, τῶν ἀπολομένων ἐν ξένη γῇ τὰς ψυχὰς εὐχαῖς τισὶν ἐτεκαλοῦντο ἀποπλέοντες οἱ φίλοι εἰς τὴν ἐκείνων πατρίδα, καὶ ἐδόκουν κατάγειν αὐτοὺς πρὸς τοὺς οἰκίους.

70. ἐπικάρσαι. Eustath. interprets this 'head downwards,' of ships plunging their bows in the seas as they run before the wind, comparing the word with ἐπικάρ, Il. 16. 392 χαράδραι .. μεγάλα στενάχουσι βένουσαι | ξε δρέων ἐπικάρ ('praeceps'). An analogous form is ἀνακάρ. Nitzsch prefers the interpretation of Apoll. Lex. πλάγαι = 'obliquae.' Compare the expression ἐπι-

τριχθὰ τε καὶ τετραχθὰ διέσχισεν ἰς ἀνέμοιο.  
καὶ τὰ μὲν ἐς νῆας κάθεμεν, δείσαντες ὀλεθρον,  
αὐτὰς δ' ἐσσυμένως προερέσσαμεν ἡπειρόνδε.  
ἐνθα δὺν νύκτας δύο τ' ἡματα συνεχὲς αἰεὶ  
κεῖμεθ', ὁμοῦ καμάτῳ τε καὶ ἀλγεσι θυμὸν ἔδοντες. 75  
ἀλλ' ὅτε δὴ τρίτον ἡμαρ ἐυπλόκαμος τέλεσ' ἦώς,  
ἰστοὺς στησάμενοι ἀνά θ' ἰστία λευκὰ ἐρύσαντες  
ἡμεθα· τὰς δ' ἀνεμὸς τε κυβερνήται τ' ἴθυνον.  
καὶ νύ κεν ἀσκηθῆς ἰκόμην ἐς πατρίδα γαῖαν,  
ἀλλὰ με κύμα ῥόδος τε περιγνάμπτοντα Μάλειαν 80

73. προερέσσαμεν] According to Eustath. this is the reading of Aristarchus for the common προερύσσαμεν. So also Schol. M. The meaning of 'rowing,' or even 'pushing on' to land, could not come out of προερύειν. 74. συνεχὲς] Eustath., remarking on the lengthening of the initial syllable, states that some ventured to write *συννεχέει*, 'doubling the consonant as in ἐννέπω.' See note on text.

καρσίας τοῦ Πόντου of ships moored at an angle to the Euxine, Hdt. 7. 36; and the word ἐγκάρσιος, 'athwart,' Thuc. 6. 99. He regards the ships as drifting on with the wind abeam. The radical meaning of *κάρσιος* in these compounds is, according to Düntzer, 'curved' or 'crooked'; compare *κέραι*, *κυρτός*.

74. *συνεχέει*, the *υ* is lengthened before the following liquid, as in *ἀνέφελος*, *δυναμένη*. Ameis regards the quantity here as a reminiscence of the old form *συν-σεχέει*, supposing, with some other philologists, that *ἔχω* had originally an initial *σ*. Cp. Od. 19. 113 *θάλασσα δὲ παρέχει ἰχθύς*. Such lengthenings are generally found in *arsis*.

75. *θυμὸν ἔδοντες*, cp. Cicero, Tusc. Disp. 3. 26 'ipse suum cor edens.' See also Od. 10. 143, 379; Il. 6. 202. In Od. 16. 92 we find *καταδάπτειν ἥτορ*, and in Il. 24. 129 *σὴν ἔδειε κραδίην*.

79. *ἀσκηθῆς*, according to Döderl. equivalent to *ἀσκαστος*, from *ἀ* and *σκάω*. Others refer it to Skt. root *ksa*. Compare our 'un-scathed.'

80. *Μάλειαν*, see on Od. 3. 287: 4. 514. The proverb, 'After doubling Malea forget your home,' quoted by Strabo (8. 218), points to the dangers of the sea off that cape. Compare also 'formidatum Maleae caput' Stat. Theb. 2. 33.

The north-west wind caught Odysseus

as he was doubling Malea, and drifted him past Cythera (Cerigo): he had intended to pass between the cape and the island. The same thing befel Jason with his Argonauts, Hdt. 4. 179 *καὶ μιν ὡς πλώοντα γενέσθαι κατὰ Μάλειν ὑπολαβεῖν ἀνεμὸν βορέην καὶ ἀποφέρειν αὐτὸν πρὸς τὴν Διβύην*. It is an obvious conjecture that the Lotophagi occupied some place on or off the north coast of Africa, but the locality intended was, even in ancient times, a subject of doubt. Herodotus joins the Lotophagi with other African tribes, as the Nasamones, Garamantes, and Gindanes, and places them in the neighbourhood of the Syrtis, Hdt. 4. 177 *ἀπὸ τῆς δὲ προήκουσαν ἐς τὸν πόντον τούτων τῶν Γινδάνων νέμονται Λωτοφάγοι*. Pliny, N. H. 5. 44, says, 'in intimo sinu (Syrtidis maioris) fuit ora Lotophagorum,' and similarly Mela, de situ orb. 1. 7. Scylax, in his Peripl. § 110 ed. Müll., is very distinct, *τὰ δὲ ἔξω τῆς Σύρτιδος παροικοῦσι Λιβυεῖς Λωτοφάγοι ἔθνος μέχρι τοῦ στόματος τῆς ἐτέρας Σύρτιδος οὗτοι Λωτοφάγονται σίτῳ καὶ ποτῷ*. Strabo, 17. 3. 17, puts them in the island of Meninx (Gerbi or Zerbi), *τὴν δὲ Μήνινγχα νομίζουσιν εἶναι τὴν τῶν Λωτοφάγων γῆν, τὴν ὑφ' Ὀμήρου λεγομένην καὶ δεικνύνται τινα σύμβολα καὶ βασιλεὺς Ὀδυσσεὺς καὶ αὐτὸς ὁ καρπὸς. πολλὸ γὰρ ἐστὶ τὸ δένδρον ἐν αὐτῇ τὸ καλούμενον λωτὸν*. The island of Meninx was called by

καὶ Βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.

Ἔνθεν δ' ἐννήμαρ φερόμην ὁλοοῖς ἀνέμοισι  
πόντον ἐπ' ἰχθυόεντα· ἀτὰρ δεκάτῃ ἐπέβημεν  
γαίης Λωτοφάγων, οἳ τ' ἀνθινον εἶδαρ ἔδουσιν.  
ἔνθα δ' ἐπ' ἡπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ, 85  
αἶψα δὲ δεῖπνον ἔλοντο θοῆς παρὰ νηυσὶν ἑταῖροι.  
αὐτὰρ ἐπεὶ σίτοιο τέ πασσάμεθ' ἡδὲ ποτῆτος,  
δὴ τότ' ἐγὼν ἐτάρους προῖειν πεύθεσθαι ἰόντας  
οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,  
ἄνδρε δῶω κρίνας, τρίτατον κήρυχ' ἄμ' ὁπάσσας. 90  
οἱ δ' αἶψ' οἰχόμενοι μίγεν ἀνδράσι Λωτοφάγοισιν·  
οὐδ' ἄρα Λωτοφάγοι μῆδονθ' ἐτάροισιν ὄλεθρον  
ἡμετέροις, ἀλλὰ σφι δόσαν λωτοῖο πάσασθαι.  
τῶν δ' ὅς τις λωτοῖο φάγοι μελιθδέα καρπὸν,

83. *ἰχθυόεντα· ἀτάρ*] So Bekk. and most modern editors (supported by several MSS, instead of the common *ἰχθυόεντ'*. αὐτὰρ, because αὐτὰρ is not used in Homer with its first syllable in thesis. For the hiatus cp. Od. 8. 215, 216. 89, 90] Ameis, Anh. ad loc., remarks that v. 90 is placed in the oldest and best MSS, and in Eustath., before v. 89. He supposes it to have been interpolated in its present place from Od. 10. 102, before the twelfth century, and he rejects it as being irreconcilable with vv. 94, 95 (which imply the presence of more than three people), and as being foreign to Homeric usage, which does not represent such a reconnaissance in the shape of a formal embassy.

Ptolemy *Λωτοφαγῆτις*. The general result of the various views is to place the Lotus-eaters' land somewhere near the little Syrtis.

84. *ἀνθινον*, 'vegetable.' Böthe suggests *ἀκάνθινον* from Polybius' description of the Lotus shrub, *δένδρον οὐ μέγα, τραχὺ, ἀκανθώδες* (Polyb. 12. 2).

89. *ἐπὶ χθονὶ σῖτον ἔδοντες*, used here merely to characterise human beings, as in Il. 5. 347, where the expression serves to draw the distinction between gods and men.

94. This *λωτός* is not to be confounded with the grass of that name, Il. 2. 775; Od. 4. 602; Il. 14. 348. Hdt. 4. 177 describes the Lotus as follows, *ὃ δὲ τοῦ λωτοῦ καρπός ἐστι μέγας ὅσον τε τῆς σκίνου* (mastic-berry), *γλυκύνθηα δὲ τοῦ φοίνικος τῷ καρπῷ* (the date) *προσείκελος· ποιεῖνται δὲ ἐκ τοῦ καρποῦ τούτου οἱ Λωτοφάγοι καὶ ὄνον*. With *γλυκύνθηα* we may compare the expression *μελιθδέα καρπὸν* here. Modern travellers

state that the fruit is used at the present day for food, on the north coast of Africa and far inland, and in these parts it is called *Jujuba*. Polybius gives a further description of the shrub (12. 2. ed. Bekk.), *ἐστὶ δὲ τὸ δένδρον οὐ μέγα, τραχὺ, ἀκανθώδες, ἔχει δὲ φύλλον χλωρὸν, παραπλήσιον τῷ ῥάμνῳ, μικρῷ βαθύτερον καὶ πλατύτερον. ὃ δὲ καρπὸς τὰς μὲν ἀρχαὶς ὁμοῖός ἐστι τῇ τε χρώϊ καὶ τῷ μεγέθει ταῖς λευκαῖς μυρτίσι ταῖς τετελειωμέναις. αἰθανόμενοι δὲ τῷ μὲν χρώματι γίννεται φοινικοῦς, τῷ δὲ μεγέθει ταῖς γογγύλαις ἑλαῖαις παραπλήσιος. πυρῆνα δ' ἔχει τελείως μικρόν· ἐστὶ δὲ τὸ βρώμα παραπλήσιον σῖκυ καὶ φοινικοβαλάνῳ, τῇ δ' ἐνώδιον βέλτιον*. Theophrastus, *Hist. Plant.* 4. 3, distinguishes the Cyrenaic Lotus from that used by the Lotophagi; the latter was *γλυκὺς*, ἥδιος καὶ ἀσυνῆς, and grew in such abundance in those parts, that the army of Ophellias on its march to Carthage subsisted on Lotus alone for

οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι, 95  
 ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι λωτοφάγοισι  
 λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.  
 τοὺς μὲν ἐγὼν ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκη,  
 νηυσὶ δ' ἐνὶ γλαφυρῇσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας.  
 αὐτὰρ τοὺς ἄλλους κελόμην ἐρίηρας ἐταίρους 100  
 σπερχομένους νηῶν ἐπιβαινέμεν ὠκειάων,  
 μή πῶς τις λωτοῖο φαγὼν νόστοιο λάθῃται.  
 οἱ δ' αἰψ' εἰσβαίνον καὶ ἐπὶ κληῖσι καθίζον,  
 ἐξῆς δ' ἐζόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς.  
 Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ. 105  
 Κυκλώπων δ' ἐς γαίαν ὑπερφιάλων ἀθεμίστων,

102. *μή πως*] So most editions since Bekk. ii. See note on text, and Ameis, Anh. ad loc.

some days. Mungo Park mentions the existence of a tree in the interior of Africa, the fruit of which was called by the negroes Tomberug, which they dried, pounded, and made into sweet cakes. Miquel (Hom. Flor. 19) seeks to identify the Lotus of Homer with the *dudaim* ('mandrakes' in Eng. vers.) which Reuben brought to his mother Leah, Gen. 30. 14.

96. βούλοντο...μένεμεν, 'would rather remain;' cp. Il. 1. 117, and Od. 3. 124.

97. ἐρεπτόμενοι. The word is used elsewhere of brutes feeding, Il. 2. 776; 5. 196. Here it is used of men, as is *χορτάζεσθαι* sometimes, because they are eating, or as it were 'browsing' on, ἀνθίνον εἶδωρ. The connection of ἐρέπτεσθαι with ἐρείπειν implies a ravenous way of eating; so a river is said *κοίτην ὑπερέπτειν* ποδαῖν Il. 21. 271.

Notice here the contrast between present and aorist in *μένεμεν* and *λαθέσθαι*, the latter implying the instant abandonment of all thought of return, the former the continuous sojourn in the Lotus-eaters' land.

98. τοὺς μὲν, 'them I proceeded to bring away forcibly to the ships, weeping; and in the hollow ships, dragging them under the thwarts, I made them fast.'

99. νηυσὶν ἐνὶ forms an antithesis to

*ἐνὶ νῆας*. I took them to the ships, and 'when I had got them there,' etc.

The space *ὑπὸ ζυγὰ* was esteemed a secure place; Odysseus stows there the presents given him by Alcinous, Od. 13. 21, and treasures are hidden there; cp. Eur. Cycl. 144 *ἐν σέλμασιν νεῶς ἔστι*.

102. *μή πως* must be read here instead of *μή πως*. We find *μή πως* used in Homer twenty-five times with optative and conjunctive moods; *μή πως* only four times, Il. 17. 422; 18. 134; Od. 22. 431; 23. 59; and in each case with an imperative. For the use of the conjunctive after a past tense (*καλόμην* .. *λάθῃται*) cp. Il. 9. 98 *Ζεὺς ἐγγυάλεϊ | σκηπτρόν τ' ἥδ' ἐμέμσας, ἵνα σφίσι βουλευήσῃσθαι*, and Od. 8. 579.

106. *Κύκλωπες*. Hesiod, or his interpolator, Theog. 144, makes this name mean 'round-eyed,' as if from *κύκλος* and *ὄψ*. It is impossible to suppose, with Götting, that the name contains an allusion to the round walls and buildings of the so called 'Cyclopean' architecture. If we accept the derivation from *κύκλος* or *κυκλῶν* we may see in the word some connection with a nature-myth; the round central eye symbolising the sun or eye of the universe. Döderl. proposes to derive *κύκλωψ* by a sort of reduplication

ἰκόμεθ', οἳ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν  
 οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρώσιν,  
 ἀλλὰ τὰ γ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται,  
 πυροὶ καὶ κριθαὶ ἡδ' ἄμπελοι, αἳ τε φέρουσιν 110  
 οἶνον ἐρισταφύλον, καὶ σφιν Διὸς δμβρος ἀέξει.  
 τοῖσιν δ' οὔτ' ἀγοραὶ βουλευφόροι οὔτε θέμιστες,  
 ἀλλ' οἳ γ' ὑψηλῶν ὀρέων ναίουσι κάρηνα  
 ἐν σπέσσι γλαφυροῖσι, θεμστεύει δὲ ἕκαστος  
 παίδων ἡδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσι. 115  
 Νῆσος ἔπειτα λάχεια παρὲκ λιμένος τετάνυσται

115. ἀλόχων] In Aristot. Eth. Nic. 10. 10 the line is quoted with ἀλόχου, but ἀλόχων is given ib. Polit. 1. 2. 116. λάχεια] Ζηνόδοτος, τὴν βραχίαν, γράφει δια τὸ ε, ἐλάχεια Schol. H. Q. See note on text, and references in La Roche's ed. Nauck quotes Λέχεια from Polybius, Sard. in Rhet. Gr. vol. 8. p. 616. 5. We may suppose that λάχεια was the reading of Aristarchus, from the special mention of Zenodotus.

from κλέπτειν and κλάψ, and to make the name of a race of robbers or brigands. The Homeric Cyclopes must be carefully distinguished from the Hesiodic (Theog. 139 foll.). Hesiod represents them as children of Uranos and Gaia, who fashion the thunderbolts for Zeus at their forge. They symbolise the powers of fire, and their home is placed in or on Mount Aetna. The Homeric Cyclopes are regarded by some commentators as personifying the wild and turbulent forces of the sea. This belief is supported by the fact that Polyphemus is presented to us as a son of Poseidon by the daughter of Phorkys; but Preller (Griech. Mythol. vol. 1. p. 513) carries this notion much far, when he seeks in the αἴγες ἀπειρέσιαι (118) an allusion to the leaping waves (cp. ἐκ-αγ-ίζειν, etc.). The ancients generally placed the home of the Cyclopes in Sicily (Thuc. 6. 2), and in the neighbourhood of Aetna; while many modern commentators locate them on the south or west coast of the island. But surely throughout these books we are in a wonder-land, which we shall look in vain for on the map.

107. θεοῖσι πεποιθότες. Comparing this statement with inf. 275 οὐ γὰρ Κῆκλωπες Διὸς ἀκρόχου ἀλέγουσιν | οὐδὲ θεῶν μακάρων, it is evident that there is no notion of devoutness here implied, but a simple and careless

confidence in the bounty of nature, saving them all trouble for maintenance. Cp. Eur. Cycl. 333 ἡ γῆ δ' ἀνάγκη, κὼν θέλῃ κἂν μὴ θέλῃ, | τίκτουσα ποίαν τάμει πιαίνει βοτά, and the account given by Herodotus of the Scythians (4. 19) νομάδων ἥδη Σκύθαι νέμονται, οὔτε τι σπείροντες οὐδὲν οὔτε ἀρούρες.

111. σφιν .. ἀέξει, sc. οἶνον, 'makes it grow for them.'

112. θεμστεύει, 'is lord and master over.' Cp. Aristot. Eth. 10. 10. 13, where he is speaking of the freedom that law does not reach, καὶ ἥ ἕκαστος ὡς βούλεται κυκλοπικῶς θεμστεύειν παίδων ἡδ' ἀλόχων. The reading ἀλόχων there is remarkable as a v. l.; probably the common reading ἀλόχων does not intentionally express the notion of polygamy, but is assimilated in number and sound to παίδων. Cp. also Arist. Pol. 1. 2. § 7 πᾶσα γὰρ οἰκία βασιλεύεται ὑπὸ τοῦ πρεσβυτάτου .. καὶ τοῦτ' ἐστὶν ὃ λέγει Ὀμηρὸς 'θεμστεύει δὲ ἕκαστος παίδων ἡδ' ἀλόχων.' Plato, de Legg. 680, quotes this description of the Cyclops as an illustration of the earliest form of family government, in which men were πατρονομούμενοι καὶ βασιλείαν πασῶν δικαιοσύνην βασιλεύοντες.

116. ἔπειτα, 'now,' merely marking the transition from one part of the description to another.

Λάχεια. The reading ἔπειτα ἔλαχεῖν

γαίης Κυκλάπων οὔτε σχεδὸν οὐτ' ἀποτηλοῦ,  
 ὄλῃεσσ'· ἐν δ' αἴγες ἀπειρέσιαι γεγάασιν  
 ἀγριαί· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,  
 οὔδ' ἐμιν εἰσοιχνεῦσι κυνηγέται, οἳ τε καθ' ὕλην 120  
 ἀλγεα πάσχουσιν κορυφὰς ὀρέων ἐφέποντες.  
 οὐτ' ἄρα ποίμνησιν καταΐσχεται οὐτ' ἀρότοισιν,  
 ἀλλ' ἥ γ' ἄσπαρτος καὶ ἀνήροτος ἤματα πάντα  
 ἀνδρῶν χηρεῦει, βόσκει δέ τε μηκάδας αἴγας.  
 οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλτοπάρῃοι, 125

[ἐλάχεια] is distinctly stated to have been that of Zenodotus, which probably implies that Aristarchus adopted the v.l. λάχεια, in which he is followed by Eustath. Apoll. Lex. Hom. and Etym. Magn. λάχεια is referred by the Scholl. to λαχαίνω, and interpreted by εὐγενεα and εὐσκαφος. Nitzsch understands it to mean 'rough,' that is, 'overgrown with brushwood and scrub,' connecting it with such words as λάχνη and λάχωνος, and λαχούφλωος Nic. Alex. i. 269, or λαχειδής ibid. 581; but against this we have ἄροσι λείη inf. 134. Döderl. refers the word to the root λσχ, and understands by it 'low-lying.' The reading ἐλάχεια (ἐλαχύς) the Schol. translates by βραχεῖα, which some commentators (Hesych. Etym. Magn. 558. 10) find incompatible with the idea of length suggested by τετάνυσται. Perhaps Döderlein's rendering might reconcile the two interpretations if βραχεῖα be an antithesis not so much to μακρά as to ὑψηλή; cp. Od. 10. 509. Bekk. reads ἐλάχεια here, and so does Baumeister in h. Hom. Ap. 197 τῇσι μὲν οὐτ' αἰσχρὴ μεταμύλεται, οὐτ' ἐλάχεια, | ἀλλὰ μάλα μεγάλη τε ἰδεῖν, spoken of Artemis; here there seems a distinct contrast between ἐλάχεια and μεγάλη. Those who endeavour to localise all this scene in Sicily look for the island in some one of the Aegates Insulae off Cape Lilybaeum. Cluver decides for one of them, viz. Aegusa, as satisfying the Homeric description. The comma is best placed after Κυκλάπων, though some editors put it after τετάνυσται, so making the genitive depend upon the adverbs σχεδὸν and ἀποτηλοῦ.

120. εἰσοιχνεῦσί μιν, 'enter it,' sc. νῆσον.

κυνηγέται is used only in this passage, the general words in Homer for huntsmen being θηρητῆρες and ἱτακτῆρες, cp. Il. 17. 135.

122. ἀρότοισιν, 'with tillage,' used by a Zeugma with καταΐσχεται. The plural ἀρότοις may be explained by such Homeric usages as τεκτοσύνη, Od. 5. 250, for 'carpentry,' ἱπποσύνη, etc. καταΐσχεται, a poetical form for κατέσχεται = 'is occupied,' 'filled.' So Il. 16. 79 οἳ δ' ἀλατῇ | πᾶν πεδίον κατέχουσι.

125. μιλτοπάρῃοι. The same epithet is given to the ships of Odysseus, Il. 2. 637. Cp. Hdt. 3. 58 τὸ δὲ παλαιὸν ἀνασαι αἱ νῆες ἦσαν μιλτηλιφεῖς. Probably μίλτος is cinnabar, an ore of mercury from which vermilion is made; it must have been one of the oldest pigments in use as the cinnabar mines of Almaden in Spain are said to have been worked nearly 2500 years. We find also as epithets of ships ἐνανόηφοι inf. 539, and φοινικοπάρῃοι Od. 11. 124. Here μιλτοπάρῃοι is only used as a standing epithet, and does not imply that the Cyclopes had ships, though not red ones. Translate, 'For the Cyclopes have no red-prowed ships by them, nor are any men in their country shipwrights, who might make them strong-benched ships, which should perform all their purpose, travelling to the cities of men, as oftentimes men cross the sea in ships to visit one another—craftsmen, who would have wrought their island also into a fair settlement.' We find κάμναι used as a direct transitive with the sense of 'making' only in the aorist; as μίτρην κάμνω Il. 4. 187, πέπλον Il. 5. 735; Od. 15. 105, ὄπλα Il. 18. 614, ἔκνον (wooden horse)



οὐδ' ἄνδρες νηῶν ἐνὶ τέκτονες, οἳ κε κάμοιεν  
 νῆας εὐστέλμους, αἷ κεν τελείοιεν ἕκαστα  
 ἄστέ ἐπ' ἀνθρώπων ἰκνεύμεναι, οἷά τε πολλὰ  
 ἄνδρες ἐπ' ἀλλήλους νηυσὶν περώωσι θάλασσαν·  
 οἳ κέ σφιν καὶ νῆσον ἐκτιμένην ἐκάμοντο. 130  
 οὐ μὲν γάρ τι κακὴ γε, φέροι δέ κεν ὥρια πάντα·  
 ἐν μὲν γὰρ λειμῶνες ἀλὸς πολιοῖο παρ' ὄχθας  
 ὕδρηλοι μαλακοί· μάλα κ' ἄφθιτοι ἀμπέλοι εἶεν.  
 ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήιον αἰεὶ  
 εἰς ὥρας ἀμῶεν, ἐπεὶ μάλα πῖαρ ὑπ' οὐδας. 135

135. ἀμῶεν] γρ. ἀμῶφεν Schol. H. 'Voluit aut ἀμῶφεν vel ἀμῶφεν' Dind.  
 ὑπ' οὐδας] γρ. ὑπ' οὐδας Schol. H. In lemma, ἐπ' οὐδας is given.

Od. 11. 523, λέχος Od. 23. 189. In four passages the combination κάμε τεύχεον occurs with accusative (Il. 2. 101; 7. 220; 8. 195; 19. 368), in which cases τεύχεον is the governing verb. The verb κάμειν is common in this sense in the later Epicists, as Apoll. Rhod. and Quint. Smyrn. See La Roche, Hom. Stud. 183.

The notion of *work* not *weariness* is, according to Curtius, the original significance of κάμειν. He denies the possibility of referring it, with Benfey, to the Skt. root *ṣam*, 'sedari,' 'cessare,' and quotes in support of his view the modern Greek usage of the word in the sense of 'doing': μὴ τὸ κάμειν, *ne facias hoc*. Nor is this an euphemism for 'don't trouble yourself.' κάμειν is the ordinary modern Greek for 'to do' in all uses. Hence τί κάμνετε; = 'quid agitis?' 'How do you do?'

128. οἷά τε πολλὰ, as in Od. 8. 160; 11. 536. Very similar is the use of οἷά τε by itself, Od. 3. 73, etc., or simply οἷα Od. 8. 365. The construction is a sort of cognate or adverbial accusative with the verb, as in such phrases as τόδ' ἰσάνειν Od. 10. 75, τόδε χῶεο Od. 5. 215.

130. ἐκτιμένην (cp. Od. 24. 226 ἐκτιμένην ἐν ἀλαίῃ) is used predicatively with ἐκάμοντο. We must take καὶ closely with νῆσον, for the sentence implies that the craftsmen would have directed their work, partly towards building ships, and also (καὶ) towards cultivating

the island.

131. ὥρια. This is explained in the words of Xenophon, Oecon. 16. 5 ὅσαπερ οἱ θεοὶ ἐν ταῖς ὥραις ἀγαθὰ παρέχουσι.

132. πολιοῖο. See note on Od. 4. 406.

ὄχθας is used only here of the sea; generally it means river-banks, but its derivation from ἔχω shows that it is merely the 'holding' or 'confining' edge.

134. ἀροσις λείη, 'smooth ploughing land.' So in Il. 9. 579 we have a description of a τέματος .. τὸ μὲν ἡμῖν οἰνοπέδοιο, | ἡμῖν δὲ ψιλὴν ἀροσὶν πεδίοιο ταμέσθαι. Mayor compares *aratio* from Cic. Phil. 2. 101, and Milton's use of the word 'tilth.'

αἰεὶ εἰς ὥρας, to be taken closely together; the latter clause being qualificative of the former—'always, as the seasons come.'

135. ἐπὶ μάλα πῖαρ ὑπ' οὐδας, 'since there is rich soil indeed below the surface.' For ὑπὸ with the accusative in such a signification cp. ὑπ' αὐγῆς Od. 2. 181. ὑπ' ἥῳ ἡλείον τε Il. 5. 267, οὔτε γὰρ ὕεσσι οὐκλήματα ὑπὸ γῆν Hdt. 2. 127. See also Od. 22. 362; 24. 234. Some take πῖαρ as an adjective agreeing with οὐδας, regarding it as a neuter to *πίον*, of which the irregular feminine is *πίερα*. In this case it would be necessary to write ὑπ' = ὕεσσι. But it is better to follow Buttm. in making πῖαρ a substantive, as βοῶν ἐκ πῖαρ

ἐν δὲ λιμὴν εὖρομος, ἴν' οὐ χρεὼ πείσματος ἔστιν,  
οὐτ' εὐνὰς βαλλέειν οὔτε πρυμνήσι' ἀνάψαι,  
ἀλλ' ἐπικέλσαντας μείναι χρόνον εἰς δ' κε ναυτέων  
θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσῃσιν ἀήται.  
αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ, 140  
κρήνη ὑπὸ σπείους· περὶ δ' αἰγυροὶ πεφύασιν.  
ἔνθα κατεπλέομεν, καὶ τις θεὸς ἡγεμόνευε  
νύκτα δι' ὀρφναίην, οὐδὲ προὔφαινετ' ἰδέσθαι·  
ἀήρ γὰρ περὶ νηυσὶ βαθεῖ ἦν, οὐδὲ σελήνῃ  
οὐρανόθεν προὔφαινε, κατείχετο δὲ νεφέεσσιν. 145  
ἔνθ' οὐ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν·  
οὐτ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον  
εἰσίδομεν, πρὶν νῆας ἐυσσέλμους ἐπικέλσαι.  
κελσάσῃσι δὲ νηυσὶ καθείλομεν ἱστία πάντα,

144. *περὶ*] So Schol. H. instead of the usual reading *παρά*, also Eustath. and several MSS. It seems to have been the l. of Aristarchus. See Ameis, Anh. ad loc. 147. *οὐτ' οὖν*] See note on text. Dind. and La Roche read *οὐδ'*. Cp. Od. 11. 483.

ἰδέσθαι Il. 11. 550. Cp. h. Hom. Ap. 60 *ἐπεὶ οὐ τοι πᾶρ ἐπ' οὐδας*.

136. *πείσμα*. According to the Schol. *ἀπόγειον σχοινίον* ᾧ *πείθεται* ἡ ναῦς. The derivation, according to Curtius, is found in the Skt. root *bandh*, whence *badh-nā-mi*, 'flecto,' 'ligo,' and Gk. *πενθ-ερός*. But Schol. is so far right that *πείσμα* is properly the *ἀπόγειον σχοινίον*, for it is generally employed as an equivalent for *πρυμνήσια*. Cp. Od. 13. 77 *πείσμα δ' ἔλυσαν ἀπὸ τρητοῦ ἀλθαίο*. Here it is used for mooring-tackle generally, subdivided into the cable from the bows fastened to the *εὔναί*, and the *πρυμνήσια* between the stern and the shore.

138. *μῆναι*. From the negative *οὐ χρεὼ ἔστι*, we must supply the corresponding affirmative *χρεὼ ἔστι* = 'it is possible, or rather 'all that is needful is.' Cp. Od. 18. 145 *ὃν οὐκέτι φημὶ φίλον καὶ πατρίδος αἰῆς* | *θηρὸν ἀπέσσεσθαι, μάλα δὲ σχεδόν*, sc. *εἶναι φημι*.

140. *ἐπὶ κρατὸς*, Schol. *τῆς ἀρχῆς*, 'the head of the harbour.' See Od. 13. 102.

141. *ὑπὸ σπείους*, 'forth from under.' For *ὑπὸ* in this sense with genitive cp. Od. 4. 39; 5. 320; 7. 5, etc.; also in

composition, as *θάμων ὑπεδύετο* Od. 6. 127.

143. *ὀρφναίην*, according to Curtius connected with *Ὀρφεύς* and *ἱερεὺς*, and, perhaps, with *ἱρέφω*.

*προὔφαινετο*, used impersonally; 'nor was there light enough to see;' and thus they needed the gods' guidance. In a similar sense *φαίνειν* is used, as Od. 18. 307 *λαμπτήρας ἴστασαν ὄφρα φαίνοινεν*. Also *προὔφαινε*, 'gave forth light,' inf. 145, but in Od. 12. 394 used transitively, *προὔφαινον τέρας*. Cp. Aen. 3. 585 foll.

146. *οὐτ' οὖν κύματα*. It is easy to alter *οὔτε* to *οὐδέ* on the ground that *οὔτε* is usually the correlative of another *οὔτε*. But the reading may well be retained on the ground that an *οὔτε* is implied, though not expressed, before *νῆσον*, i. e. *οὔτε νῆσον οὔτε κύματα*. So Od. 11. 483 *οὐ τις ἀήρ προπάροιθε μακάρτατος οὐτ' ἄρ' ὀπίσσω*, Il. 22. 265 *ὃς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὔτε τι νῶν* | *ἔρκα ἔσσονται*.

149. *κελσάσῃσι νηυσὶ*. We should more naturally expect a genitive absolute, but the case here used is a sort of dative commodi, as if he had said 'the ships had their sails taken down

ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ρηγμῖνι θαλάσσης· 150  
 ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἡῶ διαν.

Ἦμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἡὼς,  
 νῆσον θαυμάζοντες ἐδινέμεσθα κατ' αὐτήν.  
 ᾤρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,  
 αἴγας ὄρεσκόφους, ἵνα δειπνήσειαν ἑταῖροι. 155

αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους  
 εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες  
 βάλλομεν· αἴψα δ' ἔδωκε θεὸς μενοεικέα θήρην.  
 νῆες μὲν μοι ἔποντο δῶδεκα, ἐς δὲ ἐκάστην  
 ἐννέα λάγχανον αἴγες· ἐμοὶ δὲ δέκ' ἔξελον οἴφ. 160  
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα

159. ἐς δὲ ἐκάστην] Ameis reads ἐν δὲ ἐκάστη with Harl. and some other MSS. See note on text. 160. αἴγες] Cod. Vind. 56 reads αἴγας. See note on text.

by us.' Cp. Hdt. 4. 134 τεταγμένοις δὲ τοῖσι Σιπύρῃσι λαγὺς ἐς τὸ μέσον διήχε. For a similar dative with καθαιρεῖν cp. Il. 11. 452 οὐ μὲν σοὶ γε πατήρ καὶ πότνια μήτηρ | ὅσσε καθαιρήσουσι θανόντι περ.

151. ἀποβρίξαντες, 'having fallen asleep.' βρίζειν, connected with βριθεῖν and βαρύς, is properly to be 'heavy with sleep.' Cp. Theocr. Ep. 21 θαρσέων καθίξεν κἄν θέλῃς ἀπόβριξον. So Opp. Cyneg. 3. 511, on the wakefulness of hares: οὐ ποτε γὰρ δὴ | ὕπνον ἐπὶ βλεφάροισιν ἀποβρίξαντες ἔλοντο.

153. ἐδινέμεσθα, 'roamed;' cp. Od. 16. 63 φησὶ δὲ πολλὰ βροτῶν ἐπὶ δόττα δυνηθῆναι | πλαζόμενος. With the verb, κατ' αὐτήν is to be closely taken, αὐτήν serving to contrast the island itself with the shore and the water.

155. ὄρεσ-κόφους. In the first half of the compound the true form of the neuter stem is preserved, as in ἔπρεσ-βόλος, σκαεσ-πῶλος, etc.

156. δολιχαύλους. The αὐλός was a metal ferule or collar by which the spear-head was attached to the shaft; cp. Il. 17. 297 ἐγκέφαλος δὲ παρ' αὐλὸν ἀνέδραμεν ἐξ ἄντελης. The epithet only means that the spear was 'long;' the emphasis lies on δολιχός, the other part of the word merely gives a feature common to all spears. See note on

δένδρεον ὑψιπέτλον Od. 4. 458.

157. Join διὰ... κοσμηθέντες.  
 160. Λάγχανον, a solitary instance in Homer of λαγχάνειν meaning 'to fall by lot.' If we read αἴγας with Vind. 56, we should have the regular construction with λαγχάνειν, 'they got nine goats by lot;' this reading would necessitate the v.l. ἐν δὲ ἐκάστη. In Eur. Hel. 213 we have αἰὼν δυσαίων εἰλαχε, but there σί is probably to be supplied from the preceding line, so that the accusative will be like Il. 23. 78 ἐμὲ μὲν κῆρ | .. λάχε γεινόμενόν περ. Still, in Plat. Legg. 745 we find τὸ λαχόν μέρος. The MSS. vary between ἐν δὲ ἐκάστη and ἐς δὲ ἐκάστην. If the former be preferred, we may justify it by such a construction as αἶνον ἀφύσσειν ἐν ἀμφιφορεῖσι.

ἔξελον, 3rd person plur. If it were the 1st person, it would be ἐξελόμην, as the meaning would be, 'I took for myself.' ἐξαιρεῖν in the active is 'to choose something for somebody else;' as when Priam chose the best of his treasures as a ransom for his son, δῶδεκα μὲν περκαλλέας ἔξελε πέπλους Il. 24. 229; cp. Od. 21. 56; 22. 110. The person on whose behalf the choice is made stands in the dative case, as Il. 1. 369; 16. 56; 18. 444; Od. 7. 10. See La Roche, Hom. Stud. 234.

ἤμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.  
 οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρὸς,  
 ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι  
 ἠφύσαμεν Κικόνων ἱερὸν ποτλίεθρον ἐλόντες. 165  
 Κυκλάπων δ' ἐς γαῖαν ἐλεύσομεν ἐγγυὺς ἐόντων,  
 καπνὸν τ' αὐτῶν τε φθογγὴν ὄϊων τε καὶ αἰγῶν.  
 ἦμος δ' ἡέλιος κατέδου καὶ ἐπὶ κνέφας ἦλθε,  
 δὴ τότε κοιμήθημεν ἐπὶ βηγμῖνι θαλάσσης.  
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως, 170  
 καὶ τότε ἔγων ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·  
 ' Ἄλλοι μὲν νῦν μίμνετ', ἐμοὶ ἐρήρηες ἐταῖροι·  
 αὐτὰρ ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν  
 ἐλθὼν τῶνδ' ἀνδρῶν πειρήσομαι, οἳ τινὲς εἰσιν,  
 ἦ ῥ' οἳ γ' ὑβριστὰί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 175  
 ἦε φιλόξενοι, καὶ σφιν νόος ἐστὶ θεοῦδής·  
 \* Ὡς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ' ἐταῖρους  
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.  
 οἱ δ' αἰψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον,  
 ἐξῆς δ' ἐζόμενοι πολὺν ἄλα τύπτον ἐρετμοῖς. 180  
 ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγυὺς ἐόντα,  
 ἔνθα δ' ἐπ' ἐσχατιῇ σπέος εἶδομεν, ἀγχι θαλάσσης,  
 ὑψηλὸν, δάφνησι κατηρεφές· ἔνθα δὲ πολλὰ

167.] σπονδαῖος ὅλος ὁ στίχος Schol. E. This implies the reading οἶων, and the omission of τε before καὶ. 182. σπέος εἶδομεν] Bekk. notices the difficulty in σπέος standing before εἶδομεν, which has the initial digamma. He proposes εἶδομεν. Cod. Venet. Marc. 456 gives σπέος ἴδομεν, which suggests a solution by writing ἴδομεν σπέος.

167. αὐτῶν refers to the men in contrast to the flocks. The meaning of the addition ἐγγυὺς ἐόντων is that they judged of the nearness of the land by being able to hear voices and see the smoke.

φθογγήν is joined with ἐλεύσομεν by a sort ofzeugma. Cp. Aesch. S. c. T. 160 κτύπον δέδορκα, P. V. 21 ἵν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν ὄψει. Mayor refers to Lobeck, Rhemat. 329 foll., for illustrations of this sort of confusion in the use of words relating to the bodily senses.

173. ἐμῇ .. ἐμοῖς, emphatic, 'in my own ship with my own crew.' The remainder of the fleet was to stay behind at the island, ἔνθα περ ἄλλαι | νῆες ἐνσσελμοὶ μένον ἀβροαί inf. 544.

177. ἀνὰ νηῶς. See on Od. 2. 416, and Hermann, Opusc. 5. 38.

178. πρυμνήσια λῦσαι, used here merely as a formula for starting; for in this instance the ships were not moored, but beached; cp. 149 sup.

182. ἔνθα δὲ introduces the apodosis.

For ἐσχατιῇ see inf. 280.

μῆλ', διές τε καὶ αἴγες ἰαύεσκον· περὶ δ' αὐλῇ  
 ὑψηλῇ δέδμητο κατωρυχέεσσι λίθοισι  
 μακρῆσιν τε πίτυσσιν ἰδὲ δρυσὶν ὑψικόμοισιν.  
 ἔνθα δ' ἀνὴρ ἐνίαυε πελώριος, ὃς ῥά τε μῆλα  
 οἶος ποιμαίνεσκεν ἀπόπροθεν· οὐδὲ μετ' ἄλλους  
 πωλεῖτ', ἀλλ' ἀπάνευθεν ἐὼν ἀθεμίστια ᾗδη.

185

185. δέδμητο] οὕτως Ἀρίσταρχος. ὁ δὲ Ἀριστοφάνης, βέβλητο Schol. H. Nauck would read κέκμητο.

184. μῆλα, the lesser cattle, including sheep and goats. The etymological connection of the word is very uncertain. It may be connected with *μαλακός* in the sense of 'soft' or 'woolly,' a notion which suggests a further reference to *μαλλός*. If we might compare the word with *μᾶλός*, 'bright' (compare *μήλοισι καρπὸν* [?] Od. 7. 154), we should have an etymology which would equally suit *μήλον*, 'the apple' or 'bright-cheeked fruit,' and *ἀργυφα μῆλα*, the 'bright white flocks.' J. Grimm refers *μῆλα* = 'the lesser cattle' to the same root as 'small.'

ἰαύεσκον, i.e. 'were housed at night;' in the day-time they were out at pasture.

αὐλή. The cave penetrated back into the interior of the cliff, but round the mouth of it was a yard (αὐλή), surrounded by high stone walls of 'Cyclopean' architecture, and along the walls a row of trees. See on Od. 6. 267. The αὐλή seems to have had a huge door, as well as the *ἀντρον*, but cp. inf. 239. The trees had been, as it were, worked into the wall, the stonework being brought close up to the standing trunks. The massive stone architecture of early Greece was, probably in allusion to this passage, attributed to the Cyclopes. Pausanias (2. 16), speaking of the ruins of Mycenae, and especially the Lion-gate there, says, 'They affirm that these were the work of the Cyclopes, who also made for Proetus the walls of Tiryns.' See Eurip. I. A. 153 ἐπὶ Κυκλώπων τοῖς θυμέλαις, on which Strabo (8. 6) says that the Cyclopes accompanied Proetus on his return from Asia, and that he *τειχίσαι τὴν Τίρυνθα διὰ Κυκλώπων· οὐκ ἐπὶ μὲν εἶναι καλεῖσθαι δὲ γαστεροχείρους, τρεφομένους ἐκ τῆς τέχνης* [?], *ἥκειν δὲ μεταπέμπτους ἐκ Λυκίας. καὶ*

*ἴσως τὰ στήλαια τὰ περὶ τὴν Ναυκλίαν καὶ τὰ ἐν αὐτοῖς ἔργα τούτων ἐπώνυμά ἐστι.* And even a later and more elaborate kind of masonry still kept the same appellation. Cp. Eur. Herc. Fur. 15 Ἀργεῖα τεῖχη καὶ Κυκλωπῶν πόλιν, ib. 944 τὰ Κυκλώπων βάθρα | φοίνικι κανόνι καὶ τύκοις ἡρμοσμένα. Cp. also Eur. I. T. 845; Troad. 1087; Elect. 1158; Orest. 965.

188. οἶος — ἀπόπροθεν — οὐδὲ μετ' ἄλλους πωλεῖτο — ἀπάνευθεν ἐὼν — are merely so many repetitions to emphasise the idea of the isolated unsociable life of the monster.

189. ἀθεμίστια ᾗδη. Sometimes we find *οἶδα* used with the genitive when the notion of experience is present, e.g. *τόδων εἶδώς* Il. 12. 363, *τεκτοσυνάων* Od. 5. 250, in such a connection generally with the addition of *εἶ* or *σάφα*. Where knowledge (*scientia*) rather than experience is implied, an accusative commonly follows, as in the phrase *μήδεα* or *πεννυμένα μήδεα* εἶδώς, *δίκας* εἶδώς Od. 2. 38; 9. 215; *παλαιά τε πολλὰ τε* εἶδώς Od. 2. 188; 7. 157; 24. 51. Often the neuter plural of an adjective is used with *εἶδώς* to express the character or disposition, and to imply consequently the habits and practice. This usage with the participle, as e.g. *κενὸν ἰδυῖα* Od. 1. 428, *λυγρὰ ἰδυῖα* 11. 432, *φίλα* εἶδώς 3. 277, *δολοφάνα* εἶδώς 4. 460, *ἀπατήλια* εἶδώς 14. 288, is peculiar to the Odyssey. The use of the neuter adjective with the finite verb, as here, is also found in Il. 5. 326; 15. 207; 16. 73; 24. 41; Od. 13. 405. It is like the later use of the adjective with *φρονεῖν*, which is actually found in Il. 6. 162 *ἀγαθὰ φρονέοντες* = 'with right mind;' different in sense from *ἀγαθὰ φρονέων* in Od. 1. 43. Here we may translate 'of lawless mood;' or, following

καὶ γὰρ θαῦμ' ἐτέτυκτο πελώριον, οὐδὲ ἔφκει 190  
ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ῥίψ' ὑλήεντι  
ὑψηλῶν ὀρέων, δ' τε φαίνεται ὅλον ἀπ' ἄλλων.

Δὴ τότε τοὺς ἄλλους κελόμην ἐρίηρας ἐταίρους  
αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·  
αὐτὰρ ἐγὼ κρίνας ἐτάρων δυοκαίδεκ' ἀρίστους 195  
βῆν' ἀτὰρ αἷγεον ἀσκὸν ἔχον μέλανος οἴνοιο,  
ἡδέος, δν μοι ἔδωκε Μάρων, Εὐάνθεος υἱός,  
ἱρεὺς Ἀπόλλωνος, δς Ἰσμαρον ἀμφιβεβήκει,  
οὐνεκά μιν σὺν παιδὶ περισχόμεθ' ἡδὲ γυναικὶ  
ἀζόμενοι· ᾗκει γὰρ ἐν ἄλσει· δενδρήεντι 200  
Φοίβου Ἀπόλλωνος. ὁ δέ μοι πόρεν ἀγλαὰ δῶρα·  
χρυσοῦ μὲν μοι δῶκ' εὐεργέος ἑπτὰ τάλαντα,

192. δ τε] Bekk., with Fäsi, follows the common reading, which makes *δτε* a conjunction. Wolf, with several MSS, wrote *δ τε*, 'quod quidem,' which Ameis, La Roche, and Nauck follow. 199. σὺν παιδί] σὺν παιδί, Ἀρίσταρχος καὶ Ἀριστοφάνης Schol. H. Al. σὺν παῖσι.

the language of the Psalms, 'with his mind set upon unrighteousness.'

192. δ τε. It seems better to read, with Wolf, *δ τε φαίνεται* = 'quod quidem apparet,' than *δτε* = 'quum.' Cp. Schol. Q. πλείστας δὲ παραβολὰς ποιεῖται τοῦ μεγέθους αὐτοῦ. διδ καὶ ὅρει ἀνθρώπον εἰκασεν ὡς υπερβάλλοντα πάντος ζφου μέγεθος, καὶ οὐδ' ὅρει ἀπλῶς ἀλλὰ ῥίψ' ὑλήεντι, δ ἔστιν ὅρει τῷ ὑψηλοτέρῳ καὶ τούτῳ ὑλήεντι· τοῦτο δὲ ἔστιν ὑπερβολὴ ὑπερβολῆς.

197. Μάρων is called son of Dionysus in Eur. Cycl. 141. According to the Schol. on Apoll. Rhod. 3. 996, it is Euanthes who is son of Dionysus and Ariadne.

198. ἀμφιβεβήκει, 'used to protect,' cp. Il. 1. 37 *δε Χρὺσῃν ἀμφιβεβήκει*. It is not necessary to force *ἀμφιβεβήκει* here into the sense of a present tense, or to read, with Nitzsch, *ἀμφιβέβηκε*. The tense refers back to the time before the destruction of Ismarus. For as a god could not resist the *ἀνάγκη* of fate, he would desert a city when the sentence of its doom had gone forth. Cp. Aesch. S. c. T. 218 *ἀλλ' οὐν θεοὺς | τοὺς τῆς ἀλώσεως πόλιος ἐκλείπειν λόγος*. See also Virg. Aen. 2. 351; Tac. Hist. 5. 13 'Apertae delubri fores et audita

maior humana vox excedere deos.' Plin. N. H. 28. 2. 4 'In oppugnationibus ante omnia solitum a Romanis sacerdotibus evocari deum cuius in tutela id oppidum esset.' The notion of protection in *ἀμφιβαίνειν* comes through that of 'walking round it,' 'patrolling,' etc.; especially of a hero protecting a corpse or a wounded friend on the battle-field. In this sense it is commonly used with a personal dative, as Il. 17. 4 *ἀμφὶ δ' ὅρ' αὐτῷ βαῖν'*, *ὡς τις περὶ πόρτακι μήτηρ | πρωτοτόκος κινυρή*, cp. Il. 5. 299; 14. 477; 17. 359. In the same sense we have the substantive *ἀμφίβασις* Il. 5. 623, and *περιβαίνειν* ib. 21 etc. The latter word is a good illustration of *περισχόμεθα* in the next line, which means literally, 'hold ourselves round,' used with a personal genitive in Il. 1. 393 *ἀλλὰ σὺ, εἰ δύνασαι γε, περισχεο παιδὸς ἑῷος*.

202. τάλαντα. The same word is used in Homer for scales and weights; nor must we suppose here that *τάλαντον* is anything more than a definite weight: 'rerum mutatione omnis fere tunc temporis mercatura constabat, ex pondere aestimabantur omnia, nec signatis nummis indigebant. Broum numero maius vel minus rei pretium definiebant:

δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα  
οἶνον ἐν ἀμφιφορεῦσι δυῶδεκα πᾶσιν ἀφύσσας  
ἡδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν  
205 ἡείδῃ δμῶων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,  
ἀλλ' αὐτὸς ἀλοχὺς τε φίλῃ ταμῇ τε μί' οἷη.  
τὸν δ' ὅτε πίνοιεν μελιθεῖα οἶνον ἐρυθρόν,  
ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα  
χεῦ', ὁδμή δ' ἡδεῖα ἀπὸ κρητῆρος ὁδῶδει,  
210

206. *ἡείδῃ*] La Roche would write *ἡείδει*, following Eustath. (who quotes it as *ound ἐν τοῖς παλαιῶις ἀντιγράφοις*), Hesych. and four MSS.

*eadem ratione metalla aestimata sunt* (Il. 2. 449; 6. 236), *auri quoque talenta saepius collaudat H., de quibus in diversa abierunt viri docti. Quae quidem talenta nec signata nec proprie ita dictam monetam fuisse mea fert sententia. In auro argento aliisque metallis ponderandis proprius fuit talenti usus, qua voce generatim pretium sive pondus, quibuscunque tandem rebus, bobus potissimum aliave pecude solvendum seu adpendendum significarent* 'Terpstra, Hom. Antt. 99 foll. We can form very little idea of the value of gold in Homeric times. In Il. 6. 235, gold arms, as bartered against bronze, are represented by the value of 100 oxen against 9, which would make gold worth  $11\frac{1}{4}$  times the value of bronze. In Il. 23. 757 the lowest prize in a foot race is half a talent of gold. The chieftains of Phacacia give Odysseus a cloak and shirt each, and one talent of gold, Od. 8. 392; the reward given by Aegisthus to the sentinel was two talents, Od. 4. 527; the two talents of gold in the law court represented on the shield of Achilles (Il. 18. 507) may have been either a prize or a deposit. Two talents are the fourth prize in the chariot races, Il. 23. 269; and among the conciliatory offerings from Agamemnon to Achilles ten talents of gold are mentioned, Il. 9. 122, and the same amount as part of the ransom given by Priam for Hector's body, Il. 24. 232, and as a portion of the gifts of the Aegyptian Polybus to Menelaus. But no real approach can be made towards the valuation of the talent of gold in early times. The

utmost we can say is that possibly, from a comparison of Il. 23. 269, 750, 805, we may gather that the worth of an ox was two talents of gold. But this value must have varied infinitely according to the relative scarcity of oxen or gold; see Buchholz, Hom. Real. vol. 2. p. 300 foll.

204. *δυῶδεκα πᾶσιν*. See on Od. 5. 244.

206. *ἀμφιπόλων*, always used in Homer of female servants. The duties of *ἀμφιπολοῖα* comprised spinning and weaving, Il. 6. 323; Od. 1. 357; 7. 235; attendance at meals (especially to pour water over the diners' hands), Od. 1. 136, etc., and general household work, Il. 22. 442; Od. 7. 232. They commonly accompanied the lady of the house or her daughter, Od. 1. 331; 6. 84, etc. The corresponding male servants are the *θεράποντες*.

209. *ἐν δέπας*. It was customary in the earliest times to pour the wine into the water, and not, as later, the water into the wine. Cp. Od. 7. 164.

*ἐν δέπας ἐμπλήσας* is just equivalent to the Latin past participle, 'unum poculum impletum;' as, inf. 340. *ἐπέθηκε θυρεὸν μέγαν ὑβόσ' αἰέας* would be represented by 'obiceum magnum sursum sublatum admovit.' Translate, then, 'He poured one full cup of wine into twenty measures of water.' For the use of *ἀνὰ* to express 'distribution' compare *ἀν-έμογε δὲ σίτῳ | φάρμακα λυγρὰ* Od. 10. 235, *ἀνὰ δὲ κρή λευκὸν ἔμειν* Od. 4. 41. Nitzsch compares Xen. Anab. 3. 4. 21 *ἐξ λόχου ἀνὰ εἴκοσι ἀνδρας*. In Pliny's time the wine of Maroneia kept something of its ancient

θεσπεσίη· τότ' ἂν οὐ τοι ἀποσχέσθαι φίλον ἦεν.  
 τοῦ φέρον ἐμπλήσας ἀσκὸν μέγαν, ἐν δὲ καὶ ἦα  
 κωρύκῃ· αὐτίκα γάρ μοι ὀσατο θυμὸς ἀγήνωρ  
 ἀνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένον ἀλκὴν,  
 ἄγριον, οὔτε δίκας εὖ εἰδὼτα οὔτε θέμιστας. 215

Καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδὲ μιν ἔνδον  
 εὖρομεν, ἀλλ' ἐνόμεινε νομὸν κᾶτα πῖονα μῆλα.  
 ἐλθόντες δ' εἰς ἄντρον ἐθηεύμεσθα ἕκαστα·  
 ταρσοὶ μὲν τυρῶν βρίθον, στείνοντο δὲ σηκοὶ  
 ἀρνῶν ἢ δ' ἐρίφων· διακεκριμέναι δὲ ἕκασται 220  
 ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,  
 χωρὶς δ' αὐθ' ἔρσαι· ναῖον δ' ὄρῳ ἄγγεα πάντα,  
 γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.  
 ἔνθ' ἐμὲ μὲν πρῶτισθ' ἔταροι λίσσοντ' ἐπέεσσι  
 τυρῶν αἰνυμένους ἵεναι πάλιν, αὐτὰρ ἔπειτα 225

216. οὐδὲ μιν ἔνδον] γρ. οὐδὲ τιν' ἔνδον Schol. H. 222. ναῖον] 'Ἀρίσταρχος  
 ναῖον, τινὲς δὲ νᾶον Schol. H. Al. νᾶεν. 225. αἰνυμένους] γρ. ἀχθομένους Eustath.

fame, the proportion of the water with this wine in common use being eight to one, 'sextarios singulos octonis aquae' N. H. 14. 6.

214. ἐπελεύσεσθαι. That ἀνδρα is subject to the infinitive, and not object, as Nitzsch prefers, seems settled by the use of ἐπὶ ἡλθε inf. 233.

ἐπιειμένον ἀλκὴν. Here and Il. 7. 164; 8. 262; 18. 157. In Il. 1. 149; 9. 372, we have ἀναιδείην ἐπιειμένους. A similar metaphor occurs in δύναμιν περιθεῖναι [not παραθεῖναι] Od. 3. 205. Cp. Isaiah 50. 17.

216. οὐδὲ μιν .. εὖρομεν. For οὐδὲ with the force of ἀτὰρ οὐ see on οὐδὲ βίηφιν inf. 408; Od. 5. 88.

219. The ταρσοὶ mentioned here are the same as the πλακτοὶ τάλαιοι inf. 247. The Schol. says rightly ταρσοὶ δὲ λέγονται παρὰ τὸ τέρσαι, ὃ ἐστὶ ξηρᾶναι. In Eur. Cycl. 208 they are called σχοῖνινα τεύχη.

τυρῶν βρίθον, 'were loaded with cheeses.' The same construction occurs in Od. 15. 334, but the verb is used with the dative in Od. 6. 159; 16. 474; 19. 112; Il. 18. 561.

στείνοντο is found with the dative

inf. 445 and Il. 21. 220.

221. ἔρχατο, in Od. 10. 241 with augment, ἐίρχατο. The lambs were penned off in three divisions according to age, the firstlings, the later lambs (μέτασσαι = 'intermediate,' from μετά, as ἐπισσος from ἐπί and περισσός from περί,) and the newly yeaned. With the use of ἔρσαι, to express the tender young of animals, compare ψάκαλον and μητέρες ψακαλοῦχοι Soph. Frag. 962, and δρόσοις ἀέπτουσι λεόντων Aesch. Ag. 141.

222. ναῖον. The full form of the verb νᾶω is σ-ναῖ-ω, Aeol. νᾶω. It is, together with νᾶω (i. e. σ-ναῖ-ω, cp. ἐνευσα), to be referred to root νν or σνν, Skt. *nu*, and *snān-mi* = 'fluo.' The quantity of the α in νᾶω is usually short in Homer, as in Od. 6. 292; Il. 21. 197, but the v. l. νᾶον gives ᾱ in the imperf., as in the later epic.

The general word ἄγγεα is subdivided into σκαφίδες (σκάπ-τω, scoop), and γαυλοὶ, probably 'round bowls;' cp. γύγγυλος, and Skt. *gōlas* = 'a ball.'

225. αἰνυμένους (ἡμᾶς) τυρῶν, 'that we should take some of the cheeses and go back again.'



καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας  
σηκῶν ἐξελάσαντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ·  
ἀλλ' ἐγὼ οὐ πιθόμην, ἥ τ' ἂν πολὺ κέρδιον ἦεν,  
ῥφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίη.  
οὐδ' ἄρ' ἔμελλ' ἐτάροισι φανεῖς ἐρατεινὸς ἔσσεσθαι.

230

Ἔνθα δὲ πῦρ κήαντες ἐθύσαμεν ἡδὲ καὶ αὐτοὶ  
τυρῶν αἰνύμενοι φάγομεν, μένομέν τέ μιν ἔνδον  
ἥμενοι, εἶος ἐπῆλθε νέμων· φέρε δ' ὄβριμον ἄχθος  
ὕλης ἀζαλέης, ἵνα οἱ ποτιδόρπιον εἴη.

231. κήαντες] This is apparently the reading of Aristarchus. Eustath. states that *κ* instead of *η* is the reading in the majority of MSS. But Spitzner, Exc. xv on Il. writes *η*, which has been almost uniformly followed in modern editions. Veitch, Irreg. G. V. s. v. *καίαι*, remarks that the MSS. of Homer agree in giving the aor. *ἔκαη*, and *κῆαι* (opt.) without any variant, but vary between *η* and *κ* in inf., *κῆαι* or *κεῖαι*, *κῆμεν* and *κέομεν* (conjunctive), *κῆαντο* and *κεῖαντο*, etc. In Soph. El. 757 the MSS. gave *κῆαντες*, Triclin. *κεῖαντες*, which Herm. harmonised with Attic use by writing *κῆαντες*. 234. ποτιδόρπιον] *ἔνιοι* δὲ ἀγνοοῦντες γράφουσιν Schol. H. 'Quid scribunt?' asks Dindorf, and La Roche suggests *ποτὶ δόρπιον* in two words.

229. εἰ μοι ξείνια δοίη. The use of *εἰ* in this connection is not uncommon, where there seems a want of some word like *σκοπεῖν* or *πειράσθαι* to fill up the sense. Cp. inf. 267 *ἰερόμει' εἰ τι πόροις ξεινήσιον*, Od. 10. 147 *ἀθήσιον ἐς περιωπτήν, | εἰ πως ἔργα ἴδοιμι*. Similarly with *αἰ* κε, Il. 10. 55 *ἐπὶ Νέστορα δῖον | εἰμι καὶ ἱτρυνέω ἀνστήμεναι, αἰ κ' ἐθέλωσιν | ἔλθεῖν*. Cp. Il. 6. 94; 11. 796; 24. 301; Od. 1. 379; 2. 144; 3. 92; 4. 34.

230. οὐδ' ἄρ' ἔμελλε, 'yet, as it fell out, he was not going to be a joy to my comrades, when he showed himself.' For οὐδ' ἄρα in a similar sense compare Il. 1. 329 *τὸν δ' εὖρον παρὰ τε κλισίῃ καὶ νηὶ μελαίρῃ | ἥμενον οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς*.

231. ἐθύσαμεν, i. e. an offering to the gods of part of the cheeses, before they began to take them for themselves, cp. Od. 15. 222 of Telemachus *θύε δ' Ἀθήνῃ νηὶ πάρα πρύμνῃ*. Comparing this with ib. 258 we find *θύε* interpreted by *σπένδειν*. Similarly Od. 14. 446 *ἀργαματα θύσε θεοῖς*, and Il. 9. 219 *θεοῖσι δὲ θύσαι ἀνάγει | Πάτροκλον δὲν ἑταῖρον· ὃ δ' ἐν πυρὶ βάλλε θυλάς*. This agrees with the remark of the Schol. T. *μέλλοντες ἐσθίειν πρότερον ἐθύσαμεν*. Lehrs (de Aristarch. Stud. 82) gives as a rule

'*θύειν* nusquam apud Homerum dicitur de immolanda hostia, sed de offerendis *παρχαῖς*, et *θυγαῖ* sunt *παρχαῖ*.' See Athen. 5. 7 καὶ πρὸ τοῦ θοιναῖσθαι δὲ ἂ θεῖ ποιεῖν ἡμᾶς διδάσκει πάλιν Ὅμηρος *παρχαῖς τῶν βρωμάτων νέμειν τοῖς θεοῖς· οἱ γούν περὶ τὸν Ὀδυσσεῖα, καίτερ ὄντες ἐν τῇ τοῦ Κύνεαιτος σπηλαίῳ· ἐνθάδε πῦρ κείαντες ἐθύσαμεν, ἡδὲ καὶ αὐτοὶ | τυρῶν αἰνύμενοι φάγομεν*.' The later Epicists did not maintain this accurate usage, as e. g. we have in Apoll. Rhod. 1. 420; 2. 156 *θυγλή* used of slaughtered victims, joined with the word *μέλειν*, the proper term for sacrificing.

234. ποτιδόρπιον, 'that it might serve him [for light] at supper,' ἵνα ἔχη πρὸς φῶς *δειπνεῖν* Schol. H. Cp. *ἐπὶ δόρπῳ* Od. 18. 44. For a similar use of a compound adjective Nitzsch compares *καταθύμιος* Il. 17. 201, *μεταδόρπιος* Od. 4. 194, *μεταθήμιος* Od. 8. 293. The fuel seems only to have been used by the Cyclops to give light, as in Od. 18. 307 we find cressets fed with billets of wood, *αὐτίκα λαμπτήρας τρεῖς ἴστας ἐν μεγάροισιν, | ὄρα φαεινέειν· περὶ δὲ ξύλα κάγκανα θῆκαν κ. τ. λ.* There is no allusion here to the use of fire for cooking; as, under ordinary circumstances, the Cyclops seems only to have eaten cheese and drunk milk. In the 'Cyclops' of

ἔντοσθεν δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν 235  
 ἡμεῖς δὲ δέισαντες ἀπεσσύμεθ' ἐς μυχὸν ἄντρου.  
 αὐτὰρ ὃ γ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα,  
 πάντα μάλ' ὅσσ' ἡμελγε, τὰ δ' ἄρσενα λείπε θυρήφιν,  
 ἄρνειούς τε τράγους τε, βαθείης ἔντοθεν αὐλήs.  
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψὸς' αἰέρας, 240  
 ὄβριμον· οὐκ ἂν τὸν γε δύω καὶ εἴκοσ' ἄμαξαι  
 ἐσθλαὶ τεσσαράκκλοι ἀπ' οὐδεὸς ὀχλίσσειαν·  
 τόσσην ἡλίβατον πέτρην ἐπέθηκε θυρῆσιν.

235. *ἔντοσθεν*] So Eustath. for common reading *ἔκτοσθεν*, which is incompatible with 233. In 239 for *ἔκτοθεν αὐλῆs* Rumpf conjectures *ἔντοθεν*, which most modern editors since Bekk. ii. adopt. See note on text. 242. *ὀχλίσσειαν*] Bekk. adopts *ὀχλήσειαν* from Cod. Aug. and Ven. Marc. 456. See Il. 21. 261. In Il. 21. 448 we have *τῆτράκκλον*, and there seems no reason for lengthening the *τ* and *δ*. Most modern editions give *τεσσαράκκλοι* from Barnes.

Euripides however the monster is represented as feeding on the sheep which he pastured, *γάλακτι καὶ τυροῖσι καὶ μῆλων βορῇ* (122), and as hunting with dogs, *θήρας ἰχθύων κυσίν* (130), and as keeping horned cattle as well as sheep and goats; for Silenus offers to Odysseus *βοδο γάλα* (136).

235. The Cyclops just enters the cave and throws down therein his bundle of firewood (*ἔντοσθεν ἄντροιο*); he then steps outside again and drives the ewes and she-goats into the cave, leaving the rams and he-goats outside in the courtyard. Thus we can give a consistent picture by adopting the conjecture of H. Rumpf, *ἔντοθεν αὐλῆs*, instead of *ἔκτοθεν*. To make any sense of *ἔκτοθεν* we must either, with Düntzer, regard *αὐλή* as synonymous with *σπέος*, or, with Döderlein, take *ἔκτοθεν* as nothing more than an exegesis of *θυρήφιν*, in which case *βαθείης αὐλῆs* must be treated as a local genitive, equivalent to 'in the court.' But this is very unlikely. The form *ἔντοθεν* for the ordinary *ἔντοσθεν* is given in Cramer. An. Ox. 177. 31; Bekk. An. 945. 22.

240. *θυρεόν*, dissyll., is used in later Greek for 'a shield.' In Hdt. 2. 96 a broad board is called *θύρη*.

241. *ἄμαξαι* . . . *ὀχλίσσειαν*. Probably a hyperbolic parody of the proverbial expression in Il. 12. 447 *τὸν δ' οὐ κε δὴ ἀνέρε θήμιον ἀρίστω | ρηϊδίως ἐπ' ἄμαξαν ἀπ' οὐδεὸς ὀχλίσσειαν*. There seems to

be something intentionally comic in the grave circumstantiality of the exact number twenty-two, and in the form of the expression; for it is not possible to conceive twenty-two waggons working together to *push* a weight, and *ὀχλίσσειαν* can hardly express the sort of work done by a waggon, however accurately the word may be used for 'pushing' or 'heaving' a weight upon a waggon. In Il. 13. 260 twenty-one is the number used to express a 'good many' spears; in Il. 15. 678 a very long spear is *δυναμαιοκοσίσηχυν*, in Il. 23. 264 a huge tripod is *δυναμαιοκοσίμετρος*. Cp. also Il. 22. 349 *δεκάκις τε καὶ εικοσίνηριτ' ἀποινα*, and Od. 12. 78. From this passage may come the expression quoted in Bekk. Anecd. 24 *ἄμαξαια χρημάτα*, i. e. *μεγάλα ἃ φέροι ἂν ἄμαξα οὐκ ἀνθρώποις ἢ ὑποζύγιον*, cp. Xen. Anab. 4. 2. 3; Hell. 2. 4. 27.

243. *ἡλίβατον*. The use of the word here as an epithet of a stone block is conclusive against the etymology given by Apoll. Lex. Hom. *ἥλιος* and *βαίνειν*, i. e. *ἥς ὁ ἥλιος μόνον ἐπιβαίνει*. More likely is the derivation maintained by Buttm. on the suggestion of the Schol., *ἡ ποιεῖ τινὰ ἀλτάνειν τῆς βάσεως*, which would make the word nearly equivalent to *δυσβατος*. Others connect it with *λείπας*, root *λιπ* in the sense of 'smooth,' 'sheer,' like *λις πέτρῃ*, or with *δ* and *λίβας*, 'without moisture.' So the sapless dead are called *ἀλιβαντες* in

ἐξόμενος δ' ἡμελγεν δις καὶ μηκάδας αἷγας,  
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη. 245  
 αὐτίκα δ' ἡμῖσιν μὲν θρέψας λευκοῖο γάλακτος  
 πλεκτοῖς ἐν ταλάροισιν ἀμηςάμενος κατέθηκεν,  
 ἡμῖσιν δ' αὐτ' ἔστησεν ἐν ἄγγεσιν, ὅφρα οἱ εἴη  
 πίνειν αἰνυμένω καὶ οἱ ποτιδῶρπιον εἴη.  
 αὐτὰρ ἐπεὶ δὴ σπεύσειε πονησάμενος τὰ ἃ ἔργα, 250  
 καὶ τότε πῦρ ἀνέκαιε καὶ εἰσίδεν, εἶρετο δ' ἡμέας·  
 'ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλείθ' ὕγρα κέλευθα;  
 ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε  
 οἷά τε ληιστῆρες ὑπεῖρ ἅλα, τοί τ' ἀλδώνται  
 ψυχὰς παρθέμενοι, κακὸν ἀλλοδαποῖσι φέροντες;' 255  
 'Ὡς ἔφαθ', ἡμῖν δ' αὐτε κατεκλάσθη φίλον ἦτορ  
 δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.  
 ἀλλὰ καὶ ὥς μιν ἔπεσιν ἀμειβόμενος προσέειπον·  
 'Ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ  
 παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης, 260

247. ταλάροισιν ἀμηςάμενος] Schol. E., the lemma has πονησάμενος μετέθηκεν, and the interpretation gives γράφεται ἀμηςάμενος. 252-255] = Od. 3. 71-74, where see crit. note. 254. τοί τ' ἀλδώνται] γρ. μηχανδώνται Schol. H. P.

Plato. In h. Hom. Ven. 268 it is used as an epithet of pine-trees, but the line is suspicious.

245. πάντα κατὰ μοῖραν. Cp. inf. 309, 342; Od. 4. 783; 8. 54.

ἔμβρυον is used here of the young after birth, and not in the later sense of 'embryo'; so in Virg. Ecl. 3. 30 'binos alit ubere fetus.' Join ὑπὸ-ἦκεν, as Theocr. 25. 104 τέκνα φίλαις ὑπὸ μητρῶσιν ἔει, Colum. 7. 4 'agni summituntur nutricibus.'

246. θρέψας, 'having curdled half the white milk, he set it down in wicker baskets, having collected it together.' With θρέψας in the sense of 'having thickened' cp. τρώφι κύμα Il. 11. 307. In Homeric times milk was curdled by stirring in the juice of the wild fig-tree, ὀπός Il. 5. 902. The later name for 'rennet' was πνετία, or, in Doric, τάμσος Theocr. 7. 16.

247. ἀμηςάμενος. See on Od. 5.

482.

250. αὐτὰρ ἐπεὶ δὴ. If we throw the emphasis on σπεύσειε, we may render 'but when, having busied himself, he had despatched these works of his.' For σπεύσειν with objective accusative see Il. 13. 235; Od. 19. 137, and with τὰ ἃ ἔργα cp. τὸν ἐμὸν γάμον Od. 2. 97. But it seems more likely that the important word is πονησάμενος, frequently used with an accusative, as in Il. 9. 348; 18. 380; 23. 245; Od. 15. 222, etc.; and σπεύσειε comes in with the same sort of adverbial force that τυγχάνω or λαυθάνω give to a sentence. Translate, 'after he had quickly performed what he had to do.' Cp. Od. 10. 249 ἀγασσάμεθ' ἐξερόντες = 'asked in our surprise.'

252-255. See on Od. 3. 71-74.

256. ἡμῖν .. δεισάντων. See on Od. 6. 152. Eustath calls this construction ἐναλλαγή ἀπὸ δοτικῆς εἰς γενικῆς.

οἶκαδε ἰέμενοι, ἄλλην ὁδὸν, ἄλλα κέλευθα  
 ἤλθομεν· οὕτω που Ζεὺς ἤθελε μητίσασθαι.  
 λαοὶ δ' Ἀτρεΐδew Ἀγαμέμνονος εὐχόμεθ' εἶναι,  
 τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστί·  
 τῶσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς 265  
 πολλοὺς· ἡμεῖς δ' αὖτε κιχανόμενοι τὰ σὰ γούνα  
 ἰκόμεθ', εἴ τι πόροις ξεινήιον ἦε καὶ ἄλλως  
 δοίης δωτίνην, ἥ τε ξείνων θέμις ἐστίν.  
 ἀλλ' αἰδεῖο, φέριστε, θεοὺς· ἰκέται δέ τοί εἰμεν.  
 Ζεὺς δ' ἐπιτιμήτωρ ἱκετῶν τε ξείνων τε, 270  
 ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ.  
 ὦς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμείβετο νηλεὲς θυμῷ  
 'νήπιός εἰς, ὦ ξεῖν', ἥ τηλόθεν εἰλήλουθας,  
 ὃς με θεοὺς κέλεαι ἥ δειδόμεν ἥ ἀλέασθαι·  
 οὐ γὰρ Κύκλωπες Διδὸς αἰγίδχου ἀλέγουσιν 275

271.] On this line Köchly (Diss. Od. ii) says, 'Satis probabiliter Bekkerus ad imum marginem relegavit, qui versus et post antecedentem Ζεὺς δ' ἐπιτιμήτωρ κητάων τε ξείνων τε, mirifice languet, nec obscurae originis est quippe detortus ex η 165 = 181 ἵνα καὶ Διδὸς περιπεραίνῃ | σπείσομεν, ὃς θ' ἰκέτησιν' ἅμ' αἰδοίοισιν ὀπηδεῖ.

261. ἄλλην ὁδὸν, ἄλλα κέλευθα. This repetition of ἄλλος is generally taken as giving a sense like ἄλλυδις ἄλλῃ inf. 458, and so taking up ἀποπλῆγθίντες = 'on various ways and various wanderings.' But it seems simpler, following the interpretation of Schol. Q. (ἐκ παραλλήλου τὸ αὐτό· τὰ γὰρ δύο ἐν σημαίνουσι), to take the words as only meaning, 'a different route and a different journey,' sc. from the homeward direction. The use of ἄλλος would then be a sort of euphemism for 'unfortunate'; cp. Il. 23. 144; and perhaps ἐτέρως in Od. 1. 234. A similar meaning attaches to the Lat. 'seculus' in such phrases as 'si secus acciderit' Cic. Fam. 6. 21. 2, etc.

262. μητίσασθαι. This aor. and the fut. μητίσομαι Il. 3. 416, are found as from a pres. μητρίομαι, a poetical form of μητιάω. Similarly we have δηρίσαντο Od. 8. 76, and δηρίωντο ib. 78, pointing to δηρίομαι and δηριάομαι respectively.

264. μέγιστον stands as predicate; 'his fame, far as the heaven covers, is

the greatest.'

266. ἡμῖς δ' αὖτε, an antithesis to Agamemnon.

τὰ σὰ γούνα must be immediately governed by ἰκόμεθα, on the analogy of τὰ σὰ γούναθ' ἰκάνομαι Od. 3. 92, and κιχανόμενοι may be rendered 'thus lighting on thee,' as in Il. 19. 289 νῦν δέ σε τεθνηῶτα κιχάνομαι.

267. ξεινήιον πορεῖν is the most general expression for the bestowal of hospitality, δωτίνην is a more specific addition. The relative ἥ τε, which refers to both, is attracted to the gender of θέμις, cp. Od. 24. 285 τῷ κέν σ' εἰς δάροισιν ἀμειψόμενοι ἀπέπεμψε | καὶ ξενίῃ ἀγαθῇ· ἥ γὰρ θέμις, with Il. 11. 779 ξεινία τ' εἰς παρέθηκεν ἃ τε ξείνοισι θέμις ἐστί. For θέμις used in the sense of regular custom, like δίκη, cp. Il. 9. 134 ἥ θέμις ἀνθρώπων πέλει.

271. αἰδοίοισιν. This merely means that all guests are 'revered,' *qua* guests, and does not refer to the particular character of any individuals.

275. οὐ γὰρ Κύκλωπες. This is inconsistent with what the Cyclopes

οὐδὲ θεῶν μακάρων, ἐπεὶ ἡ πολὺ φέρτεροί εἰμεν.  
οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδόμην  
οὔτε σεῦ οὔθ' ἐτάρων, εἰ μὴ θυμὸς με κελεύει.  
ἀλλὰ μοι εἴφ' ὅπῃ ἔσχες ἰὼν εὐεργέα νῆα,  
ἡ που ἐπ' ἐσχατιῆς ἡ καὶ σχεδὸν, ὅφρα δαείω.' 280  
'Ὡς φάτο πειράζων, ἐμὲ δ' οὐ λάθην εἰδὸτα πολλὰ,  
ἀλλὰ μιν ἄψορρον προσέφην δολίοις ἐπέεσσι·  
'Νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων,  
πρὸς πέτρῃσι βαλὼν ὕμῃς ἐπὶ πείρασι γαίης,  
ἄκρῃ προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν' 285  
αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.'  
'Ὡς ἐφάμην, ὃ δέ μ' οὐδὲν ἀμείβετο νηλεί θυμῷ,  
ἀλλ' ὃ γ' ἀναΐξας ἐτάροις ἐπὶ χεῖρας ἵαλλε,

276. ἐπεὶ ἡ] See La Roche, Textkrit. 267, who shows that the older grammarians so wrote instead of ἐπειή. Most modern editors adopt the separate form. Others, as Dind., Baümlein, and Döderl. write ἐπειή on the analogy of ὁτιή from ὅτι ἡ. 283. Νέα μὲν μοι] οὕτως Ἀρίσταρχος Schol. H. Νέα is pronounced as one syllable. Several MSS. give νῆα, which would imply νῆ' ἀμὴν or νῆα ἐμὴν. See Eustath. ad loc. νέα μὲν μοι, ἀνάπαιστον ἔχει πόδα ἐν καταρχῇ στίχου, καταλογίζομενον ἀντὶ σπονδείου.

acknowledged about the power of Zeus, inf. 410; and with Polyphemos' boast that Poseidon was his father. But as a piece of impious boasting, such inconsistency is quite true to nature. On this braggadocio of Polyphemos the Schol. remarks, τὸ ἴδιον ἀμάρτημα ἑαυτοῦ δὲ Παλὸφῆμος κοινὸν ποιεῖται· ὅτι γὰρ οἱ ἄλλοι Κύκλωπες οὐκ ἦσαν ἄθιοι, φησί, 'νοῦσον δ' οὐ πῶς ἔστι Διὸς μεγάλου ἀλλέσθαι.' Cp. Eur. Cycl. 320 Ζηνὸς δ' ἐγὼ κεραυνὸν οὐ φρίσσω, ξίνε, | οὐδ' οἷδ' ὅτι Ζεὺς ἔστ' ἐμοῦ κρείσσων θεός.

279. αἰπέ. 'Tell me where you moored your ship when you came here.' For ἔχεν νῆα in this sense cp. Od. 10. 91; Hdt. 6. 95.

The use of the participle ἰὼν merely as a graphic addition may be paralleled by similar usage in Attic, as ὅσῃν κατ' αὐτῶν ὕβριν ἐκτίσαι? ἰὼν Soph. Aj. 304.

280. δαείω, conjunctive, as θείω for θέω or θῶ.

281. εἰδὸτα πολλὰ, cp. the epithet πολὺμυτις. He means, 'with my knowledge of the world.'

282. ἄψορρον. The Schol. strangely interprets as οὐχ ἀπὸ τῶν ἄλλ' ὀπισθόρμητον, τὸ ἀνάπαλιν τῆς ἀληθείας. It only means, 'I answered him back,' as in inf. 501.

283. Νέα. See crit. note. For two short syllables coalescing into one long cp. ὑψηρεφέα Od. 4. 757, ἡνώγεα sup. 44, τεμένεα Od. 11. 185, and βῆα διελεύσεσθαι Il. 13. 144.

285. If we join ἄνεμος ἐκ πόντου we may compare it with πλημυρίς ἐκ πόντου inf. 486. Others join φέρον ἐκ πόντου, 'brought in from the open sea;' i.e. they were driven on a lee-shore, which explains the reason of their coming at all to the land of the Cyclopes.

288. Join ἐπὶ...ἵαλλε and σὺν...μάρψας. Cp. Eur. Cycl. 397 φῶτε συμμάρψας θῶν | ἔσφαξ' ἑταίρων τῶν Θμῶν ῥυθμῷ τιγί, | τὸν μὲν λέβητος ἐς κύτος χαλκήλατον, | τὸν δ' αὖ τένοντος ἀρπάσας ἄκρον ποδὸς, | παίων πρὸς ὀδὸν δονυχα πετραῖον λίθου, | ἐγκέφαλον ἐξέρραινε. The cooking is a later refinement, not found in the Homeric story.

σὺν δὲ δύω μάρψας ὥς τε σκύλακας ποτὶ γαίῃ  
 κόπτ'· ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦτε δὲ γαίαν. 290  
 τοὺς δὲ διὰ μελείστι ταμῶν ὠπλίσσατο δόρπον·  
 ἦσθιε δ' ὥς τε λέων ὀρεσίτροφος, οὐδ' ἀπέλειπεν,  
 ἔγκατά τε σάρκας τε καὶ ὀστέα μυελόεντα.  
 ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,  
 σχέτλια ἔργ' ὀρώωντες· ἀμηχανίῃ δ' ἔχε θυμόν. 295  
 αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὺν  
 ἀνδρόμεα κρέ' ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων,  
 κεῖτ' ἔντοσθ' ἄντροιο τανυσσάμενος διὰ μήλων.  
 τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμὸν  
 ἄσπον ἰὼν, ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ, 300  
 οὐτάμεναι πρὸς στῆθος, ὅθι φρένες ἦπαρ ἔχουσι,  
 χεῖρ' ἐπιμασσάμενος· ἕτερος δέ με θυμὸς ἔρκεεν.

291. μελείστι] So Nitzsch and Bothe from Schol. V. 'μελείστι] κατὰ μέλος.' Earlier edd. write with MSS. διαμελείστι. 302. χεῖρ' ἐπιμασσάμενος] Cp. Gl. H. ἐφαπόμενος χειρὶ τὸ πλῆρες. Similarly Eustath. The common reading was χεῖρ'. See note on text.

Macrobius, 5. 13, referring to Virgil's treatment of the scene in Aen. 3. 623, says 'Narrationem facti nudam et brevem Maro posuit; contra Homerus πάθος miscuit, et dolore narrandi invdiam crudelitatis aequavit.'

291. Join διὰ .. ταμῶν μελείστι, as Il. 24. 409 ἦσι κυσὶν μελείστι ταμῶν προῦθηκεν Ἀχιλλεύς.

292. οὐδ' ἀπέλειπεν stands as a parenthetical clause = 'without leaving anything'; ἔγκατα, etc., being directly governed by ἦσθι. Cp. ὅς μινεν Ἴδομενεὺς δουρικλυτὸς (οὐδ' ὑπεχώρει), | Αἰνείαν ἐπιόντα βοηθόν Il. 13. 476, καὶ βάλεν, (οὐδ' ἀράμαρτε τιτυσκόμενος κεφαλῇφιν), ἀκρην καὶ κόρυθα Il. 11. 350, 376.

297. Join ἐπὶ .. πίνων, and cp. Eur. Cycl. 327 ἐπεκτιὼν γάλακτος ἀμφορέα, 'drinking on the top of it,' as we say 'to wash it down.' So θύνηια .. καταφαγὼν κῆτ' ἐπειὼν ἀραιον οἶνον χάσας Ar. Eq. 354; and in a somewhat similar usage ὅταν τὸ ὕδωρ πνίγῃ τί δει ἐπεινέειν; Aristot. Eth. Nicom. 7. 2. 4.

298. διὰ μήλων. For διὰ with genitive expressing unbroken extension

through the midst cp. Od. 10. 391 ἢ δὲ δι' αὐτῶν ἐρχομένη, 12. 206 διὰ νηὸς ἰών, ib. 335; 17. 161.

301. ὅθι φρένες ἦπαρ ἔχουσι. Generally rendered, 'where the midriff enfolds the liver,' a sufficiently accurate description of the way in which the upper surface of the liver lies in the concavity of the diaphragm. Seiler, ad loc. gives a long note in favour of rendering ἔχουσι 'support,' because the diaphragm apparently supports the liver; in proof of which belief he quotes the anatomical term, 'Ligamentum suspensorium hepatis.'

302. χεῖρ' ἐπιμασσάμενος. The acute accent is thrown back in consequence of elision, and so we have here χεῖρ' for χειρὶ, as εἶφ' for εἰπέ sup. 279. It is commonly taken to mean 'feeling, fingering, my sword,' as ξίφος ἐπεμαίετο κάπην Od. 11. 531. But a more likely interpretation is 'feeling for it,' i. e. for the mortal spot near the liver, passing his hand in the dark over the monster's body till he found the place, where the breastbone ended and the soft parts would offer little resistance to the

αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν δλεθρον·  
οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλάων  
χερσὶν ἀπώσασθαι λίθον ὄβριμον, ὃν προσέθηκεν. 305  
ὥς τότε μὲν στενάχοντες ἐμείναμεν Ἡῶ διαν.

\* Ἥμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἡῶς,  
καὶ τότε πῦρ ἀνέκαιε καὶ ἤμελγε κλυτὰ μῆλα,  
πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.  
αὐτὰρ ἐπεὶ δὴ σπεύσειε πονησάμενος τὰ ἄ' ἔργα, 310  
σὺν δ' ὃ γε δὴ αὐτε δύω μάρψας ὥπλίσσατο δεῖπνον.  
δειπνήσας δ' ἄντρον ἐξήλασε πίονα μῆλα,  
ῥηιδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα  
ἄψ' ἐπέθηχ', ὥς εἴ τε φαρέτρῃ πῶμ' ἐπιθείη.  
πολλῇ δὲ βόϊζ' πρὸς ὄρος τρέπε πίονα μῆλα 315  
Κύκλωψ· αὐτὰρ ἐγὼ λιπόμεν κακὰ βυσσοδομεύων,

311. δὴ αὐτε] So most modern editors since Bekk. for the commoner δ' αὐτε. For the synizesis see on Od. 10. 281.

sword. Ameis, Anh. on Od. 19. 480, quotes from Oppenrieder (de il. Hom. loc. Comment. Augsburg, 1865) the statement that ἐπιμαίεσθαι regularly has the sense of 'placide tangere' or 'leniter contrectare.' Comparing Od. 4. 277; 8. 196; 9. 441, 446; 11. 531; 13. 366; 14. 356 and 19. 468, 480, he decides in favour of this interpretation, adding, 'ad leniter tangendi et attractandi significationem saepe accedit quacrendi et explorandi significatio, siquidem hoc cum alioquin tum imprimis in tenebris vel caecitate tangendo et contrectando fieri solet.'

θυμός, here in its most concrete sense, 'a second thought.' The Schol. T. interprets it here by λογισμός, but the word signifies not so much the result of calculation, as 'impulse,' as may be seen in such expressions as κέλεται δέ με θυμός.

303. καὶ ἄμμες, i. e. 'we as well as he'; assassins and victim together.

With ἀπολλίσθαι δλεθρον compare Od. 1. 166.

304. δυνάμεσθ' (imperf.) κεν is used here almost with a force of a pluperf.; so, sup. 211 τότε ἂν οὐ τοι ἀποσχίσθαι φίλον ἦεν. But there is a shade of difference between δυνάμεσθ' κεν and ἀπω-

λόμεθ' κεν above; the former denoting an abiding condition, the latter a single fact.

308. κλυτὰ μῆλα, so in Soph. Aj. 375 κλυτὰ αἰπόλια. Eustath. is probably right in rendering κλυτὰ as 'fine,' 'famous'—ἡ διὰ τὸ πλῆθος, ἡ διὰ τὸ καλλίτριχον, ἡ διὰ τὴν πύκνότητα—for there seems to be no authority for the use of κλυτός in the sense of 'noisy,' which some attach to it, though there would be no difficulty in getting such a meaning from the root κλυ.

314. ὥς εἰ is found with the optative in Il. 2. 780; Od. 10. 420; with the conjunctive in Il. 9. 481; with the participle in Il. 5. 374; 24. 328.

ἐπιθείη, the subject to the verb is unexpressed, as in such phrases as τόσσον ἀπὴν ὅσσον τε γέγωνε βοήσας inf. 473, ἀρξάμενοι τοῦ χώρου ὅθεν τέ περ οἰνοχοεῖν Od. 21. 142, οὐδέ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὄνοιτο Il. 13. 287, ὥς δ' ἐν δυνάμει οὐ δύναται φείγοντα δάκνειν Il. 22. 199.

315. πολλῇ βόϊζ' 'with frequent whistle.' βοῖζ' (connected with βοῖστος) is equivalent to the ψίττα of Eur. Cycl. 49; or σίττα, as in Theocr. 4. 46 σίτ' ἃ Κυμαῖθα ποτὶ τὸν λόφον.

εἴ πως τισαίμην, δοίη δέ μοι εὖχος Ἀθήνη.  
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.  
 Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῶ,  
 χλωρὸν ἐλαϊνεον· τὸ μὲν ἔκταμεν, ὄφρα φοροίη 320  
 αὐανθέν. τὸ μὲν ἄμμες εἰσκομεν εἰσορῶντες  
 ὅσον θ' ἱστὸν νηὸς εἰκοσόροιο μελαίνης,  
 φορτίδος εὐρείης, ἥ τ' ἐκπεράα μέγα λαΐτμα·  
 τόσσον ξην μῆκος, τόσσον πάχος εἰσοράασθαι.  
 τοῦ μὲν ὅσον τ' ὀργυιαν ἐγὼν ἀπέκοψα παραστάς, 325  
 καὶ παρέθηχ' ἐτάροισιν, ἀποξύναι δ' ἐκέλευσα·  
 οἱ δ' ὀμαλὸν ποίησαν· ἐγὼ δ' ἐθόωσα παραστάς

320. [ἔκταμεν] Eustath. τὸ δὲ ἔκταμεν, οἱ ἀκριβέστεροι ἔκπασσε γράφουσιν. ἐχρῆν γὰρ φασὶ τὸν τηλικούτων Κύκλωπα καὶ αὐτόπρεμνον ἔκπασσαι τὸ φυτόν. 326. ἀποξύναι] Buttm. Lexil. would read here, but needlessly, ἀποξύναι, and most modern editors follow him. But cp. Schol. P. ἀποξύναι] ἀπολεπίσαι. τὰ ἄκρα καὶ ὀφέτα ἀφελεῖν καὶ οὕτω μάλιστα κυκλοῦν Schol. T. So Preller for δ μάλιστα κυκλωθέν.

319. Κύκλωπος γάρ. Here γάρ merely forms the introduction to the main sentence, which begins with τοῦ μὲν ὅσον τ' inf. 325. For a similar pause compare Il. 2. 803, where the words πολλοὶ γὰρ κατὰ ἄστυ lead up to τοῖσιν ἕκαστος ἀνὴρ σημαίνεται in v. 805.

320. τὸ μὲν. This is repeated as τὸ μὲν in 321, and as τοῦ μὲν in 325, the repetition of μὲν seeming to keep the attention alive to the preparatory circumstances.

ἔκταμεν (i.e. ἐξέταμε) is used of felling trees, as αἰγείρον Il. 4. 486, νήμιον Il. 3. 62.

322. ὅσον θ' ἱστὸν, cp. inf. 325 ὅσον τ' ὀργυιαν. This is a brachylogical attraction for τόσσον εἶναι ὅσον τ' ἱστὸς ἐστι. So in Od. 10. 112 τῆν δὲ γυναικα | εὖρον ὅσην τ' ὄρεος κορυφήν. Compare also Od. 11. 25. Milton has imitated this simile in his description of Satan's spear,

'To which the tallest pine,  
 Hewn on Norwegian hills to be the mast  
 Of some great Ammiral, were but a wand.'

It is doubtful whether any limb of an olive could have been found long enough and straight enough to make such a staff for the Cyclops; and some have therefore proposed to read ἐλάτινον for ἐλαϊνεον, but this would only introduce the new physical difficulty, that fresh

pinewood blazes instead of smouldering or becoming charred in the fire. Cp. also inf. 394.

In ἑικοσ-όροιο we have the root -ερ, as in ἐρέσσω. It more often appears as -ηρ as in τρε-ήρης.

324. μῆκος and πάχος are accusatives qualifying τόσσον.

325. ὀργυιά (in Attic ὀργυιά) is from stem ὀρεγ—seen in English 'reach.' It properly denotes the space between the finger-tips when the arms are 'extended.' The 'foot' and the 'ell' are instances of measures derived from the human body. The 'fathom' is the same length as the ὀργυία, and is got at in the same way; but the word is applied to the length of line or thread (*fead, faden*) that can be held with the furthest stretch of the two arms.

326. ἀποξύναι. With this reading (see crit. note) compare Eur. Cycl. 456 ἀρέμων ἐλαίας .. ὃν φασι γὰρ τῷδ' ἐξαποξύναις ἀκρον | ἐς πῦρ καθήσω. The Homeric picture is spoiled by the substitution of ἀρέμων for ῥόπαλον.

327. ἐθόωσα, 'I sharpened it.' His men did the rougher part of the work, making the wood generally smooth and taper, while Odysseus gives the shape of the point. If θόω come from the same root as θοός and θέω, we must look for the point of contact in the idea of 'sharp,' which signifies 'quick' as well



ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέφ.  
καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῃ,  
ἥ βα κατὰ σπέιους κέχυτο μεγάλ' ἥλιθα πολλή· 330  
αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι ἄνωγον,  
ὅς τις τολμήσειεν ἐμοὶ σὺν μοχλὸν αἰέρας  
τρῖψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἰκάνοι.  
οἱ δ' ἔλαχον τοὺς ἄν κε καὶ ἤθελον αὐτὸς ἐλέσθαι,  
τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην. 335  
ἐσπέριος δ' ἦλθεν καλλίτριχα μῆλα νομεύων·  
αὐτίκα δ' εἰς εὐρὺ σπέος ἤλασε πῖονα μῆλα,  
πάντα μάλ', οὐδέ τι λείπε βαθείης ἔντοθεν αὐλῆς,

329. ὑπὸ κόπρῃ] Ἀριστοφάνης, ὑπὸ κόπρου Schol. H. So Eustath. ὑπὸ κόπρου  
τινὲς γράφουσιν Ἀττικώτερον. 330. μεγάλ'] See note below. 331. πεπαλάσθαι]  
So Aristarchus (see Schol. H. M.) and Herodian (cp. Il. 7. 171 πεπάλασθε), and  
most modern editors. Düntzer retains πεπαλάσθαι with MSS. See note. 333. ἐν  
ὀφθαλμῷ] ἐπ' ὀφθαλμῷ Ἀριστοφάνης Schol. M.

as 'pointed.' But *θοῶν* may belong to another root altogether. Eustath. says  
*θοῶν καὶ ὀδὴ συνώνυμὸν εἰσι· θοῶν δέ, τὸ  
μὴ ἀπλῶς ταχύ, ἀλλὰ τὸ τμητικὸν ἐν τῇ  
ἀκρῇ, ὁμονύμως ἔχει.*

330. κατὰ σπέιους, 'adown the cave,'  
that is, from the mouth to the inmost  
part, so in Od. 12. 93 we have κατὰ  
σπέιους δέδυκεν. See note on Od. 2.  
337.

If *μεγάλ'*[a] be the right meaning it  
must be taken adverbially with *κέχυτο*;  
but it seems an unnecessary addition to  
*ἥλιθα πολλή*. An easy change would  
be to write κατὰ σπέιους μεγάλου πέχυν',  
or, with Ahrens, κατὰ σπέιους κέχυτο  
μέγα. *μεγάλα* is used twenty-seven  
times adverbially in Homer, and is  
almost invariably joined with verbs ex-  
pressing sound, as *λάχειν*, *κτυπεῖν*, *βρέ-  
μειν*, *στενάχειν*, *εὐχεσθαι*, *ἀνέειν*, or *ελά-  
ζειν*. There are only two exceptions to  
this usage, *μεγάλ' ὀσπίδας ἐστυφέλιζαν*  
Il. 16. 774; and *κροδίη μεγάλα στέρ-  
νοισι πατάσσει* Il. 13. 282, where the  
tumultuous thumping of the heart con-  
tains a notion of sound no less than  
of movement. Such a consistent usage  
makes the employment of *μεγάλα* here  
very suspicious.

331. πεπαλάσθαι. Cp. Schol. on Il.  
7. 171 *ὅπως Ἀρίσταρχος καὶ Ἡρωδι-  
ανὸς διὰ τοῦ σ... οὐ διὰ τοῦ χ*. Similarly  
Schol. H. here and Eustath. 1631. 14.

If the reading be right, it must be  
referred to *παλάσσομαι* or some such form  
of *πάλλομαι*, or if it be still taken from  
*παλάσσω* we must notice the peculiarity  
in following a τ rather than a κ for the  
characteristic letter of the verb; cp.  
*πεπάσμεν* (Il. 24. 642) from *πατέομαι*.  
Ahrens regards *πεπαλάσθαι* as a reduplic.  
aor. 2 from *πάλλομαι*, with the sub-  
stitution of a for κ. Transl. 'I bade  
them cast lots among themselves.'  
*πάλλειν* is used properly of the *ψῆφοι*  
shaken in the helmet; here it is trans-  
ferred *per metonymiam* to those who  
shake the pebbles. Cp. Soph. El. 709  
*στάντες δ' ἐν' αὐτοῖς οἱ τεταγμένοι  
βραβῆς | κλήρους [κλήροις] ἔπηλαν*.

332. ἐμοὶ σὺν. For instances of σὺν  
following its case see Od. 13. 303; 14.  
296; 15. 410.

334. τοὺς ἄν κε. For this combina-  
tion see on Od. 5. 361. In this pas-  
sage *ἀν* is taken up, as it were, by the  
pronoun, leaving *κε* to qualify the  
verb.

*καὶ* adds an emphasis to *ἤθελον* =  
those whom I should have *liked* to  
choose, even if there had been no de-  
cision by lot.

335. ἐλέγμην (al. ἐλέχθην), 'I  
counted myself in.' Cp. *λείτο δ' ἀρμόν*  
Od. 4. 451.

338. ἐντοθεν. Rumpf's conjecture for  
*ἐκτοθεν*. See on sup. 239.

ἥ τι δισάμενος, ἥ καὶ θεὸς ὧς ἐκέλευσεν.  
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἶρας, 340  
 ἐζόμενος δ' ἡμελγεν δις καὶ μηκάδας αἶγας,  
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.  
 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα,  
 σὺν δ' ὃ γε δὴ αὐτὲ δύω μάρψας ὠπλίσσατο δόρπον.  
 καὶ τότ' ἐγὼ Κύκλωπα προσηύδων ἀγχι παραστάς, 345  
 κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο.  
 'Κύκλωψ, τῇ, πῖε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,  
 ὄφρ' εἰδῆς οἶόν τι ποτὸν τόδε νηὺς ἐκεκῆυθαι  
 ἡμετέρῃ· σοὶ δ' αὖ λοιβὴν φέρον, εἴ μ' ἐλεήσας  
 οἴκαδε πέμψεις· σὺ δὲ μαίνειαι οὐκέτ' ἀνεκτῶς. 350  
 σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἴκοιτο  
 ἀνθρώπων πολέων; ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας.'  
 ὧς ἐφάμην, ὃ δὲ δέκτο καὶ ἔκπιεν· ἦσατο δ' αἰνῶς  
 ἡδὺ ποτὸν πίνων, καὶ μ' ᾗτεε δεῦτερον αὐτῖς·

344. δόρπον] So Schol. H. Al. δείπνον.

339. τι δισάμενος, 'having some foreboding,' or 'suspicion.'

346. κισσύβιον. In Eur. Cycl. 383 we have σκύφος κισσοῦ, and in Od. 14. 78 κισσύβιον is used for a milking-pail. In Theocr. 1. 27 it stands for a drinking-cup, and is called σκύφος, ib. 143; but the description Theocr. gives of the wreath of ivy carven round its lip seems to suggest the meaning of 'decorated with ivy,' rather 'than made of ivy wood.' Fritzsche, on Theocr. 1, states that κισσοῦβι is a common name for a milking-pail at the present day in the Ionian islands: and he quotes from Ampelius, 8. 13 'Sami in templo Iunonis est scyphus factus ex hedera.' On the whole we may suppose that ivy-wood was originally the material that gave its name to κισσύβιον, but that afterwards κισσοῦβιον was used generally for a wooden cup or bowl.

349. σοὶ . . λοιβὴν. Eustath. describes the expression as κολακευτικόν, εἴ γε οὐχ ὡς ξείνῳ δῶρον ἀλλ' ὡς θεῷ λοιβὴν φησι τὸν οἶνον προσφέρειν. Others explain it to refer to the hope of receiving hospitality, as though Odysseus would

say, 'I brought the wine that I might use it to pour a libation with, when I should be entertained at thy hospitable board.' But the commencement of the sentence with the emphatic σοὶ is decisive in favour of the former interpretation. The grosser the flattery the deeper the irony: but, doubtless, it was not too strong for a savage who had described himself as superior to the μάκαρες θεοί.

εἴ μ' ἐλεήσας . . πέμψεις, 'in the hope that thou mightest pity me and send me home.' For such a use of εἴ see on sup. 229.

352. ἀνθρώπων πολέων, 'of the multitudes of men.' The force in πολέων is, that the more numerous men are, the greater chance there is of a visitor to the Cyclops: but how many soever there may be, such an inhospitable reception of Odysseus will keep all others at a distance.

353. ἦσατο, from ἦδεσθαι. The aorist commonly in use is ἦσθην. The use of αἰνῶς is not confined to expressions of horror; but it is used with such verbs as φιλεῖν, ἐοικέναι, τέρεσθαι.

‘Δὸς μοι ἔτι πρόφρων, καί μοι τεὸν οὔνομα εἰπέ 355  
αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, φῖ κε σὺ χαίρης.  
καὶ γὰρ Κυκλώπεςσι φέρει ζεῖδωρος ἄρουρα  
οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει·  
ἀλλὰ τόδ’ ἀμβροσίης καὶ νέκταρός ἐστιν ἀπορρώξ.’

‘Ὡς φάτ’· ἀτάρ οἱ αὖτις ἐγὼ πόρον αἶθοπα οἶνον· 360  
τρὶς μὲν ἔδωκα φέρων, τρὶς δ’ ἔκπιεν ἀφραδίησιν.  
αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,  
καὶ τότε δὴ μιν ἔπεσσι προσηύδων μελιχίοισι·

‘Κύκλωψ, εἰρωτᾷς μ’ ὄνομα κλυτόν; αὐτὰρ ἐγὼ τοι 365  
ἐξερέω· σὺ δέ μοι δὸς ξείνιον, ὥς περ ὑπέστης.  
Οὗτις ἐμοί γ’ ὄνομα· Οὗτιν δέ με κικλήσκουσι  
μήτηρ ἡδὲ πατὴρ ἡδ’ ἄλλοι πάντες ἐταῖροι.’

‘Ὡς ἐφάμην, ὃ δέ μ’ αὐτίκ’ ἀμείβετο νηλεὲς θυμῷ· 370  
‘Οὗτιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἐτάροισι,  
τοὺς δ’ ἄλλους πρόσθεν· τὸ δέ τοι ξεινήιον ἔσται.’

Ἦ καὶ ἀνακλινθεὶς πέσεν ὑπτιος, αὐτὰρ ἔπειτα  
κεῖτ’ ἀποδοχμώσας παχὺν αὐχένα, καδ δέ μιν ὕπνος  
ῥρει πανδαμάτωρ· φάρυγος δ’ ἐξέσσυτο οἶνος

360. ‘Ὡς φάτ’· ἀτάρ οἱ] So most modern edd. The common reading was *ὡς ἐφατ’*· αὐτὰρ οἱ αὖτις, for which might be substituted αὐτὰρ ἐγὼν αὖτις (as Bekk.). The change is made because οἱ generally has the initial digamma; but it makes a new difficulty, because οἱ is not usually treated as a long syllable in thesis. 366. *ὄνομα*] The caesura may be supposed to make a syllable of doubtful quantity allowable here, and the pause in the sense would tell the same way. A few MSS. read *ὄνομ’ ἔστ’*.

359. For the use of *τέδε* after οἶνος see note on Od. 12. 75.

ἀπορρώξ. Properly a part broken off from another, used in Homer of a stream which is a ‘branch’ of the Styx, Il. 2. 755; Od. 10. 514. The adjective ἀπορρώγες, ‘abrupt,’ is found as an epithet of ἀκταί in Od. 13. 98.

362. Join περὶ... ἤλυθεν, and take Κυκλώπα as the direct object of the compound verb, and φρένας as the expegetical accusative of nearer definition. Cp. Il. 10. 139 τὸν δ’ αἶψα περὶ φρένας ἤλυθ’ ἰοή. Euripides uses a similar expression (Alc. 758) *ἴω ἐθέρμην· αὐτὸν ἀμφιβᾶσα φλόξ | οἶνον*.

366. *ὄνομα*. The hiatus and length-

ening of the final syllable depend mainly on the pause in the sense. The form Οὗτιν is intentionally made different from the ordinary accusative from οὗτις, because it is used as a proper name.

369. πύματον... μετὰ οἷς ἐτάροισιν. This is not equivalent to ‘last, after his companions,’ but rather ‘last, in the list of his companions,’ the regular use of μετὰ with dative.

372. ἀποδοχμώσας, ‘drooping.’ His head droops over towards one shoulder. Schol. *πλαγίως*. Cp. Virg. Aen. 3. 631 ‘Cervicem inflexam posuit, iacuitque per antrum | immensus, sanieque eructans ac frustra cruento | per somnum commixta mero.’

ψωμοί τ' ἀνδρόμεοι· ὁ δ' ἐρεύγετο οἰνοβαρείων.  
καὶ τότ' ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς, 375  
εἰὼς θερμαίνουτο· ἔπεσσί τε πάντας ἑταίρους  
θάρσυνον, μή τίς μοι ὑποδδείςας ἀναδύη.  
ἀλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλεν  
ἄψεσθαι, χλωρὸς περ ἔων, διεφαίνετο δ' αἰνῶς,  
καὶ τότ' ἐγὼν ἄσσον φέρον ἐκ πυρὸς, ἀμφὶ δ' ἑταῖροι 380  
ἴσταντ'. αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων,  
οἱ μὲν μοχλὸν ἐλόντες ἐλάινον, ὄξυν ἐπ' ἄκρῳ,  
ὀφθαλμῷ ἐνέρεισαν· ἐγὼ δ' ἐφύπερθεν ἀερθεῖς  
δίνεον, ὥς ὅτε τις τρυπῶ δόρυ νήιον ἀνήρ

377. ἀναδύη] Others erroneously ἀναδύη, or ἀναδυή. 383. ἀερθεῖς] ἐρεισθείς  
'Αριστάρχος. Schol. M. 384. τρυπῶ] See note below.

374. ὁ δ' ἐρεύγετο. A paratactic clause, giving the reason for this voiding of ἀνδρόμεα κρέα. In Eur. Cycl. 591 Odysseus says, τῷ δ' ὕπνῳ παρεμύνομαι | τάχ' ἐξ ἀναιδοῦς φάρυγος ὠθήσει κρέα.

375. ὑπὸ σποδοῦ ἤλασα. 'I drove it under the ashes.' For this use of ὑπὸ with genitive compare ἐτέθαιτο ὑπὸ χθονός Od. 11. 52, ὑπ' ἀνθερώωνος τέτατο ὀχέει Il. 3. 372. Cp. Od. 5. 346, 373.

377. ἀναδύη. Editions previous to Bekk. generally concurred in writing ἀναδύη. But ἀναδύη is for ἀναδυή as δύη in Od. 18. 348; 20. 286: similarly we have ἐκδύμεν in Il. 16. 99 for the optative.

379. ἄψεσθαι, 'to catch.' The middle voice gives a sort of animation to the expression, the passive is elsewhere found, as ἀφθῆ το ἕλινον Hdt. 1. 19, ἀφθῆις ὁ νῆος κατεκαύθη Thuc. 4. 100. Here however the stake was not consumed, but only glowed with red heat; so we have διαφανής and διάπυρος to express 'red-hot.'

383. The common reading ἀερθεῖς merely reproduces the same notion that is already in ἐφύπερθεν, that he stands above it as a shipwright stands on a balk of timber and uses the auger to make a hole in the wood at his feet. But the reading of two important MSS. is ἐρεισθείς, which is said to have been preferred by Aristarchus. This would signify 'throwing my weight upon it,' as a man presses with his body upon the stock of a drill as it turns round.

Transl. 'just as when a man bores ship-timber with a borer, while his mates at the lower end keep it going with a strap which they hold at either end; and the drill runs continuously.' The ἱμάς here serves the same purpose as the string of the 'bow,' used in working an ordinary drill. The strap made one turn round the shaft or barrel of the borer, so that by pulling at each end of it alternately the borer was made to revolve a turn or two, first in one direction and then in another. We are not, of course, to suppose that there was any such apparatus attached to this μοχλός, the particulars belonging to the *simile* of the τρύπανον only. What Odysseus means to say is, that the work they were engaged in, and their various attitudes, resembled those of a ship-carpenter and his men using the drill. Euripides copies it exactly, Cycl. 460 ναυπηγίαν δ' ὡς εἰ τις ἀρμόζων ἀνὴρ | διπλοῖν χαλινούιν τρύπανον κομηλατεῖ. It is usual to describe τρυπῶ as a form of the optative, viz. contracted from τρυπῶμαι (τρυπῶμαι). It must however be remarked that ὡς ὅτε is nowhere else used in a simile with the optative; which mood is always introduced under such circumstances by ὡς εἰ. Either then we must treat τρυπῶ as a peculiar usage, or else accept the reading of Draco (de Metr. 86. 26), τρυπῶν. Ameis proposes the participle τρυπῶν, and supplies, from the foregoing words, ἐρεισθείς δινεῖ to complete the sentence.

τρυπάνῳ, οἱ δέ τ' ἔνερθεν ὑποσσείουσιν ἰμάντι 385  
 ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἔμμενές αἰεΐ·  
 ὥς τοῦ ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἐλόντες  
 δινέομεν, τὸν δ' αἷμα περίρρεε θερμὸν ἐόντα.  
 πάντα δέ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὔσεν ἀντμή  
 γλήνης καιομένης· σφαραγεῦντο δέ οἱ πυρὶ ρίξαι. 390  
 ὥς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἤε σκέπαρνον  
 εἰν ὕδατι ψυχρῷ βάπτη μεγάλα ἰάχοντα  
 φαρμάσσων· τὸ γὰρ αὐτε σιδήρου γε κράτος ἐστίν·  
 ὥς τοῦ σίξ' ὀφθαλμοῦς ἐλαϊνέῳ περὶ μοχλῷ.  
 σμερδαλέον δὲ μέγ' ᾤωξεν, περὶ δ' ἴαχε πέτρη, 395  
 ἡμεῖς δὲ δέισαντες ἀπεσσύμεθ'. αὐτὰρ ὁ μοχλὸν  
 ἐξέρυσ' ὀφθαλμοῖο πεφυρμένον αἵματι πολλῷ.  
 τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἔο χερσὶν ἀλύων,

387. ἐλόντες] τὸ δὲ ἐλόντες Ἀρίσταρχος ἀντὶ τοῦ ἔχοντες Schol. H. ἐλόντες, ἡ ἔχοντες κατὰ Ἀρίσταρχον Eustath. 1635. 'Videtur Aristarchus non legisse ἔχοντες, sed ἐλόντες per ἔχοντες interpretatus esse' Dind. 388. ἰόντα] Voss, on h. Hom. Cer. 110, reads ἰόντα, which Nitzsch and Bekk. follow, but see note below. 393. σιδήρου γε] A few MSS. read σιδήρου τε. 398. ἀλύων] ἀλύειν Ἀττικώτερον δασύνειν . . . προσγράφουσι δὲ τινὲς τῶν παλαιῶν τὸ ἰῶτα ἐν τῷ ἀλύειν Eustath.

387. ἐλόντες goes directly with δινέομεν, 'clavum arreptum torquebamus.'

388. The reading ἰόντα, which would make θερμὸν agree with αἷμα, though accepted by Nitzsch and Bekk., is merely a conjecture. Nitzsch indeed compares Il. 3. 61, where εἶσιν is used of an axe: but εἶσιν διὰ δουρός, 'makes its way through a plank,' gives no analogy to the use of ἰόντα, absolutely, to signify rotatory motion; though νηὶς λούσης might be quoted as an instance of λέναι used of motion in general. Nitzsch characterises θερμὸν ἐόντα as meaningless (*nichtig*); but, surely, it is quite the reverse; for the especial thought is the intense heat of the end of the stake, which was so hot as actually to hiss, when plunged in the blood and juices of the eyeball.

389. ἀμφὶ is to be taken adverbially with εὔσεν, 'round about,' as in Od. 3. 429 ἔδρας τε εὔλα τ' ἀμφὶ καὶ ἀγλαὸν οἰσέμεν ὕδαρ. εὔω and Lat. 'uro' both belong to Skt. root *ush*.

392. ἰάχοντα agrees in gender with πέλεκυν only, ἡ σκέπαρνον being

thrown in, as it were, parenthetically. μεγάλη lengthens its final syllable in arsis before *φιάχοντα*, but, inf. 395, we have περὶ δ' ἴαχε, where the initial *f* is dropped. The usage seems to be that where the participle is used, it almost invariably has the *f* as in Od. 4. 454; 10. 323; 22. 81; Il. 11. 463 (though in Il. 21. 341 we find ἐγὼν ἰάχουσα), and in the finite sense where *ι* is lengthened by the augment, the *f* is dropped, as μέγα δ' ἴαχε Il. 23. 216, ὅτε τ' ἴαχε Il. 18. 219, μέγ' ἴαχον Il. 2. 333, μεγάλ' ἴαχε Od. 2. 428.

393. τὸ γάρ, σφ. φαρμάσσειν. Here, the hot stake answers to the iron, and the water to the eye. With βάπτειν compare βαφῇ σίδηρος δὲ Soph. Aj. 651. The word βαφή was afterwards used in the sense of 'temper'; as βαφὴν ἀφάσιν ὥσπερ ὁ σίδηρος εἰρήσῃν ἀγόντες Aristot. Pol. 4 (7). 14. To 'temper' is only an implied sense in φαρμάσσων, as the first meaning of φάρμακον seems to be curative herbs or 'simples,' from the connection of the word with φέροι.

398. Join χερσὶν ἀλύων, to describe the wild movements of his hands in his

αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπνευ, οἳ ρά μιν ἀμφὶς  
ῥέκον ἐν σπήεσσι δι' ἀκριας ἡνεμοέσσας. 400

οἱ δὲ βοῆς αἰόντες ἐφοίτων ἄλλοθεν ἄλλος,  
ιστάμενοι δ' εἶροντο περὶ σπέος ὅττι ἐ κήδοι·

‘Τίπτε τόσον, Πολύφημ', ἀρημένος ὧδ' ἐβόησας  
νύκτα δι' ἀμβροσίην, καὶ ἀύπνους ἄμμε τίθησθα;  
ἦ μή τίς σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει; 405  
ἦ μή τίς σ' αὐτὸν κτείνει δόλφ ἢ βίηφιν;’

Τοὺς δ' αὖτ' ἐξ ἄντρου προσέφη κρατερὸς Πολύφημος·  
‘ὦ φίλοι, Οὐτίς με κτείνει δόλφ, οὐδὲ βίηφιν.’

Οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον·  
‘εἰ μὲν δὴ μή τίς σε βιάζεται οἷον ἐόντα, 410  
νοῦσόν γ' οὐ πῶς ἔστι Διδὸς μεγάλου ἀλέασθαι,  
ἀλλὰ σύ γ' εὖχεο πατρὶ Ποσειδάωνι ἄνακτι.’

‘Ὡς ἄρ' ἔφην ἀπιόντες, ἐμὸν δ' ἐγέλασσε φίλον κῆρ,  
ὥς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.  
Κύκλωψ δὲ στενάχων τε καὶ ᾠδίνων ὀδύνησι, 415  
χερσὶ ψηλαφῶν, ἀπὸ μὲν λίθον εἴλε θυράων,

404. ἀμβροσίην] γρ. ὀρφαίην Schol. H.  
other MSS. Earlier editions and Dind. read κτείνῃ.

406. κτείνει] So Bekk. with H. and  
other MSS. Earlier editions and Dind. read κτείνῃ.

agony. Elsewhere ἀλύνει has ὅ, so that some of the grammarians proposed to read here ἀλύων.

402. ἱστάμενοι. ‘And taking their stand round the cave they asked what ailed him, “What is this great hurt of thine, Polyphemos, that thou hast thus cried out?”’ τίπτε τόσον is thus best joined with ἀρημένος, and ὧδε with ἐβόησας.

408. οὐδὲ βίηφιν. The ambiguity in the word Οὐτίς involves a similar ambiguity in οὐδέ. The Cyclopes understand the words to mean, ‘neither by craft nor by violence;’ but Polyphemos intended to signify, ‘he is slaying me by craft, and not by violence.’ The Cyclopes regard Οὐτίς as equivalent to οὐ τίς, as may be seen by their quoting it in the form μή τίς in v. 410. It is difficult not to suppose that a pun is intended between μή τίς σε βιάζεται and μῆτις ἀμύμων, for the

Cyclops has been over-reached by the μῆτις of the οὐτίς or Οὐτίς.

410. οἷον ἐόντα, that is, ‘defenceless in having no neighbours to help you.’

411. νοῦσον ἀλέασθαι. See on Od. 5. 395 for the views of the ancients about diseases; and for the general sentiment cp. Od. 16. 447 θεῶθεν δ' οὐκ ἔστ' ἀλέασθαι. The genitive, Διδὸς, expressing the source, is like ἀνέμων κύμα Od. 13. 99.

415. ᾠδίνων ὀδύνησι, ‘in agonies of anguish.’ Here the παρήχησις is, of course, intentional. Modern authorities assign to the two words a different etymology, ᾠδίνειν being generally referred to ᾠδῆναι, and ὀδύνη to ὀδῆναι, but this is doubtful.

416. ψηλαφῶν, according to Döderl. from an adjectival form ψηλός (from ψάω) and ἀφή (ἄπτω). Curt. connects it with ψάλλω, root ψαλ, comparing Lat. palpare.

αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,  
 εἴ τινά που μετ' δεσσι λάβοι στείχοντα θύραζε·  
 οὕτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.  
 αὐτὰρ ἐγὼ βούλευον, ὅπως ὄχ' ἄριστα γένοιτο, 420  
 εἴ τιν' ἐταίροισιν θανάτου λύσιν ἡδ' ἐμοὶ αὐτῷ  
 εὐροίμην· πάντας δὲ δόλους καὶ μῆτιν ὕφαινον,  
 ὥς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.  
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.  
 ἄρσενες διες ἦσαν ἐντρεφέες, δασύμαλλοι, 425  
 καλοὶ τε μεγάλοι τε, ἰοδνεφές εἶρος ἔχοντες·  
 τοὺς ἀκέων συνέεργον ἐυστρεφέεσσι λύγοισι,  
 τῆς ἐπὶ Κύκλωψ εὖδε πέλωρ, ἀθεμίστια εἰδὼς,  
 σύντρεϊς αἰνύμενος· ὁ μὲν ἐν μέσφ' ἀνδρα φέρεσκε,

425. διες] 'Ἀρίσταρχος διες Schol. B. H. Q. Ameis adopts this reading, which comes through the vocalization of the digamma in δφίεσ. 427. ἀκέων] Cod. Vrat. ἀέκων. 429. σύντρεϊς] La Roche writes, with five MSS, σύν τρεῖς. Cp. Schol. H. δυνατὸν δὲ καὶ δύο μέρη λόγου λέγειν σύν καὶ τρεῖς, καὶ ἐν μέρει λόγου σύντρεϊς, ὡς συνέξ· τοῦτοις δὲ μόνοις τοῖς δύο ἀριθμοῖς ὑπῆρξε τὸ συντιθεσθαι μετὰ τῆς σύν προθέσεως.

417. χεῖρε πετάσσας. Cp. Eur. Cycl. 668 ἐν πύλαισι γὰρ | σταθεῖς φάραγγος τάσδ' ἐναρμύσω χεῖρας.

419. Join σύντω νήπιον, and take ἤλπετο with ἐνὶ φρεσὶ as ἔλπετο... κατὰ θυμὸν Il. 10. 355.

420. ὅπως... γένοιτο, lit. 'that the very best [result] might be got.' For the neuter plural ἄριστα used as an abstract noun cp. οὐδέ ποτ' ἴσα ἔσεται Od. 2. 203, οὐκέτι φυκτὰ πέλοντο 8. 299.

423. ὥς τε περὶ ψυχῆς = 'utpote de vita'; as we say, 'in a matter of life and death.' Cp. Il. 22. 161.

426. ἰοδνεφές. Eustath. rightly interprets this by μέλαν. Ernesti endeavours to twist the word so as to mean 'white,' but quite unnecessarily; for while we have as epithets of sheep, λευκός Il. 3. 103, ἀργυφός Od. 10. 85, and ἀργεννός Il. 6. 424; we have also μέλας in Od. 10. 527; and παμμέλας ib. 525.

427. λύγοισι. This word properly denotes the pliant twigs of the agnus castus (*Vitis agnus L.*). Dioscorides, 1. 136, thus describes it: ἄγνος ἢ λύγος

θάμνος ἐστὶ δενδράτης παρὰ ποταμοῖς τραχέσι τε τόποις καὶ χαράδραις φυόμενος, βάβδους ἔχων δυσθραύστους μακράς φύλλα δὲ ὥσπερ ἐλαίας, ἀπαλότερα δὲ τὸ δ' ἄνθος ἢ μὲν τις λευκὸν σύν υποπορφυρίζοντι, ἢ δὲ πορφυροῦν φέρει. The profusion of scented flowers of the ἄγνος is noticed in the opening scene of Plato's *Phaedrus*. With λύγος Achilles binds two prisoners, Il. 11. 105; and with the same *Odysseus* ties together the legs of the great stag which he had shot, Od. 10. 166. The same sort of 'green withes' were used to bind Samson (Judges 16. 7). The stem λυγ, Lat. *lig-are*, appears in the Skt. *ling*. The tree is still called λυγεία in Greece.

429. σύντρεϊς may be so written on the analogy of *ἐννεέικοσι* Od. 14. 98, or *σύνδυο* h. Hom. Ven. 74. If we adopt, with some good MSS, σύν τρεῖς *αἰνύμενος* we must treat it as a tmesis, and may compare *συναίνωτο* Il. 21. 502.

φέρεσκε. The iterative tense is used, because there were several successive groups of three.

τῷ δ' ἐτέρῳ ἐκάτερθεν ἴτην σῶοντες ἐταίρους. 430  
 τρεῖς δὲ ἕκαστον φῶτ' διες φέρον· αὐτὰρ ἐγὼ γε,  
 ἄρνεϊδς γὰρ ἔην, μήλων δ' ἄριστος ἀπάντων,  
 τοῦ κατὰ νῶτα λαβὼν, λασίην ὑπὸ γαστέρ' ἔλυσθεις  
 κείμεν· αὐτὰρ χερσὶν ἄωτου θεσπεσίῳ  
 νωλεμέως στρεφθεὶς ἐχόμεν τετληότι θυμῷ. 435  
 ὥς τότε μὲν στενάχοντες ἐμείναμεν Ἡῶ διαν.  
 Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 καὶ τότε ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενά μῆλα,  
 θήλειαι δ' ἐμέμηκον ἀνήμελκτοι περὶ σηκού·  
 οὐθατα γὰρ σφαραγεῦντο. ἄναξ δ' ὀδύνῃσι κακῇσι 440  
 τειρόμενος πάντων ὀίων ἐπεμαίετο νῶτα  
 ὀρθῶν ἐσταότων τὸ δὲ νήπιος οὐκ ἐνόησεν,  
 ὥς οἱ ὑπ' εἰροπύκων ὀίων στέρνοισι δέδεντο.

433. ἔλυσθεις] Al. ἐλίσθεις. Vind. 56 ἐρείσθεις. 443. ὥς ol] August. and Ven. 613 ὡς ol, which Nitzsch prefers. But see note.

433. Join κατὰ with λαβὼν. 'Having grasped his back, I lay curled up under his shaggy belly.' The Schol. interprets ἔλυσθεις by συστραφεῖς. We find in Il. 23. 393 ῥυμὸς δ' ἐπὶ γαῖαν ἐλύσθη, where Schol. B. interprets by συνέρη. In Il. 24. 510 προπάρειθε ποδῶν Ἀχιλλῆος ἐλυσθεις is rendered by the same Schol. συνελυσθεις ἢ κυλισθεις. It must be noticed that κείμεν is an unusual word to express 'suspension.' But, after all, the posture is rightly described by κείσθαι, as Odysseus is outstretched back downwards. Nor is the impossibility of holding on all night to the sheep's wool to be considered for an instant. It is only the same scene that appears in the 'Romans de Dolopathos' (see Appendix 3), where the robber holds on to the hen-perch for a day and a night while the blinded giant is laying about him with his club. Otherwise we should have to accept the tame interpretation, that Odysseus lay nestling at the ram's side, while the creature slept—his hands interlaced in the fleece—and that when the ram rose to go out, he lifted Odysseus with him.

434. χερσὶν is emphatic, because the men were tied by withes, but there is no one to tie Odysseus, so that his hands are all that he has wherewith to support himself.

435. It is better to join νωλεμέως with ἐχόμεν, as in Od. 12. 437, and, similarly, Od. 20. 24. νωλεμέως is a word of most uncertain etymology. The older commentators compounded it of a negative νη and λείπειν, Döderl., of νη intensive and οὐλαμός, as if it meant 'crowded together.' Meyer sees in it the same root as in ἡρέμ-α, and Düntzer takes it from the negative νή and a supposed word δλεμός from ἔλλωμι; and, lastly, Nitzsch refers it to νη and a form ὀλέω, i. q. αἰόλλω. But however the meaning may come, there seems no doubt that the general sense is 'firmly' or 'constantly.'

στρεφθεὶς is generally rendered 'twisted in,' i. e. with hands interlaced with the wool. But no analogy is found to support this use of στρεφθεὶς, which commonly means 'turning round' or 'back,' cp. Il. 5. 575; 15. 645; 16. 598. Düntzer would interpret it here 'turned round,' meaning that the head of Odysseus peered out at one side. But it is more likely that it means only 'turned round,' i. e. hanging downwards; just as in Od. 12. 432 foll. Odysseus clings to the fig-tree, and holds on ὡς νυκτερίς. Translate, 'And, turning myself over, I firmly gripped his thick wool with my hands.'

443. ὥς ol. For this some write ὡς



ὑστατος ἀρνεῖδς μῆλων ἔστειχε θύραζε,  
λάχνη στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι. 445

τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·

‘Κριὲ πέπον, τί μοι ὦδε διὰ σπέος ἔσσυο μῆλων  
ὑστατος; οὐ τι πάρος γε λελειμμένος ἔρχεαι οἶων,  
ἀλλὰ πολὺ πρῶτος νέμει τέρην’ ἄνθεα ποίης  
μακρὰ βιβὰς, πρῶτος δὲ ροὰς ποταμῶν ἀφικάνεις, 450  
πρῶτος δὲ σταθμῶνδε λιλαίεαι ἀπονέεσθαι

ἐσπέριος· νῦν αὖτε πανύστατος. ἦ σύ γ’ ἀνακτος  
ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσε  
σὺν λυγροῖς ἐτάριοις, δαμασσάμενος φρένας οἴῳ,  
Οὔτις, δν οὐ πῶ φημι πεφυγμένον εἶναι δλεθρον. 455

εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο

445. λάχνη] Most MSS. λαχμή. Cp. Schol. M. λαχμὸν λέγει νῦν τὴν ἐκ τῆς  
λάχνης λασιότητα. οἱ δὲ παλαιοὶ φασὶ κάλλιον ἐνταῦθα λάχνη κατὰ Ἡρωδιανόν.  
455. δλεθρον] Two MSS. give ὀλέθρον, which Eustath. prefers. See note on Od. i.  
18 γρ. ἔμμεν δλεθρον Schol. H. P. 456. ποτιφωνήεις] Three MSS. give ποτὶ

οἶ, which Nitzsch approves. But οἶ is not the nominative plural, referring to the comrades of Odysseus, but a dative referring to the Cyclops. It is a true *dativus ethicus*, and is nearly equivalent in force to ‘all unbeknown to him.’ The enclitic, in this reading, throws back its accent on *ἔσ*. See note on sup. 42 μὴ τίς μοι ἀνερμόμενος κίοι ἴση.

445. λάχνη στανόμενος, ‘cumbered by his wool and me,’ that is, ‘by me sticking to his wool,’ for the weight of the wool itself does not properly enter into the description. Thus we may take λάχνη καὶ ἐμοὶ as a species of *hendiadys*; cp. Od. 19. 396 κλεπτοσύνη θ’ ὄρεα τε. But the particular combination is no doubt chosen to give a comic touch to the whole. The unexpected addition of ἐμοὶ after λάχνη would be described in later Greek as a true *σπῶμμα παρὰ προσδοκίαν*.

447. Κριὲ πέπον. The word used for ‘ram’ in the Iliad is *κρίλος*, *κρίως* is probably connected with *κέρως*. Eustath. remarks that we are reminded by this scene of Hector (Il. 8. 185), Achilles (Il. 19. 400), and Antilochus (Il. 23. 402) talking with their horses. Cicero (Tusc. Disp. 5. 115) fails to understand this natural craving on the part of the Cyclops for sympathy in his distress

even from an animal, and notes how ‘Polyphemum Homerus cum immanem ferumque finxisset, cum ariete etiam colloquentem facit, eiusque laudare fortunas, quod qua vellet ingredi posset, et quae vellet attingere. Recte hic quidem. Nihil enim erat ipse Cyclops quam aries ille prudentior.’ But Cicero’s entire description of the scene is so unlike the Homeric picture, that we must either suppose that he had forgotten the original, or that he was confusing the story in Homer with the later account, perhaps, of some tragedian.

448. λελειμμένος... οἶων, ‘distanced by the sheep.’ Compare τόσσον δὴ Μενέλαος ἀνύμμονος Ἀντιλόχοιο | λείπετο Il. 23. 523. So too, κίρκος πελειῶν οὐ μακρὰν λελειμμένοι Aesch. P. V. 857.

With the use of the present tense ἔρχεαι after πάρος cp. πάρος πῶλεαι Od. 4. 811, and 5. 88.

450. μακρὰ βιβὰς. This graphically describes the proud bearing generally noticeable in the animal that is the leader of a herd or flock.

451. ἀπονέεσθαι. For the lengthening of the initial *ā* see note on Od. 12. 422.

455. πεφυγμένον εἶναι δλεθρον. See note on Od. i. 20.

456. εἰ δὴ ὁμοφρονέοις, ‘couldst thou feel as I do, and get the gift of

εἰπὲν ὅππῃ κείνος ἐμὸν μένος ἡλασκάξει·  
 τῷ κέ οἱ ἐγκέφαλος γε διὰ σπέος ἀλλυδὶς ἀλλῇ  
 θεινομένου ραίοιτο πρὸς σθεῖ, καὶ δέ κ' ἐμὸν κῆρ  
 λαφύσειε κακῶν, τὰ μοι οὐτιδανὸς πόρεν Οὔτις.' 460  
 Ἦς εἰπὼν τὸν κριὸν ἀπὸ ἔο πέμπε θύραζε.  
 ἐλθόντες δ' ἥβαιδν ἀπὸ σπείους τε καὶ αὐλῆς  
 πρῶτος ὑπ' ἀρνειοῦ λυόμεν, ὑπέλυσα δ' ἐταίρους.  
 καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῷ,  
 πολλὰ περιτροπέοντες ἐλαύνομεν, ὄφρ' ἐπὶ νῆα 465  
 ἰκόμεθ'. ἀσπάσιοι δὲ φίλοις ἐτάριοισι φάνημεν,  
 οἳ φύγομεν θάνατον· τοὺς δὲ στενάχοντο γοῶντες.

φανῆεις, which Ahrens adopts. Göbel, de epith. in -eis desin., writes ποτὶ, φανῆεις, an unusual rhythm. 457. ἡλασκάξει] ἡλυσκάξει Cod. Vrat. 464. πίονα] Al. πίοι. 465. περιτροπέοντες] περιτροπῶντες Hesych.

speech, so as to tell me where that man is skulking from my wrath, then should his brain, as he was smitten, be dashed all abroad on the ground, and my heart should be eased from the trouble which good-for-nothing No-man gave me.'

ποτιφανῆεις is a word the composition of which suggests a difficulty; the general rule being that Homeric adjectives in -eis are derived from nouns substantive, as *ὀμφαλό-εις*, *δυτή-εις*. There appears to be an exception to this general rule in *ἐρύεις*, which seems to point to *ῥέως*. But we may follow Bekker in referring *ἐρύεις* to *ῥέως* or *ῥέως*, and so make it equivalent to *ῥέως*. But there is no synthetic compound of *ποτὶ* and *φανῆ* from which *ποτιφανῆεις* can be formed; and a similar irregularity appears in the words *βαθυδιφῆεις*, from *βαθύς* and *διφῆς*, or *ἀμφιγυῆεις*, from *ἀμφί* and *γυῖον*. For other readings see crit. note.

457. ἡλασκάξει is used, in Il. 18. 281, in the intransitive sense of 'wandering.' Hermann would read *ἡλυσκάξει* for *ἡλυσκάξει*. But the two meanings meet in the notion of 'dodging.'

459. For *θεινομένου* after *οἱ* see on Od. 6. 157.

462. *ἐλθόντες* .. *λυόμεν* .. *υπέλυσα*. The plural *ἐλθόντες* seems to prepare us for *ἐλύομεθα*, instead of which two verbs are substituted as giving a more

exact description. A similar use of a plural nominative subdivided into two singulars is found in Od. 12. 73; 18. 95; 24. 483; Il. 3. 211; 10. 224.

463. *ὑπ' ἀρνειοῦ* = 'from under the sheep.' Cp. *ὑπ' ἀπήνης* *λύειν ἡμίονους* Od. 7. 5.

464. *ταναύποδα*, i. e. *ταναφόποδα*, the *ν* representing the digamma. So we find *ἀνῶς* for *ἄφῶς* (*ῥῶς*), *ἀνέρυσαν*, *καλαῦρον*, and, notably, *ταλαίρυνος* = *ταλα-ῖρνο-ς*, i. e. *ταλά-φρνο-ς*. See Curt. G. E. 496 foll.

*θημός*, 'fat,' is connected by Weber with *δαίω*, as if the sacrificial fat for burning; but against this meaning we have the fact that *θημός* is used for the fat of human beings as well as of animals.

465. *περιτροπέοντες*. On the analogy of *περιτροπέαν ἐνιαυτὸν* we might construe this 'oft turning round,' viz. to see if the Cyclops were in pursuit. We should certainly rather expect to find a middle voice used, like *ἐντροπαλίζεσθαι* Il. 6. 496; so that it is preferable to render *περιτροπέοντες* here 'driving in,' sc. into a compact flock, for the purpose of taking them down to the ship. Cp. *βοῦς περιταμνόμενον* Od. 11. 402; 24. 112. Fäsi compares Apoll. Rhod. Arg. 2. 143 *ἤδη δ' ἀσπετα μῆλα περιτροπάδην ἐτάμοντο* | *ἤρνας*. We find *περιτροπέαν* in the sense of 'deceiving' in h. Hom. Merc. 542.

ἀλλ' ἐγὼ οὐκ εἶων, ἀνὰ δ' ὀφρύσι νεῦον ἐκάστω,  
 κλαίειν· ἀλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα  
 πόλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ. 470  
 οἱ δ' αἰψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον·  
 ἐξῆς δ' ἐζόμενοι πολὴν ἄλα τύπτον ἕρετμοῖς.  
 ἀλλ' ὅτε τόσσον ἀπῆν ὅσον τε γέγωνε βοήσας,  
 καὶ τότ' ἐγὼ Κύκλωπα προσηύδων κερτομίοισι·  
 'Κύκλωψ, οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς ἐταίρους 475  
 ἔδμεναι ἐν σπῆι γλαφυρῷ κρατερῇφι βίηφι.  
 καὶ λίην σέ γ' ἔμελλε κιχήσεσθαι κακὰ ἔργα,  
 σχέτλι', ἐπεὶ ξείνους οὐχ ἄζω σῶ ἐνὶ οἴκῳ  
 ἐσθόμεναι τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.'  
 \*Ὡς ἐφάμην, ὁ δ' ἔπειτα χολώσατο κηρόθι μᾶλλον 480  
 ἦκε δ' ἀπορρήξας κορυφὴν ὄρεος μεγάλιοι,  
 καδ δ' ἔβαλε προπάροιθε νεδὺς κυανοσπρόφοιο  
 [τυτθὸν, ἐδεύησεν δ' οἴηιον ἄκρον ἰκέσθαι].

483.] οὗτος ὁ στίχος συντάσσεται ἀπὸ τοῦ στίχου ἀρχομένου 'πλημμυρί' (inf. 485) Schol. M. ἀστέρα ἔχει μετὰ ὀβέλου Eustath. Editors since Wolf have either bracketed or expunged the line. See note below.

468. Join ἀνά-νεῦον, i. e. I signalled my refusal. The proper meaning of ἀνανεύειν is to express dissent or refusal by throwing back the head, opposed to *κατανεύειν*, the corresponding gesture of assent or permission by nodding and bowing the head. ἀνανεύειν may be used absolutely, or with *καρῆσσι* Il. 22. 205, or, as here, with ὀφρύσι, the expression of disapprobation being also exhibited in the knitting of the brow or closing of the eyes: cp. Ar. Lysist. 126 τί μοι μᾶτε *κάνανεύετε*;

469. κλαίειν is directly governed by οὐκ εἶων, the words ἀνὰ .. ἐκάστω being parenthetical, as οὐδ' ἀπέλειπεν sup. 292.

470. βαλόντας. A hasty action suggestive of hurry. In Od. 11. 4, where there is no such haste implied, we have the more deliberate ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν.

474. κερτομίοισι (κείρω) is used here and in Il. 1. 539 as a substantive; cp. μελιχίοισιν Il. 4. 256, and ὀνειδείοισιν Il. 22. 497.

475. οὐκ ἄρ' ἔμελλες. The negative attaches closely to ἀνάλκιδος, which is the emphatic word in the sentence. The words are equivalent to οὐκ ἄρα ἀναλκεις ἦν ἀνὴρ οὗ ἐταίρους ἔδμεναι ἔμελλες, 'He was no weakling whose comrades thou wast minded to eat.' ἔμελλες refers back to v. 208, when the Cyclops first began his horrid butchery. ἄρα = 'as you see,' introducing the illustration.

477. καὶ λίην, 'to the very uttermost.' Cp. καὶ μάλα Od. 1. 318 etc., καὶ κάρτα Soph. O. C. 65.

478. σῶ ἐνὶ οἴκῳ, thereby specially violating the rites of hospitality.

483. τυτθὸν .. ἰκέσθαι. This line cannot be read here, though it is appropriate enough in v. 540. A stone that fell προπάροιθε νεδὺς would not go near the οἴηιον. Probably the missile passed clean over the ship and fell before her bows; as it appears, from v. 489 foll., that the stern was the part toward the shore.

ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·  
 τὴν δ' αἶψ' ἠπειρόνδε παλιρρόθιον φέρε κύμα, 485  
 πλημυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἰκέσθαι.  
 αὐτὰρ ἐγὼ χείρεσσι λαβὼν περιμήκεα κοντὸν  
 ὧσα παρέξ· ἐτάροισι δ' ἐποτρύνας ἐκέλευσα  
 ἐμβαλέειν κώπης, ἵν' ὑπ' ἐκ κακότητα φύγοιμεν,  
 κρατὶ κατανεύων· οἱ δὲ προπεσόντες ἔρεσσον, 490  
 ἀλλ' ὅτε δὴ δις τόσσον ἄλα πρήσσοντες ἀπήμεν,  
 καὶ τότε ἐγὼ Κύκλωπα προσηύδων· ἀμφὶ δ' ἐταῖροι

485. τὴν δ' αἶψ' τὴν δ' αἶψ, οὕτως Schol. H. Does this mean οὕτως Ἀρίσταρχος?  
 489. ὅτ' ἐκ] Wolf wrote ὅτ' ἐκ in Il., but Spitzn. and subsequent edd. ὑπὲκ. La Roche here, with four MSS, ὅτ' ἐκ. See on Od. 3. 175. 491. πρήσσοντες] πλῆσσοντες Ψανός Schol. H. Q.

485. τὴν δ' αἶψ', 'and the back-washing wave carried her swiftly to land (a surge setting in from the sea), and drove her to approach the strand.'

παλιρρόθιον is here used of a wave that draws in to shore; in Od. 5. 430 it is the under-tow of the surf that carries the swimmer out to sea. But the epithet is correct in both passages, for the wave 'carries back' to the place from which escape is being sought.

486. πλημυρίς (πλήθω), interpreted by Apollon. as ὄρημα τῆς θαλάσσης, is not the flood-tide as distinguished from the ebb, but the swell from the fall of the stone, setting shoreward. It is a common expedient to bring a floating stick to the bank by throwing stones beyond the stick; and this was the effect of the great stone hurled by the Cyclops.

θέμωσε. Cp. Schol. V. ὁ μὲν Ἀρίσταρχος, ἤγγισε δὲ τῇ χέρσῃ. Καλλιστρατοὶ δὲ ἀντὶ τοῦ ἐποίησε, παρὰ τὸ θείων, παραγώνου. Ἄλλοι. ἠνάγκασεν, ἐβιάσατο. Schol. B. derives the word from θεσμός, i. e. ὁ νόμος καὶ ἡ ἀνάγκη, but, ultimately, the word must be referred to root θε (θεῖναι). Cp. Eur. I. T. 1396 εἰς δὲ γῆν πάλιν | κλύδων παλῖρρου ἦγε ναῦν.

488. ὧσα παρέξ. This means something more than pushed her 'off' or 'out;' it implies also the process of 'punting' the ship someway 'along' the shore. Perhaps the word 'away' might be general enough. If κοντός (Lat. 'contus') be connected with κοντήω, it must be a pole sharp at the

point.

489. ἐμβαλεῖν κώπης. This is taken as the equivalent of the Lat. 'incumbere remis.' According to this rendering we have to supply some word like χεῖρας or ἰνα, or else to treat ἐμβ. as a sort of reflexive verb, of which latter use we find no example in Homer. Perhaps we ought to interpret the phrase as meaning, 'to dash into [the sea] with our oars,' comparing the dative with νηὶ καταγαγόμεθα Od. 10. 140, or χερσὶν ἀνασχομένω Il. 23. 686.

490. κρατὶ, for no one dared to utter a sound while they were still within range of the Cyclops' missiles.

491. δις τόσσον. This must mean twice as far as the distance given in sup. 473. The design of Odysseus is to row out of range; but the expression introduces an inconsistency, for to be out of range of shot must be to be out of hearing, if the first position (473) is described as ὅσσον τε γέγωνε βοήσας. But that they were not out of hearing is implied by the intention of Odysseus to address the giant, καὶ τότε ἐγὼ Κ. προσηύδων, and we have no right to add to the picture by supposing that the Cyclops had come down to the water's edge, or was even wading in the sea.

ἄλα πρήσσων is analogous to κέλευθον πρήσσειν Od. 13. 83; the commoner construction being πρήσσειν ὁδοῖο Od. 3. 476. This usage is imitated in the later epicists, as κώπησι διέπρησσον μέλαινα ὄδω Quint. Smyrn. 14. 404.

492. προσηύδων. Here the imperf.

μειλιχίοις ἐπέεσσιν ἐρήτνον ἄλλοθεν ἄλλος·

‘Σχέτλιε, τίπτ’ ἐθέλεις ἐρεθιζέμεν ἀγριον ἄνδρα;

ὃς καὶ νῦν πόντονδε βαλὼν βέλος ἤγαγε νῆα 495

αὐτὶς ἐς ἡπειρον, καὶ δὴ φάμεν αὐτόθ’ ὀλέσθαι.

εἰ δὲ φθεγξαμένου τευ ἡ αὐδήσαντος ἄκουσε,

σύν κεν ἄραξ’ ἡμέων κεφαλὰς καὶ νῆια δοῦρα

μαρμάρῳ ὀκριόνετι βαλὼν τῶσπον γὰρ ἴησιν.’

ᾧ φάσαν, ἀλλ’ οὐ πείθον ἐμὸν μεγαλήτορα θυμὸν, 500

ἀλλὰ μιν ἄψορρον προσέφην κεκοτηῶτι θυμῷ·

‘Κύκλωψ, αἶ κέν τίς σε καταβνητῶν ἀνθρώπων

ὀφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτῶν,

φάσθαι Ὀδυσσῆα πτολιπύρβιον ἐξαλαῶσαι,

νιδὼν Λαέρτεω, Ἰθάκῃ ἐνὶ οἰκί’ ἔχοντα.’ 505

ᾧ φάμην, ὃ δὲ μ’ οἰμῶξας ἡμείβετο μύθῳ·

‘ὦ πόποι, ἦ μάλα δὴ με παλαίφατα θέσφαθ’ ἰκάνει.

ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἡὺς τε μέγας τε,

Τήλεμος Εὐρυμίδης, ὃς μαντοσύνη ἐκέκαστο

καὶ μαντευόμενος κατεγῆρα Κυκλώπεσσιν’ 510

499. ὀκριόνετι] ὀκρυόνετι in two MSS.

is emphatic = ‘I was for hailing;’ the actual address is introduced by προσέφη inf. 501.

496. φάμεν .. ὀλέσθαι. With this use of the aorist after verbs of expectation or prediction see on φημι τελευτηθῆναι Od. 2. 171.

497. φθίγγεσθαι expresses any shout or cry; αὐδᾶν is narrower, and implies the use of articulate words.

499. μαρμάρῳ, from root μαρ, as μαρμαίρω. Seiler quotes from Montbel: ‘Ici marmaros et quelque fois πέτρος μάρμαρος (Il. 16. 735) n’est autre chose qu’une pierre blanche comme nos cailloux ou brillante, comme la roche nommée mica.’

ὀκριόεις (see crit. note) is connected with ὀκρις, ὀκρη. The change from α to ο is a characteristic of Aeolic, as in τέτορες, βροχίους, ἐφόρθαι, etc.

τῶσπον γὰρ ἴησιν, ‘so far he flings.’

501. ἄψορρον. See on sup. 282. He addresses him here ‘again;’ for his first address is given in v. 474.

504. φάσθαι = ‘dic.’ Alluding to this passage, in which Odysseus reveals his name to the Cyclops, Aristotle (Rhet. 2. 3. 16) remarks that vengeance is incomplete till the guilty one knows for what cause and by whose hands it has been inflicted.

507. ἰκάνει, ‘are come home to me;’ so μόρος μιν ἰκάνει Il. 18. 465. Cp. Eur. Cycl. 696 αλαί· παλαῖος χρησμός ἐκπεραίνεται· | τυφλὴν γὰρ ὄψιν ἐκ σέθεν σχήσιν μ’ ἔφη. | Τροίας ἀφορμηθέντος.

509. Τήλεμος. Cp. Theocr. 6. 23; and Ov. Metam. 13. 771 ‘Telemus Eurymides, quem nulla fefellerat ales, | terribilem Polyphemon adit: lumenque quod unum | fronte geris media rapiet tibi, dixit, Ulixes.’

510. μαντευόμενος κατεγῆρα. For μαντεία was a regular profession, the μάντις being reckoned as public servants (δημοεργοί Od. 17. 383) along with the δοῖδός, ἰγτήρ κακῶν, and τέκτων δοῦραν. The μάντις could interpret the present and predict the future either by the

ὅς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,  
 χειρῶν ἔξ 'Οδυσῆος ἀμαρτήσεσθαι ὀπωπῆς.  
 ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην  
 ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκήν·  
 νῦν δέ μ' ἔδω ὀλίγος τε καὶ οὔτιδανός καὶ ἄκικυσ 515  
 ὀφθαλμοῦ ἀλάωσεν, ἐπεὶ μ' ἑδαμάσσατο οἶνφ.  
 ἀλλ' ἄγε δεῦρ', 'Οδυσσεῦ, ἵνα τοι παρ ξείνια θείω,  
 πομπήν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον·  
 τοῦ γὰρ ἐγὼ παῖς εἰμὶ, πατήρ δ' ἐμὸς εὔχεται εἶναι.  
 αὐτὸς δ', αἶ κ' ἐθέλῃς, ἴησεται, οὐδέ τις ἄλλος 520  
 οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων.  
 'Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 'αἱ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην  
 εὖνιν ποιήσας πέμψαι δόμον 'Αἰδος εἴσω,  
 ὥς οὐκ ὀφθαλμόν γ' ἴησεται οὐδ' ἐννοσίχθων.' 525

512. ἀμαρτήσεσθαι] See note below. 515. ἀκικυσ] γρ. ἀεκής Schol. M. Eustath. quotes the same reading. Arist. Poet. 22. 13 αἰεὶς. 516. ἀλάωσεν...ἑδαμάσσατο] γρ. ἀλάωσα...ἑδαμάσσατο Schol. H. M. and many MSS.

study of the flight of birds, or other augural signs (οἰωνοπόλος Il. 1. 69), or by dreams (ὄνειροπόλος Il. 1. 63), or possibly by the smoke of the sacrifices, if this meaning can be got from *θυοσκόος* Od. 21. 145; Il. 24. 221.

Κυκλώπιες may be taken with *μαντεύμενος* = 'for the Cyclopes;' but its position in the line rather suggests that the meaning is local: he passed his life and reached old age among the Cyclopes.

512. χειρῶν ἔξ, 'that I should lose my sight at the hands of Odysseus.' Cp. *φιληθῆναι ἐκ Διός* Il. 2. 669.

This use of *ἀμαρτάνειν* is not found elsewhere in Homer, and Döderl. needlessly proposes *ἀμερθήσεσθαι*, from *ἀμέρδειν*. The phrase is common enough in the Tragedians, as Eur. *Alcest.* 342 *τοῖα δ' ἀμαρτάνοντι συζύγου*. The compound *ἀφαμαρτάνειν* is used in Homer nearly in this sense, as *σεῦ ἀφαμαρτούσης* Il. 6. 411, *φίλου ἀπὸ πατρὸς ἀμαρτάν* Il. 22. 505.

515. ἀκικυσ. In Od. 11. 393 we find the substantive *κίκυς*, which may belong to the same root as *κί-νέω*, and would then denote strength as exhibited in 'movement.'

518. πομπήν τ' ὀτρύνω. These words make a sort of Homeric formula, as in Od. 7. 151; 8. 30; 11. 357. It seems therefore better to take them closely together, and to regard *δόμεναι κλυτὸν ἐννοσίγαιον* as an exegetic clause defining *πομπήν*. Similarly in Od. 7. 151 we have *αὐτὰρ ἐμοὶ πομπήν ὀτρύνετε—πατρίδ' ἰκέσθαι θάσσον*, 'hasten on with the preparations for my return—that I may reach home all the sooner.' So we may render here, 'and let me make speedy preparation for your return—that the famous Earthshaker may grant you one.'

523. αἶ γάρ. 'Would that I were able, having robbed thee of life and being, to send thee within the house of Hades, as certainly as Poseidon himself shall never heal thine eye.'

525. With οὐκ...οὐδέ cp. Od. 8. 176, 280. For *ὥς* introducing an illustrative comparison into the expression of a wish cp. Od. 17. 253 *αἶ γάρ Τηλέμαχον βάλοι ἀργυρότατος Ἀπόλλων | .. ὥς 'Οδυσῆϊ γ' ἀπάλετο νόστιμον ἦμαρ*. The form is clearer when *οὐτως* is introduced into the first clause, as *εἰ γὰρ ἐγὼν οὕτως γε Διὸς παῖς ἀγχιόχοιο | εἶην .. ὥς νῦν ἡμέρη ἦδε κακὴν φέρει 'Αργείοισι*.

ὦς ἐφάμην, ὃ δ' ἔπειτα Ποσειδάωνι ἀνακτι  
 εὔχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·  
 'Κλυθι, Ποσειδάων γαίηοχε, κυανοχαῖτα·  
 εἰ ἐτέον γε σὸς εἰμι, πατὴρ δ' ἐμὸς εὔχεται εἶναι,  
 δὸς μὴ Ὀδυσσῆα πολυπύρθιον οἴκαδ' ἰκέσθαι 530  
 [υἷδν Λαέρτεω, Ἰθάκῃ ἐνὶ οἰκί' ἔχοντα].  
 ἀλλ' εἰ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι  
 οἶκον ἐκκείμενον καὶ ἐὴν ἐς πατρίδα γαίαν,  
 ὁψὲ κακῶς ἔλθοι, ὀλέσας ἀπο πάντας ἐταίρους,  
 νηὸς ἐπ' ἀλλοτρίης, εὐροὶ δ' ἐν πῆματα οἴκφ.' 535  
 ὦς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαΐτης·  
 αὐτὰρ δ' ὃ γ' ἐξαυτίς πολὺ μείζονα λᾶαν ἀείρας  
 ἦκ' ἐπιδινῆσας, ἐπέρισε δὲ ἴν' ἀπέλεθρον,  
 καδ' δ' ἔβαλεν μετόπισθε νεὸς κυανοπρόροιο  
 τυτθὸν, ἐδεύησεν δ' οἴηιον ἄκρον ἰκέσθαι. 540

531.] Since Wolf this line has been bracketed by nearly all editors, as being wanting in twelve MSS, and in the text of Eustath.: cp. also Macrob. Sat. 5. 12. 6. 539. μετόπισθε] γρ. προπάρουθε Schol. M. and a few MSS. See on sup. 483.

527. χεῖρ', i. e. χεῖρε.

ἀστερόεντα is a good instance of a standing epithet, for the occurrences described here are taking place in the daytime.

535. νηὸς ἐπ' ἀλλοτρίης, that is, the Phaeacian ship on board of which Odysseus was brought home.

εὐροὶ δ' ἐν πῆματα οἴκφ. For this unusual position of the preposition see on Od. 6. 167.

538. ἦκ' ἐπιδινῆσας, 'he whirled it round and flung it, and put into it [sc. the effort] vast strength.' Said of Ajax Il. 7. 269.

For ἐπέρισε compare Schol. B. L. συνεπίδωκεν ὄλον τὸ σῶμα τῇ βολῇ καὶ πάσῃ δυνάμει ἐχρήσατο. The word is used without a direct object expressed in Il. 5. 856 ἐπέρισε εἰς κενεῶνα, the ἔγχος may easily be supplied from the foregoing words.

539. There are two ways of punctuating here. We may either put a stop after τυτθόν, which will then qualify μετόπισθε, as τυτθὸν ὀπίσω Il. 5. 443 (Aristarch.); or we may put a stop after

κυανοπρόροιο, so that τυτθόν may go with ἐδεύησεν, like τυτθὸν ἔμαρτε Il. 17. 609. In the latter case, δέ will stand as the third word in the sentence, which is only allowable when the first two words have a very close connection together. See crit. note on Od. 6. 100. If then we join τυτθὸν ἐδεύησεν δέ we must treat τυτθόν as making a sort of close combination with ἐδεύησεν, and this is the decision of Eustath. and the older commentators generally. The other way of punctuating is supported by Il. 10. 345 παρελθεῖν πεδίον | τυτθόν, and Il. 13. 184 ἡλείατο χάλκεον ἔγχος | τυτθόν, in both of which passages a clause follows introduced by δέ. This seems the preferable way. For the use of ἐδεύησε (= ἐδέφησε) without any qualifying adverb Bekk. quotes Alciph. 3. 5. 3 ἐδέησα κινδύνῳ περιπεσεῖν. Translate, 'And he threw it down a little astern of the dark-prowed ship, but he failed to reach the end of the steering-paddle.'

540. οἴηιον (οἶαφ) is properly the handle which turns the paddle or πηδάλιον.

ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·  
 τὴν δὲ πρόσω φέρε κύμα, θέμωσε δὲ χέρσον ἰκέσθαι.  
 ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι  
 νῆες εὐσσελμοὶ μένον ἀθρόαι, ἀμφὶ δ' ἑταῖροι  
 εἵατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεὶ, 545  
 νῆα μὲν ἔνθ' ἐλθόντες ἐκέλαμεν ἐν ψαμάθοισιν,  
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ρηγμῖνι θαλάσσης.  
 μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἐλόντες  
 δασσάμεθ', ὥς μή τις μοι ἀτεμβόμενος κίοι ἴσῃς.  
 ἄρνειδν δ' ἐμοὶ οἶφ' ἐυκνήμιδες ἑταῖροι 550  
 μῆλων δαιομένωνν δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ  
 Ζηνὶ κελαïneφεί Κρονίδῃ, δς πᾶσιν ἀνάσσει,  
 βέξας μῆρ' ἔκαιον· ὁ δ' οὐκ ἐμπάζετο ἱρῶν,  
 ἀλλ' ὁ γε μερμήριζεν ὅπως ἀπολοῖατο πᾶσαι  
 νῆες εὐσσελμοὶ καὶ ἐμοὶ ἐρίηρες ἑταῖροι. 555  
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα  
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·  
 ἡμος δ' ἥελιος κατέδυν καὶ ἐπὶ κνέφας ἦλθε,  
 δὴ τότε κοιμήθημεν ἐπὶ ρηγμῖνι θαλάσσης.  
 ἡμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἥως, 560  
 δὴ τότε γὰρ ἐγὼν ἐτάροισιν ἐποτρύνας ἐκέλευσα  
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.  
 οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,  
 ἐξῆς δ' ἐζόμενοι πολὺν ἄλα τύπτον ἐρετμοῖς.  
 Ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἥτορ, 565  
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταῖρους.

554. ἄλλ' ὁ γε] γρ. ἄλλ' ἄρα Schol. H. ὁ γε with majority of MSS, Bekk., and La Roche. See Ameis, Anh. ad loc.

542. χέρσον. This describes the shore of the island mentioned in sup. 116: whereas χέρσος in sup. 486 is the shore of the main land where the Cyclops lived.

543. ἄλλ' ὅτε. The apodosis to this protasis is introduced by νῆα μὲν in v. 546. So in Od. 12. 1-5 αὐτὰρ ἐπεὶ...

νῆα μὲν, and Od. 10. 508-511 ἄλλ' ὅπότε ἄν... νῆα μὲν.

550. ἄρνειδν. That is the particular 'ram,' by means of which I had escaped.

553. ἐμπάζετο. Zeus refused to notice these offerings because the prayer of Polyphemus had been heard, and would be answered.



## ΟΔΥΣΣΕΙΑΣ Κ.

*Τὰ περὶ Αἰόλου καὶ Λαιστρυγόνων καὶ Κίρκης.*

*Αἰολὴν δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιεν  
Αἴολος Ἰηποτάδης, φίλος ἀθανάτοισι θεοῖσι,  
πλωτῇ ἐνὶ νήσῳ· πᾶσαν δέ τέ μιν πέρι τεῖχος*

1. **Αἰολίη νῆσος.** In later times this legendary scene was transferred to the Liparaean or Aeolian islands, to the north of Sicily. The actual Aeolian isle was identified by some with Lipara (Lipari); by others with Strongyle (Stromboli). Cp. Strabo, 6. 2. 11 ἢ δὲ *Στρογγύλη* καλεῖται μὲν ἀπὸ τοῦ σχήματος, ἐστὶ δὲ καὶ αὕτη διάπυρος... ἐνταῦθα δὲ τὸν Αἰόλον οἰεῖσθαι φασί, and Pliny, H. N. 3. 9 'Strongyle... in qua regnavit Aeolus.' Völcker, in his Homeric geography, takes the island of Aeolus to be one of the 'Aegates insulae,' on the N.W. coast of Sicily. But there is little advantage in seeking an exact geographical position for a place that belongs to the region of fable. We may however notice the following points in the Homeric description of the island: (1) that it is the first land that Odysseus makes after parting from the Cyclops; and we may suppose that it lay at no great distance thence, for it is customary in Homer, where a long voyage is made, to state the number of days that it occupied, cp. Od. 9, 82; inf. 28, 80; (2) that there was open sea between the Aeolian isle and Ithaca (inf.); and (3) that the island lay to the W. of Ithaca, because Aeolus intends to send Odysseus direct to his home, by confining all the other winds except Zephyrus. If we feel bound to localise the island at all, we may say that a place to the S.W. of Sicily best satisfies all the conditions. The names Aeolus (*Ἀημι*)

and Hippotades (*Ἰππος*) both describe the rapid movement of the wind; the latter of the two names recalls *Boreas* ἄμπτος (Soph. Ant. 985). There were three mythological personages called Aeolus: (1) a son of Poseidon; (2) a son of Hellen, alluded to in the words *Κρηθεὺς Αἰολίδης* (Od. 11. 237); and (3) the present Aeolus, son of Hippotas by Melanippe. Not till the time of the Alexandrines is Aeolus spoken of as a god; he appears here only as *φίλος ἀθανάτοισι θεοῖσι*, and as keeper of the winds by order of Zeus (v. 21).

3. **πλωτῇ** (from *πλῶν*, a form of *πλέω*) was variously interpreted by the older commentators. Aristarchus explained it by *φορητῇ ὡς περιφερομένη* Schol. H. M., or *περιφορητῇ* οἰκειότερον γὰρ φησὶ μὴ ἐρριζώσθαι τῶν ἀνέμων νήσον. This sense of 'floating' is by far the simplest and the most picturesque; and we may compare the words of Pindar about Delos ('erratica Delos' Ov. Met. 6. 333), *ἦν γὰρ τὸ πάροιθε φορητὰ κυμάτεσσιν παντοδαπῶν τ' ἀνέμων βιβαίων* (Frag. 58). The words of Herodotus also, in describing the island of Chemmis in the lake near the city of Buto, leave no doubt about the meaning commonly assigned to *πλωτός*. He says, *λέγεται ὑπ' Αἰγυπτίων εἶναι αὕτη ἡ νῆσος πλωτή· αὐτὸς μὲν ἐγῶγε οὐτε πλείουσιν οὐτε κινήσειαν ἴδον, τέθηπα δὲ ἀκούων εἰ νῆσος ἀληθὴς ἐστὶ πλωτή*. The scepticism that Herodotus expresses about the fact serves to bring

χάλκεον ἄρρηκτον, λισσὴ δ' ἀναδέδρομε πέτρη.  
 τοῦ καὶ δώδεκα παῖδες ἐνὶ μεγάροις γεγάασιν, 5  
 ἕξ μὲν θυγατέρες, ἕξ δ' υἱέες ἡβώνοντες.  
 ἔνθ' ὃ γε θυγατέρας πόρεν νιάσιν εἶναι ἀκοίτις.  
 οἱ δ' αἰεὶ παρὰ πατρὶ φίλῳ καὶ μητέρῳ κεδνῇ  
 δαίνυνται· παρὰ δέ σφιν ὀνείατα μυρία κεῖται,  
 κνισῆεν δέ τε δῶμα περιστεναχίζεται αὐλῇ 10

10. αὐλῇ] Al. αὐλή. γρ. αὐλή Cod. Vind. 133. See note below.

out more strongly the unmistakable sense of *πλωτός*, which is in regular use in later Greek as an epithet of fish and other aquatic creatures. Of course it seems to increase the wonder that so solid an isle, with its sheer cliff and brazen wall, should be afloat on the waters, and Crates therefore seeks to escape this difficulty by taking *πλωτή* to mean 'accessible to ships,' ἡ προσπλεομένη ὑπ' ἀνθρώπων, and to this interpretation Nitzsch inclines, considering the word as nearly equivalent to *ἀγκυβαθής* Od. 5. 413. Similar interpretations are quoted by Schol. T., as e.g. ἐν πλωτοῖς ὄσαν τόποις, or προσορμυστήν ἀλλ' οὐκ ἀμυχθαλόεσαν. But such a description of island, instead of being accessible to ships, would be harbourless and dangerous. May not the whole story of the floating island with its precipitous sides be a poetical reproduction of the story of some Phoenician sailors, who had voyaged far enough to the north to fall in with an iceberg? The sheer face of ice and the glittering summit seem to be perfectly described by the words *χάλκεον τεῖχος* and *λίσσῃ ἀναδέδρομε πέτρη*.

5. καὶ δώδεκα παῖδες. These words take up *ἐνθα δ' ἔβαιεν Αἰόλος*, 'Aeolus lived there... and there are twelve children besides in his halls.' *γεγάασιν* means no more than *εἰσὶ*, as in Od. 6. 62; 5. 35; 19. 279; Il. 4. 325. According to Schol. H. Q. Aeolus had to wife Telepatra τὴν Λαιστρυγόνου [? Λαιστρυγόνος]; and the same authority tells us that the allegorising interpreters made Aeolus symbolise the year, and saw in his six sons the six sterner and colder months of the year, and in his six daughters the warmer and sunnier months. On the marriage between

these brothers and sisters the Schol. B.Q. remarks, ἀρχαῖον ἔθος τὸ συνοικίζειν ἀδελφούς... καὶ ὁ Ζεὺς ἀδελφῇ οὐσῃ συνοικεῖ τῇ Ἥρᾳ, and he then goes on to expatiate on the blessedness of such a union of conjugal and fraternal love, which must be intended as a piece of flattery for the Ptolemies, whose custom was to wed their sisters, or at any rate half-sisters, *δμοπάτριοι*. The consanguinity between full brothers and sisters was regarded as far closer, *πρώτα δὲ Αἰόλον δμομητρίαις κόρας ἀδελφοῖς συνοικίσαι*. Cp. 2 Sam. 13. 13. The fact of such marriages in the isle of Aeolus points to no special custom of any age or country, but serves to give an idea of the loneliness of the island, and the scanty intercourse its inhabitants enjoyed with the rest of mankind. The brothers married the sisters because there were no other women (except, perhaps, female slaves) to marry.

7. *ἐνθα*, not a local adverb, but rather a temporal one, as introducing a new feature in the story. See on Od. 1. 11.

*ἀκοίτις*. This contracted form of the accusative plural is common in the form *ἦνις* Il. 6. 94, etc. Bekker also writes *πόλις* in Od. 8. 560; Il. 2. 648; 9. 328; 18. 342, 490, and in Il. 12. 375 *ἐπάλῃς* for *ἐπάλξις*, and, similarly, *νήστις* for *νήστις* Il. 19. 156.

10. *κνισῆεν δέ τε δῶμα*. 'And the steaming house' (i.e. with smoke of roasting meat, suggested by *δαίνυνται*) 'sends out its sounds round about in the outer court.' If this rendering be right, it means that the sound of feasting and perhaps of the accompanying music was audible even as one entered the court and before the house was reached. *αὐλῇ* will be a true local da-

ήματα· νύκτας δ' αὐτε παρ' αἰδοίης ἀλόχοισιν  
 εὐδουσ' ἐν τε τάπησι καὶ ἐν τρητοῖσι λέχεσσι.  
 καὶ μὲν τῶν ἰκόμεσθα πόλιν καὶ δώματα καλά.  
 μῆνα δὲ πάντα φίλει με καὶ ἐξερέεινεν ἕκαστα,  
 Ἰλῖον Ἀργείων τε νέας καὶ νόστον Ἀχαιῶν  
 αὐτὰρ ἐγὼ τῷ πάντα κατὰ μοῖραν κατέλεξα.  
 ἀλλ' ὅτε δὴ καὶ ἐγὼν ὁδὸν ᾗτεον ἡδ' ἐκέλευον  
 πεμπέμεν, οὐδέ τι κείνος ἀνήνατο, τεύχε δὲ πομπήν.  
 δῶκε δέ μ' ἐκδείρας ἀσκὸν βοῶς ἐννεώροιο,

15

13. καὶ δώματα καλά] γρ. καὶ τείχεα μακρά Schol. H. 19. δῶκε δέ μ' All MSS. read δῶκε δέ μοι, except Cod. Vrat., which gives δῶκέ μοι, followed by Wolf. Editions prior to Wolf give δῶκε δέ μοι δείρας. The reading in the text with elision of μοι may be supported by Il. 6. 165; 9. 673; 10. 544; 13. 481; 17. 100; Od. 4. 367; 23. 21.

tive, exegetical of *περί* in *περιστεναχίζεται*, because it exactly defines the limits within which the noise was heard. Cp. Od. 17. 269 *γυγνώσκω δ' ὅτι πολλοὶ ἐν αὐτῷ δαῖτα τίθενται | ἄνδρες ἐπεὶ κνίσῃ μὲν ἀνήνοθεν, ἐν δέ τε φόρμυγι | ἡπύει*. The only MS. variant of any importance is *αὐλή* in the nominative case, which would make *δῶμα* an accusative governed by *περὶ*, 'and the courtyard echoes all round the steaming house.' No interpretation is offered by the Scholl., except the words in Schol. Q. *περιχίεται ἐκ τοῦ λαοῦ*, which give no meaning; but the last word may be a mistake for *αὔλου*, from *αὔλος*, 'a pipe.' Possibly this suggested to Schäfer the reading *αὔλη* = 'with the sound of fluting,' *αὔλη* being regarded as a shorter form of *αὔλησις*, as *βλάστη* of *βλάστησις*, *αἶψη* of *αἰψήσις*. One MS. gives *αὐδή*, which Nitzsch proposes to alter into *αὐδῆ*, while Düntzer would read *περιστεναχί(ε)ται δαῖδῃ*. The use of 'atria' in the Virgilian translation points however distinctly to *αὐλή*, Virg. Aen. 1. 725 'fit strepitus tectis vocemque per ampla volutant | atria.' Whatever may be the particular reading or rendering, this much is clear, that the expression *δῶμα περιστεναχίζεται* implies, most appropriately, that the house of the Master of the Winds is full of strange moans and sounds. But after all the emphatic word is *κνίσῃ*, for what the poet wishes especially to say is that the six couples spend the

whole day with their parents feasting.

13. τῶν includes all the family of Aeolus, who however, as head of the household, is the sole subject to *φίλει*, 'entertained me.'

17. καὶ ἐγὼν . . ᾗτεον, 'when I also began to ask:' that is, 'I in my turn,' after Aeolus had finished his questionings.

ὁδὸν here is equivalent to 'leave to depart.' The protasis introduced by *ἀλλ' ὅτε* δὴ finds its apodosis in *οὐδέ τι κείνος ἀνήνατο*.

19. δῶκε δέ μ' ἐκδείρας. See crit. note. 'And he gave me a bag of the skin of an ox that he had flayed'; *ἀσκὸν βοῶς* goes closely together = 'a skin-bag of an ox,' and *ἐκδείρας* has no immediate connection with *δῶκε* in point of time, but merely tells how he had got such a bag. Nitzsch quotes a similar sentence from Lucian, *Amor.* 34 *σκέπησι δεσθέντες ἄνθρωποι νάπη, θηρία δείραντες, ἡμφίσαντο*.

*ἐννεώροιο* is commonly taken to mean 'nine years old,' from *ἐννέα* and *ῥῃ* or perhaps *ῥος*, which is quoted as equivalent to *ἐνιαυτός*. This epithet is generally supposed only to imply full-growth, *ἐννέα* being taken for a conventional amount representing maturity, perhaps as being a triple of the number three. But Aristotle, *Hist. An.* 6. 27, says, *ἀκμάσει δὲ μάλιστα (ὁ βοῦς) πενταετὴς ὢν. διὸ καὶ Ὀμηρὸν φασὶ πεποικέναι τινεὶ ὁρθῶς ποιήσαντα Ἀρσενα πενταέτηρον*' (Od. 14. 419;

ἔνθα δὲ βυκτᾶων ἀνέμων κατέδησε κέλευθα·  
 κείνον γὰρ ταμῖν ἀνέμων ποίησε Κρονίων,  
 ἥμην παυέμεναι ἢ δ' ὀρνύμεν δν κ' ἐθέλῃσι.  
 νηὶ δ' ἐνὶ γλαφυρῇ κατέδει μέρμιθι φαεινῇ  
 ἀργυρῇ, ἵνα μή τι παραπνεύσῃ ὀλίγον περ·  
 αὐτὰρ ἐμοὶ πνοιὴν Ζεφύρου προέηκεν ἀῆναι,  
 δφρα φέροι νῆάς τε καὶ αὐτούς· οὐδ' ἄρ' ἐμελλεν  
 ἐκτελέειν· αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίῃσιν.

23. γλαφυρῇ] πρύμνη Apoll. Soph. p. 111. 17.

19. 420), καὶ τὸ 'βοδὲ ἐννεάροιο' δύνασθαι γὰρ ταῦτόν. If ἐννεάροιο and πενταετὴς have, in any sense, the same meaning, it can only be got at by supposing ὥρη to be equivalent to a 'half-year,' so that ἐννεάροιο would then be '4½ years old.' But Bothe (Il. 2. 403) interprets the words δύνασθαι γὰρ ταῦτόν as meaning 'et quinto aetatis anno et nono vigere boves.'

The description of the Alouidae, in Od. 11. 311, seems conclusive; ἐννεάροιο γὰρ τοί γε καὶ ἐννεαπῆχες ἦσαν | εὖρος, ἀτὰρ μήκος γε . . ἐννεόρροιοι, for it is impossible to disregard the intentional parallelism between the three epithets. The word ἐννεάροιο is also used, Od. 19. 179, as descriptive of Minos, ἐννεάροιο βασιλεὺς, διδοὺς μεγάλου δαριστῆς, but the Schol. V. is uncertain as to the sense in which it is used—οἱ μὲν δτι διὰ ἐννέα ἐτῶν συνιδὼν διὰ παρ' αὐτοῦ ἐμάνθανεν ἅτινα εἴη δίκαια, οἱ δὲ δτι ἐννεαετὴς ὁ βασιλεὺς ἤρξατο, the best interpretation referring the words to the communion with Zeus enjoyed 'every ninth year' by Minos; compare Plato, Minos 319; Legg. 624. In Od. 10. 390 we have σίαλοι ἐννεάροιο, where Eustath. suggests that the meaning may be οἱ ἐννέα ὥρων ἡγουν ἐτῶν δύο καὶ ἐνὸς μηνός. This is very far-fetched, and it is doubtful whether Homer recognised, as we do, four seasons in each year; still, it is a fair attempt to evade the difficulty of supposing swine to be fit for food at nine years old. Lastly, we find (Il. 18. 351) ἀλείφατος ἐννεάροιο, where one Schol. translates by ἐννεατοῦς, and another suggests that the unguent had special faculties for keeping. On a general examination of all the passages, we must adopt one of two

lines of interpretation; either (1) we must suppose the original meaning of the word to have been 'nine-years old,' and the derived meaning therefrom 'of full maturity;' or (2) we must divide the word into ἐν-νε-άροιο, taking -άροιο as a mere termination, as in πέλαροιο, and throwing all the emphasis upon the syllable νε, i.e. νεφ, as in νέ[φ]ος, νου-us. A modification of this etymology is proposed by Düntzer, who proposes to compound ἐννεάροιο of ἐν and νεώρη (i.e. νέα ὥρη, compare δπάρη), as ἐνδιος of ἐν and διος. Both lines of interpretation converge more or less in the meaning of 'full strength;' one representing the strength of maturity, the other of youth. The former of the two interpretations is preferable.

20. βυκτᾶων, 'blustering;' connected with βύζω.

21. With ταμῖν ἀνέμων compare ταμῖς πολέμοιο Il. 4. 84. Aeolus is not in Homer the King of the Winds, as represented by Virgil, Aen. 1. 56, 66; he is only the manager of them by permission of Zeus; and we find Pallas, Calypso, Circe, and others possessed of the power to send a favouring wind when they pleased.

23. μέρμιθι (connected with μηρίομαι) ἀργυρῇ. This implies a somewhat advanced stage of metallurgy, as the silver is here represented as drawn into a fine wire, probably fine enough to plait into an actual silver cord, that could tie the neck of the leathern bag so tight that not a breath of wind could slip past the fastening.

27. αὐτῶν, i.e. ἡμῶν αὐτῶν, as αὐτοῦς above=ἡμᾶς, but the pronoun there stands also to mark the contrast between the crews and their ships.

Ἐννήμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ,  
 τῇ δεκάτῃ δ' ἤδη ἀνεφαίνετο πατρίς ἄρουρα,  
 καὶ δὴ πυρπολέοντας ἐλεύσσομεν ἐγγὺς ἔοντες. 30  
 ἔνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα·  
 αἰεὶ γὰρ πόδα νηὸς ἐνώμων, οὐδέ τῳ ἄλλῳ  
 δῶχ' ἐτάρων, ἵνα θάσσουν ἰκοίμεθα πατρίδα γαῖαν·  
 οἱ δ' ἔταροι ἐπέεσσι πρὸς ἀλλήλους ἀγόρευον,  
 καὶ μ' ἔφασαν χρυσὸν τε καὶ ἄργυρον οἰκαδ' ἀγεσθαι, 35  
 δῶρα παρ' Αἰόλου μεγαλήτορος Ἰπποτάδαο·  
 ὦδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

30. *ἔοντες*] *ἔοντες* ἡμῖς Schol. H. So Bekk. ii, Ameis, and Düntz. with most MSS. Al. *ἰόντας*. 31. *ἐπήλυθε*] So Schol. P., probably representing the reading of Aristarchus. Al. *ἐπέλλαβε*. Eustath. *ὑπήλυθε*. 36. *Αἰόλου*] See note below.

28. *ὁμῶς*, to be taken closely with *νύκτας*, for they sailed 'day and night alike,' instead of only voyaging by day and running for a harbour or beaching the ship every night, as was the usual custom. We may notice the contrast here between the tenses in vv. 28, 29, and 30, and the aorist in v. 31.

30. *πυρπολέοντας*. Cp. Il. 19. 375 *ἀπ' δ' ὅτ' ἂν ἐκ πόντου σέλας ναῦτροι φανήη | καιομένοιο πυρρὸς, τὸ δὲ καίεται ἐφ' ὅτ' ὄρεσφι | σταθμῷ ἐν οἰοπόλῳ· τοὺς δ' οὐκ ἐθέλοντας ἀελλαι | πόντον ἐπ' ἰχθυόεντα φίλων ἀπάνευθε φέρουσι*. An allusion is generally made to the watch-fires of the shepherds; but here, as the day has dawned, it is better to suppose that the ship had been sighted and the fire lighted to guide her in; or else that it was merely a fire for some purpose on the farm, and was introduced into the picture to show how near they had come to their home.

32. *πόδα νηὸς ἐνώμων*, 'I was ever managing the sheet of my ship.' The *πόδες* (see Appendix) are two ropes, at the two lower corners of the sail, which were used to draw the sail to one side or the other, according to the set of the wind. Here only one is mentioned, because, as the ship is running before the wind, the sail remains nearly at the same angle; and all that Odysseus had to do was just so to trim his sail, as to make the most of his

wind (compare *ἵνα θάσσουν ἰκοίμεθα*), and perhaps to be on his guard against a possible squall. Cp. Soph. Ant. 715 *ὅστις ναὺς ἐγχερατὴ πόδα | τείνας ὑπέκει μηδὲν, ὑπτίους κάτω | στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται*. The Schol. on this passage gives a double interpretation of *πόδα*, either (1) the rope that pulls round the sail-yard, *τὸν μεταγωγὸν τοῦ κέρατος κάλων*, or (2) the rudder itself, sc. *πηδάλιον*. The use of *νωμῶν* may seem to support this interpretation, as we have *ὀήγια νωμῶν* in Od. 12. 218, and *οἶακα νωμῶν* Aesch. S. c. T. 3; but it is doubtful whether *ποὺς* ever bears this meaning.

36. *Αἰόλου*. Here we may suppose that the *ο* is lengthened in *thesis*, by the effect of the liquid λ; see Spitzn. de vers. heroic. 83 foll. Ahrens (Hom. Formelchr.) would write *Αἰόλοο*, from the old genitive *-οιο*, or *-οιο*, which commonly contracts into *-ου*. Cp. *Ἰλίου* (*Ἰλίοο*) *προπάρουθε* Il. 15. 66, *ἀνεψιῶ (ἀνεψίοο) κταμένοιο* Il. 15. 554, *ἀργίου (ἀργίοο) πρόσθεν* Il. 22. 313. Such a form of the genitive would amend the awkward rhythm in *χαλεπὴ δ' ἔχε δῆμον (δήμοο) φῆμος* Od. 14. 239. See note on Od. i. 70.

37. *πλησίον*, used as a substantive, as Od. 8. 328. Compare the common use of *ἀθάνατοι*, *θνητοί*, and *αἰετοί* Od. 15. 373, *γνώριμος* Od. 16. 9. Theogn. 221, 611, uses *ὁ πλησίος*.

‘Ω πόποι, ὥς δδε πᾶσι φίλος καὶ τίμιός ἐστιν  
 ἀνθρώποις, δτεῶν τε πόλιν καὶ γαῖαν ἱκηται.  
 πολλὰ μὲν ἐκ Τροίης ἀγεται κειμήλια καλὰ 40  
 ληίδος· ἡμεῖς δ’ αὐτε ὁμὴν ὁδὸν ἐκτελέσαντες  
 οἴκαδε νισσόμεθα κενεὰς σὺν χεῖρας ἔχοντες.  
 καὶ νῦν οἱ τὰδ’ ἔδωκε χαριζόμενος φιλότῃτι  
 Αἴολος. ἀλλ’ ἄγε θᾶσσον ἰδόμεθα ὅττι τὰδ’ ἐστὶν,  
 ὅσος τις χρυσός τε καὶ ἄργυρος ἀσκήῃ ἔνεστιν.’ 45

‘Ὡς ἔφασαν, βουλὴ δὲ κακὴ νίκησεν ἑταίρων·  
 ἀσκήν μὲν λῦσαν, ἀνεμοὶ δ’ ἐκ πάντες ὄρουσαν,  
 τοὺς δ’ αἰψ’ ἀρπάξασα φέρεν πόντονδε θύελλα  
 κλαίοντας, γαίης ἀπο πατρίδος· αὐτὰρ ἐγὼ γε  
 ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμήριξα 50  
 ἥε πεσὼν ἐκ νηὸς ἀποφθίμην ἐνὶ πόντῳ,  
 ἥ ἀκέων τλαίην καὶ ἔτι ζωοῖσι μετεῖην.  
 ἀλλ’ ἔτλην καὶ ἔμεινα, καλυψάμενος δ’ ἐνὶ νηὶ  
 κείμεν· αἱ δ’ ἐφέροντο κακῇ ἀνέμοιο θυέλλῃ  
 αὐτὶς ἐπ’ Αἰολίην νῆσον, στενάχοντο δ’ ἑταῖροι. 55

‘Ενθα δ’ ἐπ’ ἡπείρου βῆμεν καὶ ἀφυσσάμεθ’ ὕδωρ,  
 αἰψα δὲ δεῖπνον ἔλοντο θοῆς παρὰ νηυσὶν ἑταῖροι.  
 αὐτὰρ ἐπεὶ σίτιοί τε πασσάμεθ’ ἡδὲ ποτῆτος,

38. τίμιος] γράφεται, καὶ τιμῆς, ἦτοι τιμῆς Schol. B. 39. γαῖαν] γρ. δάμαθ’  
 Schol. H. 41. ἐκτελέσαντες] Ζηρόδοτος, ἐκτελέοντες Schol. H. 43. τὰδ’ ἔδωκε]  
 So Aristarchus, according to Schol. H. Al. τὰ δέδωκε, τὰ γ’ ἔδωκε.

40. Τροίης is properly an adjective  
 = Τ. γαίης, ‘from the land of Troy.’

41. ληίδος is a material or partitive  
 genitive with κειμήλια.

42. σὺν seems to mean ‘all of us  
 together,’ or ‘along with us.’ Others  
 join συν-έχοντες, as though it meant  
 ‘holding our hands together, empty;’  
 i. e. with the palms resting on each  
 other, because there was nothing be-  
 tween them. This seems unlikely.

45. ὅσος τις. Here τις serves to  
 give an indefinite notion of quantity. A  
 similar ‘general’ notion of quality is  
 given by οἷός τις Od. 9. 348. Cp.  
 πολλός τις Il. 7. 156.

46. νίκησεν, ‘carried the day.’ Cp.  
 Od. 18. 404 ἐπεὶ τὰ χερεῖονα νικᾷ, Soph.  
 Ant. 233 τέλος γε μέντοι δεῦρ’ ἐνίκησεν

μολαῖν σοί, sc. ἡ γνώμη, ib. 795 καὶ δ’  
 ἐναργῆς βλεφάρων ἱμῖρος. Here ἑταί-  
 ρων depends on βουλῇ, not on νίκη-  
 σεν.

51. ἀποφθίμην, aor. optat., as φθίτο  
 Od. 11. 330, λελύτο Od. 18. 238,  
 δανύτο (Thiersch. δαινύοιτο) Il. 24.  
 665. See on ἀνάδη Od. 9. 377.

53. καλυψάμενος, signifying abandon-  
 ment to grief. Cp. Od. 8. 92.

56. ἡπείρου here means nothing more  
 than the coast of the Aeolian isle; cp.  
 Od. 1. 162; 5. 56. Odysseus must be  
 considered to have led the way in the  
 ship which he himself was steering, but  
 there were several ships together, as we  
 gather from Od. 9. 544. The same  
 conclusion is pointed to by the use of  
 αἱ δὲ sup. 54 and inf. 57.

δὴ τότε ἔγὼ κήρυκά τ' ὅπασσάμενος καὶ ἑταῖρον,  
 βῆν εἰς Αἰόλου κλυτὰ δώματα· τὸν δ' ἐκίχανον 60  
 δαινύμενον παρὰ ἧ τ' ἀλόχῳ καὶ οἷσι τέκεσσιν.  
 ἐλθόντες δ' ἐς δῶμα παρὰ σταθμοῖσιν ἐπ' οὐδοῦ  
 ἐξόμεθ'· οἱ δ' ἀνὰ θυμὸν ἐθάμβεον ἔκ τ' ἐρέοντο·  
 'Πῶς ἦλθες, Ὀδυσσεῦ; τίς τοι κακὸς ἔχραε δαίμων;  
 ἦ μὲν σ' ἐνδυκῶς ἀπεπέμπομεν, ὄφρ' ἂν ἱκῇαι 65  
 πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἔστίν.'  
 Ὡς φάσαν· αὐτὰρ ἐγὼ μετεφώνεον ἀχνύμενος κῆρ·  
 'ἄσάν μ' ἑταροὶ τε κακοὶ πρὸς τοῖσί τε ὕπνος  
 σχέτλιος. ἀλλ' ἀκέσασθε, φίλοι· δύναμις γὰρ ἐν ὑμῖν.'  
 Ὡς ἐφάμην μαλακοῖσι καθαπτόμενος ἐπέεσσιν 70  
 οἱ δ' ἄνεφ' ἐγένοντο· πατὴρ δ' ἡμείβετο μύθῳ·  
 "Ἐρρ' ἐκ νήσου θᾶσσον, ἐλέγχιστε ζώντων·

65. ὄφρ' ἂν ἱκῇαι] ἂν ἱκοιο Bekk. ii. Al. ἀρίκοιο. Cp. La Roche, ad loc. 'ὄφρ' ἂν ἱκῇαι libri optimi, quod retinui, etiamsi imperfectum praecedat. Cp. Annal. Gymn. Austr. 1864, p. 562 sqq. Ego reddo "dimisimus te ut pervenire potueris," quo simul indicatur in potestate Ulixis fuisse ut domum perveniret, optativus autem vel cum vel sine ἂν nihil aliud ostenderet, quam voluntatem Aeoli fuisse ut Ulixes reverteretur. Huic loco simillimus est π 24 κατέδει μέρμυι φαεινῇ, ... ἵνα μή τι παραπνεύσῃ [Bekk. ii. παραπνεύσει] ὀλίγον περ, "alligavit funiculo splendido, ut ne quid praeterflare potuerit." Alia exempla sunt π 233; ε 327; I 98, 494. 70. καθαπτόμενος] Ζηρόδοτος, μαλακοῖσιν ἀμειβόμενος, γράφει. καὶ ἐστὶ χαριεστάτη ἡ γραφή· οὐ καθάπτεται γὰρ αὐτὸν, ἀλλ' ἱκετεύει Schol. H. 71. ἄνεφ'] Aristarchus ἀνεω.

59. ὅπασσάμενος, i. e. having taken as my companion, or ὁπαδός. Cp. Il. 10. 238; 19. 238.

62. ἐπ' οὐδοῦ. So Odysseus sits, when playing the part of a beggar, Od. 17. 339. It is a more modest attitude than that of Odysseus in Od. 7. 153, where he walks up the hall and sits by the hearth. Nitzsch observes, however, that not till later times is the hearth regarded as a place of sanctuary. See Thuc. i. 136.

64. ἔχραε, from χράω. For similar uncontracted forms in ᾄ from monosyllabic stems see Krüger, § 34. 5, who gives νάει (?) Od. 6. 292, φάε Od. 14. 502, λᾶε Od. 19. 230; cp. ἐπέχραον Od. 2. 50, ἐχράετε Od. 21. 69.

65. ἱκῇαι. See crit. note, and compare sup. 24, where παραπνεύσῃ follows κατέδει. The use of the conjunctive in a final sentence after an historic tense is so far nearer to actuality than the optative, that we may say that not only

is a design expressed, but the means for carrying out that design lie in the performance of the act described by the finite verb in the preceding clause; and specially so when the final clause is introduced by a conjunction with ἂν.

66. καὶ εἴ που, like Lat. 'sicubi' = 'wherever else thou likest.'

68. δάσαν, cp. δάσατο Il. 11. 340, δάσας Il. 8. 237, δάσάμην Il. 9. 119; and the contracted forms δσε Od. 11. 61, δσατο Il. 19. 95.

πρὸς τοῖσι = 'praeter hos.' Every other instance of the use of πρὸς with dative in Homer has a purely local meaning, viz 'close to,' as Il. 5. 408, 425; Il. 22. 64; Od. 3. 298; Od. 5. 401.

69. σχέτλιος is used here exactly like 'improbis' in Latin; in such connections as 'improbis anser,' 'improbis labor.'

72. ἔρρε, as Schol. P. μετὰ φθορᾶς ἀναχάρει. The force of θᾶσσον is 'as

οὐ γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν  
 ἄνδρα τὸν ὃς κε θεοῖσιν ἀπέχθεται μακάρεσσιν.  
 ἔρρ', ἐπεὶ ἀθανάτοισιν ἀπεχθόμενος τόδ' ἱκάνεις.'

75

ᾧς εἰπὼν ἀπέπεμπε δόμων βαρέα στενάχοντα.  
 ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ.  
 τείρετο δ' ἄνδρῶν θυμὸς ὑπ' εἰρεσίης ἀλεγεινῆς  
 ἡμετέρῃ ματίῃ, ἐπεὶ οὐκέτι φαίνεται πομπή.

Ἐξήμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ  
 ἐβδομάτῃ δ' ἰκόμεσθα Λάμου αἰπὺ πτολίεθρον,

80

speedily as possible;' i. e. literally, 'more quickly' than your present mood seems to imply.

ἑλέγχιστος is used here and in Il. 2. 285; 17. 26. It is matter of uncertainty whether the positive *ἐλεγχής* really exists. In Il. 4. 242 we find Ἀργεῖοι ἰόμαροι, *ἐλεγχέες*, οὐ νυ σέβασθε; and in 24. 239 ἔρρετε, λαβητήρες, *ἐλεγχέες*, οὐ νυ καί, etc., in both which passages Ahrens, with La Roche, would write *ἐλέγχεα*, as in Il. 2. 235; regarding the word *ἐλεγχέες* as an invention of Aristarchus. In Il. 5. 787; 8. 228, Aristarchus is said to have written *κάκ' ἐλεγχέες* (or *κακελεγχέες* MSS.) as a needless attempt to avoid a non-existent hiatus in *κάκ' ἐλέγχεα* *φεῖδος ἄριστοι*.

79. ἡμετέρῃ ματίῃ, not as Nitzsch, 'our fruitless endeavour,' but as Schol. *ἡμετέρῃ ματαιότητι καὶ ἁμαρτίᾳ*, who also rightly explains *ἡμετέρῃ* as *σύμπαθῶς* *ἐαυτὸν παρέλαβε διὰ τὸ κοιμηθῆναι*. The sleep of Odysseus gave to his crew the opportunity of satisfying their fatal curiosity. *ἐπεὶ* gives the reason why they had to take to their oars, 'since the wafting wind no longer showed itself;' *πομπή* means the wind, because it is the means towards the accomplishment of their journey. With *φαίνεται* compare *οὐδεμίαν γὰρ σφί ἐστι κομὴν ἐς Κρήτην φαίνεσθαι* Hd. 7. 170; and, with the whole expression, Od. 4. 361.

81. Λάμου. Fäsi notes the two names, Ἀντιφάτης (*φάνω, πέφαται*), and Λάμος (*λαμός, λαμός*), as the double title of the murderous king of the land: with the latter name we may further compare *λαμία*, the child-devouring ogress. *Λαιστρυγόνες* may be compounded of the intensive *λαι* or *λα* and

*τρύχειν* or *τρίγειν*, 'to devour.' Cp. *λά-μα-χος, λαμυρός, λαιδρός*. Some commentators have taken *Lamus* as the name of the town, comparing with *Λάμου αἰπὺ πτολίεθρον* the expression Ἰλίου πόλις Il. 5. 642. But *Lamus*, as the proper name of the king, is used by Cicero, ad Att. 2. 13. 2; Ovid, Met. 14. 233; Horace, Od. 3. 17. 1; and Sil. Ital. 8. 531. The Scholl. too adopt the same view, describing *Lamus* as a son of Poseidon. We may also take *Τηλέπυλος* as the actual name of the town, and *Λαιστρυγονίην* as the geographical epithet; cp. Od. 23. 318. The signification of *Τηλέπυλος* depends upon the meaning assigned to *τηλύγετος*; the etymology of the first part of the two words being the same. See note on Od. 4. 11, where it is shown that *τηλύγετος* meant 'big-grown,' and similarly *τηλέ-πυλος* is 'big-gated.' There is no reason for accepting the refinements of modern commentators, who picture for us a town with a straight street through it, and gates at either end, 'far apart.' All that we have here is a town with 'big gates,' on an appropriate scale for those who were *οὐκ ἀνδρεσιν ἐκίοντες ἀλλὰ Γίγαντι* inf. 120; and, we may add, big enough to let the in-coming and out-going herds pass abreast. The next point to examine is the meaning of *ποιμὴν* and *ποιμήν*. It is not necessary that we should understand *ποιμήν* always to signify 'shepherd,' though we accept this as its usual meaning, as in Il. 5. 137; 12. 451; 13. 493; 16. 354; Od. 4. 87; but it is frequently used of the herdsman generally, without any allusion to sheep; and such expressions as *Βουκολίαν .. ποιμαίνων ἐπ' ὀσσεσι* Il. 6.



## Τηλέπυλον Λαιστρυγονίην, δθι ποιμένα ποιμήν

23. and *ἴστωι βουκολόντο* II. 20. 221 (cp. *νέκτωρ ἱενοχόει* II. 4. 3), show that there is frequent confusion between the notion of shepherd and neatherd. We may then render both *ποιμένα* and *ποιμήν* here as 'herdsman,' understanding by the former the neatherd, by the latter the shepherd. The scene is evening. A herdsman, driving out before him his kine, meets in the gateway a shepherd driving in his flock. As they pass, the shepherd hails (*ἠρώων*, connected with *ἐλθεῖν*) the neatherd, who answers with his greeting (*ὑπακούει* Od. 4. 283). Thus far then we may translate, 'on the seventh day we reached the lofty city of Lamus, the Laestrygonian Telepylus, where a herdsman, as he drives in his flock, hails an (out-coming) herdsman; and he, as he drives forth his herd, answers him.' Thus far all is simple, except that we have to account for the surprising fact that though it is nightfall and the sheep are coming home, yet at the same moment the kine are coming out to pasture. And so, says the poet, 'a man who could do without sleep might earn there two sets of wages; one for minding cattle, and another for feeding white sheep.' The Scholl., who lay the scene in Sicily, suggest an absurd interpretation. They maintain that the swarms of gad-flies there made it dangerous for the cattle to feed except after sundown; while the sheep, being protected by their woolly fleeces, could pasture during the day. Therefore, if any man could spend his days as a shepherd and his nights as a neatherd, he could earn wages in both capacities; and this would be all the easier, for (said they) the pasturages, or rather 'the ways to the pasturages for the day and night feeding are near the city' (*ἐγγύς γάρ... κείσθου*). Cp. Schol. B. H. *τοῦτο λέγει δτι νυκτὸς μὲν βουκολοῦσι διὰ τοὺς μύστας... διὰ τὸν ὄστρον, δύνανται οὖν τις ἐκεῖ λαμβάνειν δύο μισθοὺς, ἐπειδὴ τῆς ἡμέρας καὶ τῆς νυκτὸς αἱ νομαὶ ἐγγὺς εἰσι καὶ οὐ πόρρω*, or, in other words, *αἱ ἡμέραι καὶ αἱ νυκτεριναὶ νομαὶ ἐγγὺς εἰσι τῆς πόλεως*, or, as Eustath. adds, *αἱ εἰς αὐτὰς ὁδοί*. This interpretation is nothing more than a simple invention to explain the meaning of the text. But the right line had been already touched

by Crates, whose explanation is thus quoted by Schol. H.: *Κράτης βραχέως αὐτοῦ ὑποτίθεται τὰς νυκτας. καὶ γὰρ φησιν αὐτοὺς εἶναι περὶ τὴν κεφαλὴν τοῦ δράκοντος* (sc. the constellation), *περὶ ἧς Ἀρατὸς φησὶ 'κείνη σου κεφαλὴ τῇ νείσεται, ἥχί περ ἄραι | μέγονται δδοῖς τε καὶ ἀντολαὶ ἀλλήλοισιν.'* *ἔθεν συνεγγύς οὐσῶν τῶν ἀνατολῶν ταῖς δύσεσι λέγειν τὸν ποιητὴν 'ἐγγύς γὰρ νυκτὸς τε' καὶ τὰ ἐξῆς, παρὰ τὸ πλησιάζειν τὰς τῆς νυκτὸς κειμένης ταῖς τοῦ ἡμέρας κελύβοις, ἢ τὴν νύκτα ἐγγύς τετάχθαι τῆς ἡμέρας βραχυτάτην οὖσαν*. Or, as Eustath. quotes, *ὥστε φασι καὶ πλείω μὲν εἶναι τὴν ἡμέραν, ὀλίγην δὲ τὴν νύκτα, οὗ τὸ ἀνάπαυον παρὰ τοῖς Κιμμερίοις*. The whole sentence may be rendered, 'There a man who took no sleep might have earned two sets of wages, one by minding cattle, the other by pasturing white sheep; for the outgoings of night and day are close together.' No sooner has Night stepped forth upon the scene, than Day reappears too; and so we may suppose that the interval of darkness between the two periods of light is actually inappreciable. Thus a man who has had his flock at pasture from morning till just the fall of evening, brings it home before the darkness sets in; but as he enters the city-gate with his flock, he meets his fellow driving out his herd of oxen to pasture, for already daylight is beginning again—the evening twilight is melting into the dawn. The notion then strikes the poet, that if a man should take no sleep he might play the part both of the *εἰσελάων* and the *ἐξελάων*. He would bring home his sheep, change them for a herd of oxen and be off again to pasture without delay, thus earning wages in the double capacity of neatherd and shepherd. An interesting question is raised by this description of Laestrygonia. How far was Homer acquainted with the existence of land to the far north? We have suggested (see sup. v. 3) that the description of the isle of Aeolus is an attempt to represent an iceberg, of which the poet may have heard through some Phoenician sailors, who had sailed up beyond the coast of Britain. And we have seen how Welcker (Klein. Schrift. 2. 14; see on Od. 5. 34; 8. 562) finds in the Phaeacians, who transported Odysseus

ἥπυι εἰσελάων, ὃ δέ τ' ἐξελάων ὑπακούει.  
 ἔνθα κ' ἀυπνος ἀνὴρ δοιοὺς ἐξήρατο μισθοὺς,  
 τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων 85  
 ἐγγὺς γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθοι.  
 ἔνθ' ἐπεὶ ἐς λιμένα κλυτὸν ἤλθομεν, ὃν πέρι πέτρῃ  
 ἡλίβατος τετύχηκε διαμπερές ἀμφοτέρωθεν,  
 ἀκταὶ δὲ προβλήτες ἐναντίαι ἀλλήλησιν  
 ἐν στόματι προῦχουσιν, ἀραιὴ δ' εἴσοδος ἐστίν, 90

90. ἀραιή] δασυντέον τὸ ἀραιή Schol. H. 'Hoc placuisse Aristarcho colligi potest ex schol. Il. ε 425' Dind.

across the sea in their ship, the reproduction of the Northern legend of the Ferryman of the Dead. And the story of the Laestrygonian herdsmen seems certainly to point to the phenomenon of the short nights and midnight sun of high latitudes. But the story changes in the poet's hands. He has heard of the long days and short nights, but he numbers them among the marvels of the West: they have no connection with the North in his mind. And naturally so—for it is evident that the apparent path of the sun is to his mind like the course in the chariot race, the starting-point being the east. The extreme western point in this course was to him like the *νύσσα*, or turning-post, in the *δρόμος* (see Il. 23. 327 foll.), and when the sun has reached this westernmost point, he naturally begins *κάμψαι διαβλὸν θάτερον κῶλον πάλιν*. The city of Telepylus lies just at this point, so that the momentary passage of the sun round the *νύσσα* (στήλη, *maia*) is the only interval of darkness that is possible. Of course if we choose to subject this view to criticism, nothing is easier than to show that it is incorrect from first to last; that it virtually makes the sun appear to travel from East to West, and then from West to East—and so on. But we are after all only dealing with a fairy story, and not examining a system of cosmogony; we are listening to a tale of marvel from the wonder-land of the West, where the nights are reduced to a mere nothing, for the sun has scarce disappeared before he appears again. This notion of the sun turning round when he has finished his course seems to be alluded to in Od. 15. 404 *ἡσθός τις Σπύρι* .. Ὀρ-

*τυγῆς καθέπερθεν ὅθι τροπαὶ Ἡελίοιο*, on which Seiler remarks (Hom. Lex. s. v. *τροπαί*) that it is the description of a place situated in the furthest west: and Autenrieth (Wörterb. s. v.) translates *τροπαί* as 'the change of direction, when at evening the sun turns round his car eastward.' See note on *Αἰαίη* and *Ἀντολαί* Od. 12. 3, 4. This view seems to find additional support from a passage in Hesiod (Theog. 746 foll.). He describes the place where Atlas is supporting the heavens on his head and shoulders—a place notoriously in the west;—and there, says Hesiod, *Νύξ τε καὶ Ἡμέρη ἄσσον ἰούσαι* | *ἀλλήλας προσέειπον*, though the rest of the description does not tally.

The words of Tacitus in the *Agricola*, c. 12, are well known, 'nox extrema Britanniae parte brevis, ut finem et initium lucis exiguo discrimine internoscas.'

88. *τετύχηκε*. Eustath. seems to force the meaning of this word when he says, *κατὰ τύχην ἐστὶ καὶ οὐκ ἐξ ἐπιτεχνήσεως*. The usage of it seems to be very much like that of *τέτυκται*, or *ἐτέτυκτο*, cp. Od. 9. 190. In Il. 17. 748 we have the description of a head-land, *πρὸν . . πεδίοιο διαπρύσιον τετυχηκός*, = 'lying' or 'set' right across the plain. See Curt. Gk. Etym. p. 57 for an account of the root *tak* with by-forms *tik* and *tuk*, showing an identical origin for the Greek words *τεκ-εἶν*, *τυχεῖν*, and *τευχεῖν*. The addition of *διαμπερές* is intended to show that this wall of cliff was quite continuous from one side to the other.

90. ἀραιή, according to Aristarch. and Herod. should be written ἀραιή,

ἐνθ' οἳ γ' εἴσω πάντες ἔχον νέας ἀμφιελίσσας.  
 αἱ μὲν ἄρ' ἐντοσθεν λιμένος κοῖλοιο δέδευτο  
 πλησίου· οὐ μὲν γάρ ποτ' ἀέξετο κύμα γ' ἐν αὐτῷ,  
 οὔτε μέγ' οὐτ' ὀλίγον, λευκὴ δ' ἦν ἀμφὶ γαλήνη.  
 αὐτὰρ ἐγὼν οἶος σχέθον ἔξω νῆα μέλαιναν, 95  
 αὐτοῦ ἐπ' ἐσχατιῇ, πέτρης ἐκ πείσματα δῆσας·  
 ἔστην δὲ σκοπιῇν ἐς παιπαλῶσσαν ἀνελθών.  
 ἔνθα μὲν οὔτε βοῶν οὐτ' ἀνδρῶν φαίνεται ἔργα,  
 καπνὸν δ' οἶον ὀρώμεν ἀπὸ χθονὸς αἰσسونτα.  
 δὴ τότε ἐγὼν ἐτάρους προτεῖν πεύθεσθαι ἰόντας 100  
 οἳ τινες ἄνδρες εἶεν ἐπὶ χθονὶ σίτον ἔδοντες,  
 ἄνδρε δύο κρίνας, τρίτατον κήρυχ' ἄμ' ὀπάσσας.  
 οἱ δ' ἴσαν ἐκβάντες λείην ὁδὸν, ἧ περ ἄμαξαι  
 ἄστυδ' ἀφ' ὑψηλῶν ὁρέων καταγίνεον ὕλην.  
 κούρη δὲ ξύμβληντο πρὸ ἄστεος ὕδρευσούσῃ, 105  
 θυγατέρ' ἰφθίμῃ λαιστρυγόνος Ἀντιφάταο.  
 ἡ μὲν ἄρ' ἐς κρήνην κατεβῆσέτο καλλιρέεθρον  
 Ἀρτακίην· ἔνθεν γὰρ ὕδωρ προτὶ ἄστυ φέρεσκον·

103. ἧ περ] τινὲς πιθανῶς γράφουσιν ἧ κεν ἄμαξαι. On ἄμαξαι cp. Eustath. 1156 etc., ψιλοῦσιν οἱ παλαιοί.

for which Bekk. ii. gives *Fapaih*. The derivation is uncertain. Herod. (Et. Mag.) connects it with *βαίω*, and others refer it to *δρῆ* (*damnum*). Döderl. groups it with *ἀρημένος* and *ἀράσσω*, as if it meant 'broken away till only a small portion was left.'

Eustath. says on the whole description, τὸ δὲ στενὸν τῆς κατὰ τὸν λιμένα εἰσόδου τὸν πολλὸν δλεθρον τῶν τοῦ Ὀδυσσεύος νηῶν πιθανολογεῖ· οὐκ εἶχον γὰρ διεκδύνασι τῆς στενότητος.

91. ἐνθ' οἳ γ', 'there they all steered.' Cp. Od. 3. 182; Il. 8. 139. These words form the apodosis to ἐνθ' ἐπέεσσι sup. 87.

95. αὐτὰρ ἐγὼν, antith. to αἱ μὲν ἄρ', 'but I alone moored my black ship outside the harbour, there at its outermost edge, having made fast my hawser from a rock' (join ἐκ-δῆσας).

96. ἐπ' ἐσχατιῇ is added as a nearer description of αὐτοῦ, so inf. 271 αὐτοῦ τῶδ' ἐνὶ χώρῃ. Cp. Od. 8. 68.

97. Cp. Aen. i. 180 'Aeneas scopulum interea conscendit, et omnem | prospectum late pelago petit.' As the Laestrygonians, like the Cyclopes, were only graziers, there would be no ploughed land (*βοῶν ἔργα*), and no vineyards or gardens (*ἀνδρῶν ἔργα*); but the smoke showed that the land was inhabited.

103. Λεῖη ὁδὸς is a road cleared for use, by felling trees, levelling, etc. (cp. Il. 15. 261 κέλευθον λειανέω), so as to make it an ἄμαξιτός Il. 22. 146.

ἐκβάντες keeps its ordinary meaning of 'disembarking,' i.e. 'after they had left the ships they came to this road.'

105. ὕδρευσούσῃ. Cp. Od. 6. 57 foll. In h. Hom. Cer. 105 the daughters of Celeus appear ἐρχόμεναι μεθ' ὕδαρ εὐήρυτον, ὅφρα φέροιεν | κάλλιπσι χαλκήρσι φίλα πρὸς δάματα πατρός.

108. Ἀρτακίην. There appears to have been a fountain Artacia near Cyzicus, alluded to by Alcaeus, and other poets

οἱ δὲ παριστάμενοι προσεφώνεον, ἔκ τ' ἐρέοντο  
 ὅς τις τῶνδ' εἴη βασιλεὺς καὶ οἷσιν ἀνάσσοι. 110  
 ἡ δὲ μάλ' αὐτίκα πατρὸς ἐπέφραδεν ὑψερεφές δῶ.  
 οἱ δ' ἐπεὶ εἰσῆλθον κλυτὰ δῶματα, τὴν δὲ γυναῖκα  
 εὖρον ὄσσην τ' ὄρεος κορυφῇν, κατὰ δ' ἔστυγον αὐτήν.  
 ἡ δ' αἰψ' ἐξ ἀγορῆς ἐκάλει κλυτὸν Ἀντιφατῆα,  
 ὃν πόσιν, ὅς δὴ τοῖσιν ἐμήσατο λυγρὸν δλεθρον. 115  
 αὐτίχ' ἕνα μάρψας ἐτάρων ὀπλίσσατο δεῖπνον·  
 τῶ δὲ δὴν αἶξαντε φυγῇ ἐπὶ νῆας ἰκέσθην.  
 αὐτὰρ ὁ τεύχε βοὴν διὰ ἄστεος· οἱ δ' αἰόντες  
 φοίτων ἴφθιμοι λαιστρυγόνες ἄλλοθεν ἄλλος,  
 μυριοί, οὐκ ἀνδρῆσιν ἐοικότες, ἀλλὰ Γίγασιν. 120  
 οἳ ῥ' ἀπὸ πετράων ἀνδραχθέσι χερμαδίοισι  
 βάλλον· ἄφαρ δὲ κακὸς κῆναβος κατὰ νῆας ὀρώρει

110. οἷσιν] τὸ δὲ οἷσιν Ἀρίσταρχος διὰ τοῦ τ, καὶ τοῖσιν ἀνάσσοι, ἀντὶ τοῦ τίνας Schol. H. So Eustath. La Roche with the majority of MSS. reads οἷσιν. See note below.

who dealt with the tale of the Argonauts. See Apoll. Rhod. Argon. i. 995-997. The story of Circe (inf.) presents several remarkable similarities to the Argonautic legend of Medea.

110. οἷσιν ἀνάσσοι. See crit. note. If we adopt the v. l. τοῖσιν we must suppose that it stands for τοίοισιν, as τεῦ for τίνος. Or if we read τῶν instead of τῶνδ', we may take τοῖσιν as demonstrative parallel with τῶν, and render 'who was king of them, and ruled over them.' If we read οἷσιν, we must translate, 'asked who was king of this folk, and over whom did he reign,' the question then being a double one, demanding the names both of king and people. For ὅς in an indirect question after ὅς τις cp. Od. 17. 363 γνοῖη θ' οἱ τινὲς εἰσιν ἐναΐσιμοι, οἳ τ' ἀθέμιστοι. See also Il. 9. 392 ἐλίσθω | ὅς τις οἳ τ' ἐπείκει καὶ ὅς βασιλεύετρός ἐστιν, Il. 15. 664 ἡμῖν ὅτεφ ζῶουσι καὶ φ' κατατεθνηκάσι.

112. τὴν δὲ γυναῖκα. Here begins the apodosis.

113. ὄσσην τε. For this form of attraction see on Od. 9. 322.

κατὰ δ' ἔστυγον, 'they were aghast at her.' στυγεῖν is used for the horror

felt by the gods at the sight of Tartarus, Il. 20. 65; the dread inspired by Hector, Il. 7. 112. The Schol. renders στυγεῖν by καταπλήσσεσθαι and δεδοικέναι. The present στυγέω is formed from this aorist. There is also a causative aorist in use, compare τῷ κέ τεφ στίξαιμι μένος Od. 11. 502.

114. The Laestrygonēs, as having a king and an ἀγορῇ, are more advanced in the externals of civilisation than the Cyclopes. The name of the king may be Ἀντιφάτης, giving as genitive Ἀντιφάτας, v. 106; or Ἀντιφατεὺς, from which would come the accusative Ἀντιφατῆα. Eustath. quotes the two forms, Γηρυόνης and Γηρυονεῖς.

118. τεύχε βοήν, 'raised a hue and cry.'

121. ἀπὸ πετράων, i.e. from the tops of the cliffs that commanded the harbour. The stones which the Laestrygonēs used as missiles were each a load for an ordinary man, λῆθοι ἀνδροβαρεῖν, οἱ τοῖς ἄλλοις ἀνδράσιν ἐπαχθεῖν ἀν γένοντο φορήματα Eustath.

122. The snapping sounds of κα-κο-κα in immediate sequence, and the repetition of ω in the following line, are intentionally introduced as descriptive of this crushing volley of stones.

ἀνδρῶν τ' ὀλλυμένων νηῶν θ' ἅμα ἀγνυμενάων  
 ἰχθύς δ' ὧς πείροντες ἀτερπέα δαῖτα φέροντο.  
 ὅφρ' οἱ τοὺς ὄλεον λιμένος πολυβενθέος ἐντὸς, 125  
 τόφρα δ' ἐγὼ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ  
 τῷ ἀπὸ πείσματ' ἔκοψα νεὸς κυανοπρῶοιο.  
 αἶψα δ' ἐμοῖς ἐτάροισιν ἐποτρύνας ἐκέλευσα  
 ἐμβαλέειν κώπης, ἵν' ὑπ' ἐκ κακότητα φύγοιμεν·  
 οἱ δ' ἅλα πάντες ἀνέριψαν, δείσαντες ὄλεθρον. 130  
 ἀσπασίως δ' ἐς πόντον ἐπηρεφέας φύγε πέτρας  
 νηὺς ἐμή· αὐτὰρ αἱ ἄλλαι ἀολλέες αὐτόθ' ὄλοντο.  
 Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἥτορ,  
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.  
 Αἰαῖν δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιε 135

124. ἰχθύς δ' ὧς πείροντες] Ἀριστοφάνης 'ἰχθύς δ' ὧς εἰροντες' [i. e. συνείροντες καὶ ὀρμαθοῦς ποιοῦντες Schol. B. Q.] Schol. H. ἰχθύς δ' ἀσπαίροντας [?] ὧς σπαίροντας] Apoll. Soph. 162. 5. Cp. Eustath. ὧς ἰχθύς ἀσπαίροντας αὐτοὺς ἰδαίνυντο. It would seem that ἰχθύς was regarded by some of the ancient commentators as a plural nom., which will account for the v. l. σπαίροντες, and for one interpretation of πείροντες by Schol. V., sc. ἀντὶ τοῦ νηχόμενοι καὶ περῶντες ὥσπερ ἰχθύες. φέροντο] Ἀριστοφάνης φέροντο. ἄλλοι δὲ δαῖτα πίνοντο Schol. H. The reading of Zenodotus was φέροντο. 130.] Schol. H. gives οἷδ' ἅμα· τοῦτο μὲν ἐμφαντικόν. ἐτοὶ δὲ γράφουσιν, οἷδ' ἅρα πάντες. Καλλίστρατος δὲ καὶ Ῥιανὸς διὰ τοῦ λ, οἷδ' ἅλα πάντες. Cp. Eustath. 1651. 17 ὅρα τὸ ἀνέριψαν ἑλληνιστῶς λεχθέν. ἀλλὰ γοῦ (Od. 13. 78) δὲ ἐντελὲς ἐγγράφη· ἀνέριπτουν ἅλα πηδῶ. Most MSS. with Apoll. Soph. ἅμα. See note.

124. See crit. note. 'Harpooning them like fish, they carried them off (φέροντο) for a gruesome meal.' The ships had been broken up and the men thrown into the water, where, as they floated, they were speared by the Laestrygones, τριάναις ἢ τισιν ἐτέροις παλαιμμένοις ὀργάνοις Eustath.

126. τόφρα δὲ is the apodosis to ὅφρα. οἱ are the Laestrygones, τοὺς the comrades of Odysseus.

130. See crit. note. If we adopt either of the readings ἅμα or ἅρα, we must suppose that ἀναρίπτειν had passed into a technical meaning because of its regular combination with ἅλα, 'to toss up [the water].' But the formula ἀναρίπτειν ἅλα πηδῶ, Od. 7. 328; 13. 78, seems to be conclusive in favour of reading ἅλα. Nitzsch suggests that with ἀνέριψαν we might understand κώπας, or that we might possibly read ἀνέριψαν, but

the active voice is not found in Homer.

131. ἐπηρεφέας .. πέτρας. These 'beetling rocks' are the cliffs at the entrance of the harbour, sup. 90.

135. Αἰαίη. The same word is used as an epithet of Circe, Od. 5. 334. Nitzsch considers it to be connected with αἶα, as if in allusion to some vague distant 'Land,' with this we might compare Σχερίη, an adjective from σχερός. There is no notice given in the text of any specially long time spent on the voyage between the country of the Laestrygones and the Aeacan isle, from which we may infer that the distance supposed to separate them was not particularly great. This would incline us to reckon the story and the home of Circe among the wonders belonging to the land of the West.

In apparent contradiction to this is the description given in Od. 12. 3,

Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐθήεσσα,  
 αὐτοκασιγνήτη δλοδόφρονος Αἰήταο·  
 ἄμφω δ' ἐκεγάτην φαεσιμβρότου Ἡελίοιο  
 μητρὸς τ' ἐκ Πέρσης, τὴν Ὠκεανὸς τέκε παῖδα.  
 ἔνθα δ' ἐπ' ἀκτῆς νηὶ κατηγαγόμεσθα σιωπῇ

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136. αὐθήεσσα] Ἀριστοτέλης, οὐδήεσσα Schol. H. So altered by Dind. from Ἀρίσταρχος; but from Scholl. on Od. 5. 334 we should suppose that Aristotle wrote αὐλήεσσα. See crit. note and comment. on Od. 5. l. c. 140. νη] Cod. H. and a few other MSS. give νῆα.

where Odysseus, on his return from the land of Hades, finds himself once more at the Aeacan isle, *ὅθι τ' Ἡοῦς ἡριγενέης | οἰκία καὶ χοροὶ εἰσι καὶ ἀντολαὶ Ἡελίοιο*. See note there.

A mythological explanation of the difficulty suggests that in the *Odyssey*, as we have it, there are two forms of the story of Circe; one which connects her with the East, the other with the West, the former myth probably belonging to the Argonautic legend. The ancient name of Colchis was Aea (Hdt. 1. 2; 7. 193, 197), and the king of the country was Aeetes, his daughter being Medea, the famous sorceress. The genealogy followed in the *Odyssey* makes Circe sister of Aeetes, and daughter of Helios by Perse, an Oceanid. Hesiod gives the same account, only substituting Persëis for Perse, and adding that Aeetes became father of Medea by Iduia (the cunning woman). Other forms of the story make Circe daughter of Hyperion and Aërope (Orph. Arg. 1215), or of Aeetes and Hecate (Diod. Sic. 4. 45). Another set of legends again gives Circe a home in the West. Hesiod (*Theog.* 1011 foll.) represents her as having borne to Odysseus two sons, Ἀγριὸς and Λαγρινός, unless for Ἀγριὸς we ought to read Γραῖκος (see Göttl. ad loc.). There is little doubt, indeed, that this passage is spurious; it is however useful as pointing to an early transference of Circe to Italy and the cities of Magna Graecia. So Euripides (*Troad.* 438) speaks of *Διγυστίε Κίρκη*, see also Apoll. Rhod. 3. 200; 4. 559. Under this aspect Circe appears with new family relations. She is a wife of Zeus, and mother of Faunus (Nonnus, 13. 300), who is himself father of Latinus (Aen. 7. 47). She bears to

Odysseus a third son, Telegonus (Hes. *Theog.* 1014 †), who is the founder of Praeneste and Tusculum (Hor. Od. 3. 25. 8; Ov. Fast. 3. 92; 4. 71). Circe's home is now placed at Cape Circaeum, near Circeii (Monte Circello), *ὅπου νηοῖζον θαλάττῃ τε καὶ ἔλασι.. ἔχει δὲ καὶ πολίχνιον καὶ Κίρκης ἱερὸν, δεικνυσθαι δὲ καὶ φιάλῃν τινὲς φασιν Ὀδυσσεύος* Strab. 5. 3. 6. p. 355. Cp. Cic. de Nat. Deor. 3. 19; Virg. Aen. 3. 385; Strab. 9. 395; Pausan. 5. 19. 7. It will be noticed that all the pedigrees make Circe a daughter of the Sun. Perhaps too we see in the statement that Perse or Persëis was an Oceanid the first hint of a connection between Circe and the West. This confusion between West and East would seem to have been early felt, and a story was invented to account for the transference of the scene. Circe is represented (Diod. Sic. 4. 45) as having passed from East to West in the chariot of the Sun. The name Circe has been variously interpreted. In Suid. and Etym. M. it is referred to *κερκίς*, because she is represented as a 'weaver,' inf. 222. Another derivation connects the name with *κεράννυμι* (*κίρ-νυμι*), because she 'mixes' the magic potion.

138. φαεσί-μβροτος (like φησί-μβροτος Od. 22. 297, and later forms, as κλεό-μβροτος, ἀ-μβροτος) shows the connection of *βροτός* with the root *μωρ*. By the insertion of *β*, *μωρός* (*μορός*) becomes *μβροτός*, and the initial *μ* falling off leaves the ordinary form *βροτός*.

140. νηὶ κατηγαγόμεσθα, 'we put in with our ship' (opp. ἀνάγεσθαι). We find *κατάγεσθαι* used absolutely of the ships themselves, as *ἐς δὲ Γερασίδων | ἐννύχια κατὰγοντο* Od. 3. 177. *ἰθά-κηδε κατήγετο νηὺς εὐεργής* Od. 16.

ναύλοχον ἐς λιμένα, καὶ τις θεὸς ἡγεμόνευεν.  
 ἔνθα τότ' ἐκβάντες δύο τ' ἤματα καὶ δύο νύκτας  
 κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες.  
 ἀλλ' ὅτε δὴ τρίτον ἡμαρ εὐπλόκαμος τέλεσ' Ἡὼς,  
 καὶ τότ' ἐγὼν ἐμὸν ἔγχος ἐλὼν καὶ φάσγανον ὄξυ 145  
 καρπαλίμως παρὰ νηὸς ἀνήιον ἐς περιωπὴν,  
 εἴ πως ἔργα ἴδοιμι βροτῶν ἐνοπὴν τε πυθολίμην.  
 ἔστην δὲ σκοπιὴν ἐς παιπαλδέσσαν ἀνελθὼν,  
 καὶ μοι εἴσατο καπνὸς ἀπὸ χθονὸς εὐρυδοείης  
 Κίρκης ἐν μεγάροισι διὰ δρυμὰ πυκνὰ καὶ ὕλην. 150  
 μερμήριξα δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν  
 ἐλθεῖν ἥδ' ἐπυθέσθαι, ἐπεὶ ἴδον αἴθοπα καπνόν.  
 ὦδ' ἐμοὶ φρονέοντι δοάσαστο κέρδιον εἶναι,  
 πρῶτ' ἐλθόντ' ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης  
 δεῖπνον ἐταίροισιν δόμεναι προέμεν τε πυθέσθαι. 155  
 ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,  
 καὶ τότε τίς με θεῶν ὀλοφύρατο μῦνον ἔοντα,  
 ὅς ῥά μοι ὑψίκερων ἔλαφον μέγαν εἰς ὁδὸν αὐτὴν  
 ἦκεν· ὁ μὲν ποταμόνδε κατήιεν ἐκ νομοῦ ὕλης

156. ἦα] Not ἦα, as Schol. B.

322; or of the crew as they put in to harbour, as οἱ δ' ἴδ' ἐντα κατὰγοντο Od. 3. 10. Here νῆα (for which Harl. reads νῆα) is a true instrumental dative; cp. Od. 4. 8 ἱπποῖσι καὶ ἄρμασι πέμπε νέεσθαι. They keep silence (σιωπῇ), as Eustath. says, οἱ αὖ πεφοβημένοι διὰ τὸ τῶν Κυκλάδων καὶ τὸ τῶν Λαιστργόνων κακόντων.

151. μερμήριξα (from μέρμερος Il. 8. 453; 10. 289, etc.) is not connected with the root μερ, from which μέρος and μέρομαι come, but with root μερ or μαρ, Skt. smar, (Lat. me-mor), signifying 'care' or 'thought.' That the former of the two derivations was generally accepted, may be inferred from the existence of such Latin phrases as 'animum dividere,' 'animum curae divorce trahunt,' but see Curt. G. E. p. 296. The common construction in Homer with μερμηρίζω is with ὦν or ὅπως or with ἡ...ἡ. Here and inf. 438, and Od. 24. 235, it is followed by the

inf. only.

152. αἴθοπα καπνόν. This probably means 'fire-lit' smoke, reflecting the colour of the flame below, and so, shining with a ruddy glow, διὰ δρυμὰ πυκνὰ καὶ ὕλην. The word is used as an epithet of χαλκός Il. 4. 495, etc., and of οἶνος Od. 12. 19, where the adjective is further defined by the addition of ἐρυθρός. In Eurip. Suppl. 1019 it is used as an epithet of φλογμός and in Bacch. 594 of λαμπρία, but, perhaps, the best parallel to the expression here is in Soph. Antig. 1126 στέροψ λιγυρία, which seems to describe the mingled flare and smoke of the torches in the Bacchanal procession. In a very different connection, we have a description of mingled flame and smoke, Virg. Aen. 8. 254 'glomeratque sub antro | fumeram noctem, commixtis igne tenebris.'

158. εἰς ὁδὸν αὐτὴν, 'just on my path;' so Il. 13. 615 ὑπὸ λόφον αὐτόν.

159. ἐκ νομοῦ ὕλης, 'from his pasture

πίόμενος· δὴ γάρ μιν ἔχεν μένος ἡέλιιοι. 160  
 τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἄκνηστιν μέσα νῶτα  
 πλῆξα· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε,  
 καδ δ' ἔπεσ' ἐν κονίησι μακῶν, ἀπὸ δ' ἔπατο θυμός.  
 τῷ δ' ἐγὼ ἐμβαίνων δόρυ χάλκεον ἐξ ὠτειλῆς  
 εἰρυσάμην· τὸ μὲν αὖθι κατακλίνας ἐπὶ γαίῃ 165  
 εἶασ'· αὐτὰρ ἐγὼ σπασάμην βῶπας τε λύγους τε,  
 πείσμα δ', ὅσον τ' ὄργυιαν, ἐυστρεφὲς ἀμφοτέρωθεν  
 πλεξάμενος συνέδησα πόδας δεινοῖο πελώρου,  
 βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν,

160. δὴ γάρ] Ζηρόδοτος δὴν γάρ μιν Schol. H. 161. μέσα νῶτα] μετὰ νῶτα Apoll. Soph. 18. 31. 169. καταλοφάδεια] κοινότερον μιν διὰ τοῦ ἰῶτα ὀφείλει ἔχειν τὴν παραλήγουσαν. τὰ δὲ πλείω τῶν παλαιῶν ἀντιγράφων διὰ διφθόγγου ἔχει αὐτὴν Eustath. Four MSS. give κατὰ λοφάδια, but, as Schol. B. Q. says, ὅφ' ἐν ἀναγνωστίῳ, i. e. as one word. Cp. Apoll. Soph. 109. 7. A few MSS. double the λ needlessly.

in the wood.' νομοῦ is local here, as in Il. 2. 475, and ὤλης is exegetical.

160. πίόμενος is fut. part.

δὴ γάρ μιν, 'for sorely the sun's power oppressed him.'

ἔχεν is here used with μένος, on the analogy of ἔπνος ἔχει τινά Il. 2. 2; or φύα Il. 9. 2; λύσσα Il. 21. 542. Some take δὴ (see crit. note) in a temporal sense here—'already', as though intended to express that the sun was hot, though it was yet early.

161. τὸν δ' ἐγὼ. 'Now, as he came forth I smote him on the spine, in the middle of the back.'

μέσα νῶτα is exegetical to ἀκνηστιν, which is probably connected with root *ak*, as in *ak-antha*, cp. 'spine' and *spina*. Schol. H. Q. and Hesych. would compound it of *a* priv. and *κησασθαι*, because the middle of the back is the place which an animal cannot scratch!

162. τὸ δὲ δόρυ, lit. 'it, sc. the spear.' So. Od. 5. 68 ἡ δὲ ἡμερὶς ἡβώουσα, etc.

163. μακίαν, onomatop., found only in the 2nd aor. and perf. μέμηκα, μεμάνυα, and later imperf. ἐμέμηκον. The full phrase used here is found in Il. 16. 469 of a horse, and in Od. 19. 454 of a boar mortally wounded. In Od. 18. 98 it is used of Irus the beggar, with an intentionally comic

effect. The tense seems to express a single loud cry.

164. Odysseus steps upon the creature's body, to enable him to apply more force in pulling out the spear, which he then lays on the ground in order that he may have his hands free, and leaves it there.

167. ὅσον τ' ὄργυιαν, see on Od. 9. 322.

ἀμφοτέρωθεν, as meaning 'starting from both ends, or sides,' may be used loosely to express the whole extent of the rope, as sup. 88 πῆτρη τετύχηκε διαμπερὲς ἀμφοτέρωθεν, or Od. 7. 113 περὶ δ' ἔρκος ἐλήλαται ἀμφοτέρωθεν. It seems better however to join it closely with πλεξάμενος, regarding the rope as consisting of two strands, which passed alternately from one side to the other in the process of plaiting. Translate, 'across and across;' ἐυστρεφὲς will then be taken predicatively with πλεξάμενος, 'till it was well twisted.'

169. καταλοφάδεια, properly an accusat. plur. used adverbially, formed from *κατὰ* and *λόφος*, as *κατωμάδιος* (Il. 23. 431) from *κατὰ* and *ἄμος*. The adverbial *κατωμαδόν* Curtius takes as a later form (Il. 15. 352). Translate, 'carrying it on my neck I went to the ship, leaning on my spear, for it was no way possible (οὐ πως ἦεν) to carry it on the shoulder with one hand, for it was a huge beast.'



ἔγχει ἐρειδόμενος, ἐπεὶ οὐ πως ἦεν ἐπ' ὤμου 170  
 χειρὶ φέρειν ἑτέρῃ· μάλα γὰρ μέγα θηρίον ἦεν.  
 καὶ δ' ἔβαλον προπάροιθε νεὸς, ἀνέγειρα δ' ἐταίρους  
 μειλιχίοις ἐπέεσσι παρασταδὸν ἀνδρα ἕκαστον·

᾿Ω φίλοι, οὐ γὰρ πω καταδυσόμεθ', ἀχνύμενοί περ,  
 εἰς Ἀῖδαο δόμους, πρὶν μόρσιμον ἡμαρ ἐπέλθῃ. 175  
 ἀλλ' ἄγετ', ὅφρ' ἐν νηὶ θεῇ βρώσις τε πόσις τε,  
 μνησόμεθα βρώμης μηδὲ τρυχώμεθα λιμῶ·

᾿Ως ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο·  
 ἐκ δὲ καλυψάμενοι παρὰ θῖν' ἀλδς ἀτρυγέτοιο 180  
 θηήσαντ' ἔλαφον· μάλα γὰρ μέγα θηρίον ἦεν.  
 αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσι,  
 χεῖρας νιψάμενοι τεύχοντ' ἐρικυδέα δαῖτα.  
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥελιον καταδύντα  
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·  
 ἥμος δ' ἥελιος κατέδυν καὶ ἐπὶ κνέφας ἦλθε, 185  
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.  
 ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
 καὶ τότ' ἔγδων ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον

170. ἦεν] Ἀριστοφάνης δὲ οὕτως εἶχεν [?] εἶχον. εἶχεν also in lemma of Schol. V.  
 178. ὦκα] δοκεῖ ἐναντίον εἶναι τοῖς ἡδυμηκόσι. διό ἐν τισὶ γὰρ οὕτως φέρεται Schol.  
 H. T. For οὕτως we must suppose that οὕτω or perhaps οὐ πω was written.  
 188. μετὰ πᾶσιν ἔειπον] Ῥιανός, μετὰ μῦθον ἔειπον Schol. H.

The four feet are tied together with the πείσμα, and Odysseus puts his head through the loop thus formed, so that the stag's body rests on his neck, the feet hanging down in front. The Schol. supposes him to lean with both hands on his spear-shaft, but it is more likely that he holds the spear in his right, and steadies the legs of the stag with his left.

171. In later usage χεῖρα ἑτέρα signifies the 'left hand,' as in the phrase οὐ τῇ ἑτέρᾳ ληπτέον Plat. Soph. 226 A; cp. Il. 18. 477.

θηρίον, according to Classen, Jahrb. f. Phil. 1859, p. 314, is not a diminutive from θήρ, but the termination distinguishes a particular creature from the general collective noun. So we may contrast χρυσέον with χρυσός.

173. ἀνδρα ἕκαστον reproduces, in a

distributive form, the collective plural ἑταίρους. See inf. 397.

175. πρὶν .. ἐπέλθῃ. Ameis gives five other instances of πρὶν used with the conjunctive, without ἄν or κέν, noticing that the use always follows a negative, Od. 13. 336; 17. 9; Il. 18. 135, 190; 24. 781.

176. ὅφρα, 'so long as.'

179. ἐκ δὲ καλυψάμενοι. They had muffled up their heads in their despair, like Odysseus, sup. 53. Cp. Od. 8. 85.

180. θηήσαντο, 'stared at,' with implied notion of amaze, from root θαψ, θαν, as in θαυμάζειν.

182. χεῖρας νιψάμενοι. This represents properly an act of ritual; it is used here because each meal that was taken was really regarded as a sacrificial feast in which the gods were the first sharers.

'[Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἑταῖροι]  
 ὦ φίλοι, οὐ γάρ τ' ἴδμεν ὅπη ζόφος οὐδ' ὅπη ἥως, 190  
 οὐδ' ὅπη ἥελιος φαεσίμβροτος εἶσ' ὑπὸ γαῖαν  
 οὐδ' ὅπη ἀννείται· ἀλλὰ φραζόμεθα θάσσον  
 εἴ τις ἔτ' ἔσται μῆτις· ἐγὼ δ' οὐκ οἶομαι εἶναι.  
 εἶδον γὰρ σκοπιῇν ἐς παιπαλδεσσαν ἀνελθὼν  
 νῆσον, τὴν πέρι πόντος ἀπείριτος ἐστεφάνωται 195  
 αὐτὴ δὲ χθαμαλὴ κείται· καπνὸν δ' ἐνὶ μέσση  
 ἔδρακον ὀφθαλμοῖσι διὰ δρυμὰ πυκνὰ καὶ ὕλην.'  
 Ὡς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ  
 μνησαμένοις ἔργων Λαιστρυγόνος Ἀντιφάταο

189.] Καλλίστρατος φησιν ὡς ὑπὸ τινος ὁ στίχος προτέτακται ἀγνοοῦντος τὸ Ὀμηρικὸν ἔθος, ὡς θέλει ἀρχεσθαι ἀπὸ τοῦ γὰρ Schol. H. See Schol. on Eur. Phoenix. 886, with Cobet's note.

189. See crit. note. It is quite contrary to Homeric custom to have a double opening to a speech, as κέκλυτε and ὦ φίλοι.

190. This line has created a great deal of difficulty to the commentators. How could any one, who had spoken such words in vv. 185, 187 as ἥελιος κατέδω and φάμην Ἥως, express his ignorance in v. 190 of the position of East and West? Crates and Strabo would say that ζόφος meant rather North than West, and that one might well be uncertain of the exact whereabouts of this point. But such a solution is rendered impossible by the exegesis οὐδ' ὅπη.. ἀννείται. The Scholl. suggest that the hero is aghast at the circumstances in which he finds himself (δεινοπαθῶν), or, apparently, that his wanderings have brought him to a point where all ordinary phenomena are reversed or confused (ἐτεροποισμένη φαίνεται ἡ πλάνη τοῦ Ὁ.). Ukert thinks that the last few days had been so cloudy, that it had been impossible, as it were, to 'take an observation.' But surely the sentence expresses merely in a general way that he is quite ignorant of his locality. ἥως and ζόφος represent a sort of exhaustive 'dichotomy' of the world: cp. Od. i. 23; 8. 29; 13. 240, 241. All that Odysseus means to say is that he has not the least idea where they are; the

words from οὐδ' ὅπη ἥελιος to ἀννείται having no more specific meaning than to expand ἥως and ζόφος. In Il. 12. 239 Hector wishes to say that he reckes nothing of the flight of augural birds, no matter in what direction they fly, εἴτ' ἐπὶ δεξιῇ ἴωσι πρὸς ἡὼ τ' ἡέλιόν τε, | εἴτ' ἐπ' ἀριστερὰ τοί γε ποτὶ ζόφον ἡρόεντα, the general sense of this and the other passages being that the world is roughly divided between East and West, no particular notice being taken of North and South. Compare the idiomatic use of the French 's'orienter.'

195. ἐστεφάνωται. Only the perf. and pluperf. pass. of στεφανῶ are used in Homer, as e.g. Il. 5. 739; 11. 36. Cp. also h. Hom. Ven. 120 ἀμφὶ δ' ὀμβλος ... ἐστεφάνωτο. So here the island is 'ringed' or 'girt' by the infinite sea. Once the verb is used with a sort of object accusative, in the description of the shield of Achilles, whereon are represented the 'constellations,' τείρεα, τὰ τ' ὀφράνδε ἐστεφάνωται, 'which the firmament has set as a border to itself.' The radical notion in the verb is to 'press close,' and so 'closely surround.' See note on Od. i. 148, and cp. στέμμασι πυκνοσθεῖς Hdt. 7. 197, πύκασι κράτ' ἐμὸν νικηφόρον Eur. Troad. 353.

196. αὐτῇ. The island itself, in opposition to the σκιοπῆ. Cp. Od. 9. 25.

Κύκλωπός τε βίης μεγαλήτορος, ἀνδροφάγοιο. 200  
 κλαῖον δὲ λιγέως, θαλερὸν κατὰ δάκρυ χέοντες  
 ἀλλ' οὐ γάρ τις πρῆξις ἐγίγνετο μυρομένοισιν.  
 Αὐτὰρ ἐγὼ δίχα πάντας ἐνκνήμιδας ἐταίρους  
 ἡρίθμεον, ἀρχὸν δὲ μετ' ἀμφοτέροισιν ὅπασσα·  
 τῶν μὲν ἐγὼν ἦρχον, τῶν δ' Εὐρύλοχος θεοειδής. 205  
 κλήρους δ' ἐν κυνέῃ χαλκήρεϊ πάλλομεν ὄκα·  
 ἐκ δ' ἔθορε κλῆρος μεγαλήτορος Εὐρύλοχοιο.  
 βῆ δ' ἰέναι, ἅμα τῷ γε δύω καὶ εἴκοσ' ἐταῖροι  
 κλαίοντες· κατὰ δ' ἅμμε λίπον γόδωντας ὀπισθεν.  
 εὖρον δ' ἐν βήσσησι τετυγμένα δώματα Κίρκης 210  
 ξστοίοισιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ.  
 ἀμφὶ δέ μιν λύκοι ἦσαν ὀρέστεροι ἢ δὲ λέοντες,

200. ἀνδροφάγοιο] γρ. ἀνδροφόνιο Schol. M. N.

200. μεγαλήτορος. Cp. inf. 207. We may either take this as a sort of standing epithet, not pressing the meaning too closely, or else render 'stout-hearted,' implying great courage. But *μεγαλήτωρ* may also mean 'arrogant,' 'haughty,' just as in 2 Tim. 3. 4 the English version gives 'high-minded' as the translation of *τετυγμένοι*, which suggests a similar rendering here. Eurymedon the king of the Giants is called *μεγαλήτωρ* in Od. 7. 58. The headstrong temper of Agamemnon is also called *θυμὸς μεγαλήτωρ* in Il. 9. 109.

202. With *ἀλλ' οὐ γάρ* cp. Il. 7. 242 *ἀλλ' οὐ γάρ σ' ἐθέλω βάλλειν*, Od. 14. 355. *πρῆξις*, lit. 'no effect,' i.e. no good. So *πρῆξαι* Od. 16. 88.

207. *ἐκ δ' ἔθορε*. The lots were pebbles, *ψῆφοι*, which were shaken in a helmet. The pebble that leaped out (*ἔθορε*, here and Il. 23. 353, *δρουσεν* Il. 3. 325) first decided the lot. Cp. Soph. Aj. 1285 *οὐ δρᾶνέτην τὸν κλῆρον ἐς μέσον καθέει*, | *ὑγρὰς ἀρούρας βῶλον*, *ἀλλ' ὅς ἐκλόφου* | *κυνῆς ἐμελλε πρῶτος ἄλμα κουφιδῶν*.

210. Join *τετυγμένα ξστοίοισιν λάεσσι*.

211. *περισκέπτῳ*. As they had descended from the *σκοπή*, and the island is described as being *χθαμαλή*, this phrase must mean 'open ground,'

either a 'clearing' in the wood, or, as *ἐν βήσσησι* suggests, at the meeting or crossing of valleys, which would give a view in several directions. Cp. Od. 1. 426; 14. 6; and 5. 476 *ἐν περιφανομένῳ*. Döderl. referring the word to *σκεπῶς* and *σκέπω* rather than to *σκέπτομαι*, renders it 'sheltered.'

212. *ἀμφὶ δέ μιν*. It is difficult to decide whether *μιν* refers to *δῶματα* or to *Κίρκη*. There is no passage in Homer quite decisive for the use of *μιν* in the plural; for in Il. 12. 285 *μιν* refers not to *νιφάδες* (ib. 278), but to the general word *χιών*, as the number *πέχυνται* (284) shows. Similarly, in Od. 17. 268, often quoted in favour of the plural use, the words *οὐκ ἂν τίς μιν ἀνὴρ ὑπερπλίσσαιο* make no direct reference to *δῶματα* (ib. 264), but rather to *αὐλή* (266). On the other hand, it does not appear from the picture given in the present passage that the beasts surrounded Circe, inasmuch as she was still within, and certainly we have *μιν* used in all numbers and genders, and in the Alexandrine writers *μιν* is undeniably used in the plural; e.g. Apoll. Rhod. Arg. 2. 8 *καὶ τότε δὴ προτὶ νῆα κίων, χρειῶ μιν ἐρῆσθαι* | *ναυτίλῃς*, *οἱ τ' ἔλεν*, where *μιν* refers to the same subject as *οἱ*. Still, it seems better to give *μιν* a general reference to Circe, sc. 'in attendance

τοὺς αὐτὴ κατέθελξεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν.

οὐδ' οἱ γ' ὠρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοί γε

οὐρῆσιν μακρῆσι περισσαίνοντες ἀνέσταν.

215

ὥς δ' ὅτ' ἂν ἀμφὶ ἀνακτα κύνες δαίτηθεν ἰόντα

σαίνωσ'. αἰεὶ γάρ τε φέρει μειλίγματα θυμοῦ

ὥς τοὺς ἀμφὶ λύκοι κρατερώνυχες ἡδὲ λέοντες

σαῖνον· τοὶ δ' ἔδρισαν, ἐπεὶ ἴδον αἰνὰ πέλωρα.

ἔσταν δ' ἐν προθύροισι θεᾶς καλλιπλοκάμοιο,

220

219. ἔδρισαν] So Eustath. and probably Aristarchus. See La Roche, H. T. 390. 220. ἐν προθύροισι] Nearly all MSS. give εἰνὶ θύρῃσι. Aristarchus wrote ἐν προθύροισι, see Schol. H. Eustath. gives ἐν προθύροις, and Cod. Venet. 613 ἐν προθύρῃσι. The reading of Aristarchus has generally been adopted since Wolf. See note on text.

upon her,' whether near her house or about her person. In Apoll. Rhod. Arg. 4. 672 foll. the beasts are described as following Circe, *ἥν τε μῆλα | ἐκ σταθμῶν ἄλκι εἰσιν ὀπηδεύοντα νομήι*. With this account of Circe's sorcery should be compared the story of Beder and Giauhare in the 'Arabian Nights,' where King Beder as he lands on Queen Labe's shores is met by a troop of horses, camels, mules, asses, and cows, who try by every possible gesture to warn him away from the place. Beder learns by and by that they had once been princes and nobles, to whom Queen Labe had granted her short-lived favours, and when she had grown tired of her lovers she had changed them into beasts.

213. κατέθελξεν, 'charmed.' The Scholl. offer two interpretations of this word: either *πρῶτος καὶ ἡμέτερος ἐποίησε*, or *ἐξ ἀνθρώπων εἰς φύσιν λέοντων μετέβαλε*. The former interpretation has the authority of Scaliger, on Virg. Aen. 7. 19, where he remarks, 'Homerus feras agrestes medicaminibus cicuratas, Virgilius homines in ferarum speciem conversos depingit.' And it might further be said that the words οὐδ' οἱ γ' ὠρμήθησαν especially direct attention to the loss of their natural fierceness. On the other hand, *θέλγειν* is certainly used, inf. 291, to describe that process of sorcery which ends with Circe's words *ἔρχεο νῦν σφετέρῃδε* (320). Eurylochus too (433) evidently looked upon the wolves and the lions quite as much

as the creations of Circe's witcheries as the swine, for he says *ἢ κεν ἅπαντας | ἢ σὺς ἢ δὲ λύκοις ποιήσεται ἢ δὲ λέοντας*. The epithet κακὰ as applied to φάρμακα here, contrasted with φάρμακον ἰσθλὸν as the antidote (292), tends to strengthen our preference for the latter interpretation. Ovid, Met. 14. 255, lays more stress again on the tameness of the creatures, 'Mille lupi mistaeque lupis ursaeque leaeque | occursu fecere metum, sed nulla timenda, | nullaque erat nostro factura in corpore vulnus.'

215. ἀνέσταν, does not only mean that they got up from lying on the ground, but that they actually stood on their hind legs like fawning dogs.

216. ἀναξ signifies only the master of the house, as in Od. 9. 452, etc.

217. μειλίγματα θυμοῦ, 'tit-bits to appease their appetite.' So in Il. 1. 468 οὐδέ τι θυμὸς ἰδεύετο δαιτὶς ἔσσης, ib. 4. 263 πῖεῖν δτε θυμὸς ἀνώγει, Od. 17. 603 πλῆσασθαι θυμὸν ἰδητύος ἡδὲ ποτήϊος.

219. ἔδρισαν seems to be the better reading for the common ἔδρισαν, the ε being lengthened before δρ- or δρ-, the original form of the root.

220. ἐν προθύροις (see crit. note) seems to mean 'at the door of the courtyard.' 'Res ipsa illud postulare videtur, ut aulae portae occlusae fuerint, non domus fores. Usus Graecorum si non Homericae aetatis, at heroicae aetatis, qualem tragici poetae describunt, idem comprobatur. Ut unum afferam exemplum e multis, cf. Aesch.

Κίρκης δ' ἔνδον ἀκουον ἀειδούσης ὅπῃ καλῇ,  
 ἱστὸν ἐποικομένης μέγαν ἀμβροτον, οἷα θεάων  
 λεπτά τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλονται.  
 τοῖσι δὲ μύθων ἤρχε Πολίτης, ὄρχαμος ἀνδρῶν,  
 ὃς μοι κῆδιστος ἐτάρων ἦν κενότατός τε·

225

ᾧ φίλοι, ἔνδον γάρ τις ἐποικομένη μέγαν ἱστὸν  
 καλὸν ἀοιδίαι, δάπεδον δ' ἅπαν ἀμφιμέμυκεν,  
 ἥ θεὸς ἡὲ γυνή· ἀλλὰ φθεγγώμεθα θᾶσσον·

ᾧ δ' ἄρ' ἐφώνησεν, τοὶ δ' ἐφθέγγοντο καλεῦντες.

ἥ δ' αἰψ' ἐξελθοῦσα θύρας ὤξε φαεινὰς  
 καὶ κάλει· οἱ δ' ἅμα πάντες ἀιδρεῖσιν ἔποντο·

230

Εὐρύλοχος δ' ὑπέμεινεν, οἰσάμενος δόλον εἶναι.  
 εἶσεν δ' εἰσαγαγοῦσα κατὰ κλισμούς τε θρόνους τε,  
 ἐν δὲ σφιν τυρόν τε καὶ ἄλφιστα καὶ μέλι χλωρὸν  
 οἶνω Πραμνεῖα ἐκύκα· ἀνέμισγε δὲ σίτω

235

φάρμακα λύγρ', ἵνα πάγχυ λαθοῖατο πατρίδος αἵης.  
 αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, αὐτὶκ' ἔπειτα

Choeph. 652 Orestis verba, quibus petit ut intromittatur "παῖ παῖ θύρας ἀκουσον ἐρκείας κτύπον." Apud omnes autem posterioris aetatis scriptores vix locum invenies qui verborum de quibus nunc agitur sententiam magis explicet quam Platonis Protag. p. 314 C-E. Ibi enim qui se intromitti volunt dicuntur ἐν τῷ προθύρῳ γενέσθαι et paullo post στάντες ἐν τῷ προθύρῳ διαλέγεσθαι, quamquam postea demum (E.) ἀνθρώπος ἀνέβη τὴν θύραν, ipsi aulam intrant' Rumpf, de Aedd. Homer. pars 2. p. 13.

225. κῆδιστος... κενότατός τε, a sort of παρονομασία. Transl. 'nearest and dearest.' Cp. Il. 9. 642 κῆδιστός τ' ἔμεναι καὶ φίλτατος.

227. ἀμφιμέμυκεν, 'rings' or 'echoes round.' μυέσθαι is used in Homer, not only of the noise made by cattle, but of the creaking of hinges, Il. 5. 749, and of the ringing blow of a javelin on a shield, Il. 20. 260.

229. ἐφθέγγοντο καλεῦντες, i.e. 'they lifted up their voices to call her.'

234. ἐν.. ἐκύκα. This mess, which must have been somewhat of the consistency of porridge, and therefore called

here σῖτος, is not a regular article of food, but a sort of stimulant, where special strengthening or refreshment was required. So in Il. 11. 624 foll. Hecamede makes a πυκνόν for Nestor and Machaon, leaving out however the honey, which is an ingredient here. Pramnian wine was called so, according to some ancient authorities, from Mount Pramnon or Pramne in the island of Icaria; others suppose it to have come from the neighbourhood of Ephesus or Smyrna. Athenaeus (i. 28-30) quotes a fragment from the comedian Ehippos, φίλῳ γε Πράμνιον οἶνον Λέσβιον, and from Demetrius of Troezen, οἶνον δὲ πίνειν οὐκ ἴσως Πράμνιον, | οὐ Χίον, οὐχὶ Θάσιον, οὐ Πειραῖθιον, the latter passage seeming to decide on a local meaning for the epithet. It is probable that πράμνιος, though originally a local name, came to signify a particular quality of grape-vine, as we speak now of a 'Black-Hamburg.' Galen describes the Pramnian wine as οἶνός τις οὕτως ὀνομαζόμενος μέλας καὶ ἀσθηρὸς, and this quality may have suggested the derivation proposed by Eustath. and others, from παραμένειν, because of its power of 'keeping' a long time.

ράβδῳ πεπληγυῖα κατὰ συφροῖσιν ἔργγνυ.

οἱ δὲ συῶν μὲν ἔχον κεφαλὰς φωνήν τε τρίχας τε  
καὶ δέμας, αὐτὰρ νοῦς ἦν ἔμπεδος ὥς τὸ πάρος περ. 240  
ὥς οἱ μὲν κλαίοντες ἔέρχατο· τοῖσι δὲ Κίρκη  
πάρ ρ' ἄκυλον βάλανόν τ' ἔβαλεν καρπὸν τε κρανείης  
ἔδμεναι, οἷα σῦες χαμαιευνάδες αἰὲν ἔδουσιν.

Εὐρύλοχος δ' ἄψ ἦλθε θοὴν ἐπὶ νῆα μέλαιναν,  
ἀγγελίην ἐτάρων ἐρέων καὶ ἀδευκέα πότμον. 245  
οὐδέ τι ἐκφάσθαι δύνατο ἔπος, ἰέμενός περ,  
κῆρ ἀχρεῖ μεγάλῳ βεβολημένος· ἐν δέ οἱ ὅσσε  
δακρυόφιν πίμπλαντο, γόνυ δ' ὠίετο θυμός.  
ἀλλ' ὅτε δὴ μιν πάντες ἀγασσάμεθ' ἐξερέοντες,

240. καὶ δέμας] *Ζηηόδοτος*, καὶ πόδας, γράφει Schol. H. Perhaps we should read here αὐτὰρ ἔην νόος ἔμπεδος, as νόος is not found contracted in Homer. Cp. II. 11. 813.

242. Ἀρίσταρχος οὐκ οἶδε τὸν στίχον. ὁ δὲ Καλλίστρατος ἀντ' αὐτοῦ γράφει 'παντὸς μὲν [παντοῖης?] ἔληε ἐτίθει μελιθδέα καρπὸν' Schol. H. Q. V. If this notice be true, it implies that Aristarchus knew nothing of v. 243 either; nor indeed of v. 241, unless, with Nitzsch, we propose to read δῶκε δὲ Κίρκη instead of τοῖσι δὲ Κίρκη. 244. ψ] This conjecture of Voss is accepted by most modern edd., because αἰψ, the reading of the MSS, seems incompatible with v. 260 *θηρὸν δὲ παθήμενος ἐσκοπιάζον*. If αἰψα be retained it must be taken to describe the haste with which Eurylochus returned when he once became aware that his comrades were lost.

238. κατὰ and ἔργγνυ must be joined closely together, *συφροῖσιν* being a purely local dative. The form ἔργγνυ, which supposes a present ἔργγνυμι, is found only here.

240. ἔμπεδος. It may be asked whether Circe's sorcery had been perfectly successful. She gave them φάρμακα λύγρ', ἵνα πάγχυν λαβοῖατο πατρίδος αἵης, but though she succeeded in turning them into swine, the νόος remained unaltered. Still, in v. 397 inf. they failed to recognise Odysseus, till Circe προσάλειφεν ἐκάστην φάρμακον ἄλλο.

242. ἄκυλος is probably the berry of the ilex, according to Pliny, N. H. 16. 8 'Illicis glans utriusque brevior et gracilior, quam Homerus acylon appellat, eoque nomine a glande distinguit.' The word may be connected with Skt. *as*, 'to eat;' as *aes-culus* with *ed-ere*, or it may be the same word as 'oak,' 'Eiche.'

The βάλανος is the fruit of the

φηγός, which, according to the old etymology that connected it with φαγεῖν, may well be the 'esculent oak' (*Quercus esculus*). The cornel (*κράνα*) is mentioned by Columella, along with the oak, beech, etc., as giving good food for swine.

248. γόνυ δ' ὠίετο θυμός seems to mean, 'the thought of his heart was to cry aloud;' but no sound came to his lips, only the tears stood in his eyes. The picture is given more fully in Od. 20. 349, where it is said of the suitors, filled with uneasy forebodings, ὅσσε δ' ἄρα σφίον | δακρυόφιν πίμπλαντο, γόνυ δ' ὠίετο θυμός. Ovid, Met. 13. 538, puts the case more strongly still: 'Et pariter vocem lacrymasque intorsus obortas | devorat ipse dolor.'

249. ἀγασσάμεθ' ἐξερέοντες, lit. 'showed surprise in our questioning.' But as in σπείσσε πονησάμενος Od. 9. 250, the finite verb really plays the part of a descriptive adverb, viz. 'he completed [his business] with despatch,'

καὶ τότε τῶν ἄλλων ἐτάρων κατέλεξεν δλεθρον· 250  
 ‘Ἦιομεν, ὡς ἐκέλευες ἀνὰ δρυμὰ, φαίδιμ’ Ὀδυσσεῦ·  
 εὖρομεν ἐν βήσσησι τετυγμένα δώματα καλὰ  
 [ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ].  
 ἔνθα δέ τις μέγαν ἰστὸν ἐποιχομένην λίγ’ αἶιδεν  
 ἢ θεὸς ἢ ἐ γυνή· τοὶ δ’ ἐφθέγγοντο καλεῦντες. 255  
 ἢ δ’ αἰψ’ ἐξελθοῦσα θύρας ὤξε φαιινὰς  
 καὶ κάλει· οἱ δ’ ἅμα πάντες αἰδρεῖσιν ἔποντο·  
 αὐτὰρ ἐγὼν ὑπέμεινα, δισάμενος δόλον εἶναι.  
 οἱ δ’ ἅμ’ αἰστώθησαν ἀολλέες, οὐδέ τις αὐτῶν  
 ἐξεφάνη· δηρὸν δὲ καθήμενος ἐσκοπιάζον.’ 260  
 Ὡς ἔφατ’, αὐτὰρ ἐγὼ περὶ μὲν ξίφος ἀργυρόηλον  
 ὦμοιιν βαλὼμην, μέγα χάλκεον, ἀμφὶ δὲ τόξα·  
 τὸν δ’ ἄψ ἠνώγεα αὐτὴν ὁδὸν ἠγήσασθαι.  
 αὐτὰρ ὁ γ’ ἀμφοτέρῃσι λαβὼν ἐλλίσσεται γούνων  
 [καὶ μ’ ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα]· 265  
 ‘Μή μ’ ἄγε κεῖσ’ ἀέκοντα, διοτρεφέες, ἀλλὰ λίπ’ αὐτοῦ·  
 οἶδα γὰρ ὡς οὗτ’ αὐτὸς ἐλεύσεται οὔτε τιν’ ἄλλον  
 ἀξίεις σὼν ἐτάρων· ἀλλὰ ξὺν τοῖσδεσι θάσσω

253.] This verse is wanting in the majority of the MSS, nor is it found in Eustath. In place of it Apoll. Dysc. inserts v. 212 sup. 265.] Most MSS. omit this verse, and it has generally been bracketed by modern edd. since Wolf. Ernesti remarks upon it, ‘Mihi de hoc versu non dubium est quin sit delendus, et huc migraverit aliunde, ut β 362. Est enim manifeste frigidus; ἐλλίσσεται iam allucinationem exprimit.’

so here, ‘we questioned him with amazement.’

251. ἦομεν .. εὖρομεν. It is simplest to explain this asyndeton as the broken utterance of the excited messenger. Cf. Long. de Subl. 19 φέρει τῆς ἀγωνίας ἔμφρασιν, ἅμα καὶ ἐμποδίζουσης καὶ συν-διακούσης.

259. οἱ δ’ ἅμ’, ‘and they at once disappeared all of them together, nor did any one of them come to light again, though I sat and watched long.’ So ἐξεφάνθη is used of the planks reappearing from the whirlpool of Charybdis, Od. 12. 441.

262. ἀμφὶ δέ. Supply again βαλόμην.

The plural τόξα does not, as some-

times explained, include bow and arrows, but regards the bow as a sort of composite structure of two horns and a centre: cp. Il. 1. 45 τόξ’ ὦμοισιν ἔχον ἀμφορέφια τε φαρέτην. Similar to this is the use of ἄρματα.

263. ἠνώγεα, with synizesis. Cp. Od. 9. 44; 17. 55.

αὐτὴν ὁδόν, not like ὁδὸν αὐτὴν of sup. 158, but as in Od. 8. 107 αὐτὴν ὁδὸν ἦν περ ὁ ἄλλοι, equivalent to τὴν αὐτὴν in later Greek.

268. σὼν ἐτάρων. It is not likely that any one would have hesitated to render this by ‘tuorum sodalium,’ had not Schol. H. written σὼν· Ἀρίσταρχος ἀντὶ τοῦ σῶον. According to this we should have to translate, ‘for I know

φεύγωμεν· ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἡμαρ·

‘Ὡς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον 270

‘Εὐρύλοχ’, ἦ τοι μὲν σὺ μὲν αὐτοῦ τῷδ’ ἐνὶ χώρῳ  
ἔσθων καὶ πίνων, κοίλῃ παρὰ νηὶ μελαίνῃ·  
αὐτὰρ ἐγὼν εἰμι· κρατερὴ δέ μοι ἔπλετ’ ἀνάγκη·’

‘Ὡς εἰπὼν παρὰ νηὸς ἀνήιον ἡδὲ θαλάσσης.

ἀλλ’ ὅτε δὴ ἄρ’ ἔμελλον ἰὼν ἱερὰς ἀνὰ βήσσας 275

Κίρκης ἰξέσθαι πολυφαρμάκου ἐς μέγα δῶμα,

ἔνθα μοι Ἑρμείας χρυσόρραπις ἀντεβόλησεν

ἐρχομένῳ πρὸς δῶμα, νηνίῃ ἀνδρὶ ἰοικῶς,

πρῶτον ὑπηνήτη, τοῦ περ χαριεστάτῃ ἦβῃ·

ἐν τ’ ἄρα μοι φῦ χειρὶ ἔπος τ’ ἔφατ’ ἐκ τ’ ὀνόμαζε· 280

‘Πῇ δ’ αὖτ’, ὦ δύστηνε, δι’ ἄκριας ἔρχεαι οἶος,

χώρου ἀιδρις ἐών; ἔταροι δέ τοι οἶδ’ ἐνὶ Κίρκης

ἔρχεται, ὥς τε σύες, πυκινοὺς κευθμῶνας ἔχοντες.

ἦ τοὺς λυσόμενος δεῦρ’ ἔρχεαι; οὐδέ σέ φημι

281. αἶσρ’, δ] Schol. V. gives in lemma αἶσως, which La Roche takes to be the reading of Zenodotus.

that neither wilt thou thyself return safe [anticipating *sōs* from *sōn*], nor wilt thou bring back safe [*sōn*] any other of our comrades. Perhaps Aristarchus did not approve of *sōn* = ‘tuorum’ in the mouth of Eurylochus, because the *ἑταῖροι* were as much comrades to him as to Odysseus. But, after all, it seems a pedantic distinction to draw, and it is decidedly preferable to render *sōn* by ‘tuorum,’ as indeed its position suggests: cp. Il. 11. 512 *sōn* *οὐδέ τις ἐπιθήσει*. Notice the use of *ἄλλον* in contrast to *αὐτός*, and cp. Od. 5. 105. 269. *κακὸν ἡμαρ*, ‘the day of evil.’ So *ρόστιμον*, *δοῦλιον*, *ἀναγκαῖον ἡμαρ*.

273. *ἔπλετο*. For this use of the aorist cp. Od. 1. 225; 2. 364, etc.

275. *ἱερὰς*, as belonging to Circe. So her house is called *ἱερὰ δῶματα* inf. 426, etc.

277. *χρυσόρραπις*. The *ράβδος* of Hermes is only a plain wand in Homeric times. The ‘caduceus’ with the two serpents winding round it is a later invention. Cp. Il. 24. 360 foll.

279. *ὑπηνήτης* is one who has hair growing on the *ὑπὲρ-ἡ*, but commen-

tators are not unanimous as to what part this may be. If Bensley is right in connecting it with root *αν*, ‘breathe,’ it should be the spot where the breath falls, lit. ‘under the breathing,’ which would suit an interpretation given by Hesych., *ὑπὲρ-ἡ δὲ ἐστὶ ὑπὸ τὴν ῥίνα τόπος*, viz. the upper lip on which the moustachio grows. And certainly the hair usually shows itself there first. This view would fall in well with the words of Lucian de Sacrif. § 11. p. 76 *οὐκ οἶδ’ ὅπου ἰδόντες ἀναπλάττουσι γενεήτην μὲν τὸν Δία, παῖδα δ’ ἐσαεὶ τὸν Ἀπόλλωνα, καὶ τὸν Ἑρμῆν ὑπηνήτην*. Cp. Virg. Aen. 9. 181 ‘ora puer prima signans intonsa iuventa.’ As Odysseus seems to recognise him at once, it is not unlikely that some characteristic style had been already assigned in painting or sculpture to the principal gods and goddesses.

282. *οἶδ’*, ‘yonder.’

*ἐνὶ Κίρκης*, sc. *δῶμασι*.

284. *οἶδ’ .. αὐτόν*, emphatic. ‘Art thou going to rescue thy comrades? Why, I tell thee thou wilt never come back thyself.’



αὐτὸν νοστήσειν, μενέεις δὲ σύ γ' ἔνθα περ ἄλλοι. 285  
 ἀλλ' ἄγε δὴ σε κακῶν ἐκλύσομαι ἡδὲ σαώσω·  
 τῇ, τῷδε φάρμακον ἐσθλὸν ἔχων ἐς δώματα Κίρκης  
 ἔρχευ, ὃ κέν τοι κρατὸς ἀλάλκῃσιν κακὸν ἤμαρ.  
 πάντα δέ τοι ἔρέω ὀλοφῶια δῆνεα Κίρκης.  
 τεύξει τοι κυκεῶ, βαλέει δ' ἐνὶ φάρμακα σίτῃ· 290  
 ἀλλ' οὐδ' ὧς θέλξαι σε δυνήσεται· οὐ γὰρ ἔασει  
 φάρμακον ἐσθλὸν, ὃ τοι δώσω, ἔρέω δὲ ἔκαστα.  
 ὅππότε κεν Κίρκη σ' ἐλάσῃ περιμήκει ῥάβδῳ,  
 δὴ τότε σὺ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ  
 Κίρκῃ ἐπαίξαι ὧς τε κτάμεναι μενεαίνων. 295  
 ἡ δέ σ' ὑποδείσασα κελήσεται εὐνηθῆναι·  
 ἔνθα σὺ μηκέτ' ἔπειτ' ἀπανήνασθαι θεοῦ εὐνῇν,  
 ὄφρα κέ τοι λύσῃ θ' ἐτάρους αὐτόν τε κομίσῃ·  
 ἀλλὰ κέλευσθαί μιν μακάρων μέγαν ὄρκον ὁμόσσαι  
 μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο, 300  
 μή σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα θείῃ.  
 \*Ὡς ἄρα φωνήσας πῶρε φάρμακον ἀργεῖφόντης  
 ἐκ γαίης ἐρύσας, καὶ μοι φύσιν αὐτοῦ ἔδειξε.  
 ῥίξῃ μὲν μέλαν ἔσκε, γάλακτι δὲ εἴκελον ἀνθος·

288. ἀλάλκῃσιν] So most modern edd. since Wolf, instead of ἀλαλήσει, which is read by Eustath. and several MSS. The rest of La Roche's MSS. give ἀλάλκῃσι without the ν ἡφελανυστικόν, on which he remarks, 'haud scio an ἀλαλήσει genuina sit lectio, nullus enim codex ἀλάλκῃσιν habet.' 290. ἐνὶ] So Bekker for ἐν. See note. 300. μή τί τοι] So La Roche, adding 'dedi cum libris optimis,' and Eustath. Al. σοι. 301. θείῃ] (or θείῃ) The reading of the MSS, for which Bekk. ii. and La Roche give θήῃ, as the reading of Aristarchus.

288. κρατὸς, 'from thy head;' so Il. 22. 348 οὐκ ἔσθ' ὅς σῃς γὰρ εἶναι κεφαλῆς ἀπαλάκοι. The root λᾶκ forms a later present ἀλέξω, to which this aor. is referred.

290. The intervention of the strong word φάρμακα between ἐν and σίτῃ inclines us to read, with Bekker, ἐνὶ for ἐν, and thus to make a true tmesis (allowable with a disyllabic preposition) = ἐμβαλέει. Others make σίτῃ a local dative epexegetical of the adverb ἐν. So on Od. 9. 212.

295. ἐπαίξαι. Infinitive with im-

perative force, as ἀπανήνασθαι 297. κέλευσθαί 290.

298. αὐτόν τε, sc. 'et teipsum.' Cp. inf. 339.

301. ἀπογυμνωθέντα is interpreted by the Schol. to mean 'without his sword,' quoting γυμνὸν διὰρ κόρυθός τε καὶ δασίδος Il. 21. 50. But it is really 'when stripped,' in the simpler sense suggested by εὐνηθῆναι.

303. φύσιν, used only here, is intended to describe the external characteristics, as the epexegetis of the next line shows, and as the word ἔδειξε

μῶλυ δέ μιν καλέουσι θεοί· χαλεπὸν δέ τ' ὀρύσσειν 305  
ἀνδράσι γε θνητοῖσι· θεοὶ δέ τε πάντα δύνανται.

‘Ερμείας μὲν ἔπειτ’ ἀπέβη πρὸς μακρὸν Ὀλυμπόν  
νῆσον ἀν’ ὕληεσσαν, ἐγὼ δ’ ἐς δώματα Κίρκης  
ἦια· πολλὰ δέ μοι κραδίη πόρφυρε κίοντι.  
ἔστην δ’ εἰνὶ θύρῃσι θεῶς καλλιπλοκάμοιο· 310  
ἔνθα στὰς ἐβόησα, θεὰ δέ μεν ἔκλυεν αὐδῆς.  
ἦ δ’ αἰψ’ ἐξελθοῦσα θύρας ὤξε φαιινὰς  
καὶ κάλει· αὐτὰρ ἐγὼν ἐπὶ μὲν ἀκαχήμενος ἦτορ.

306. δύνανται] The best MSS. give *ἴσασι*, but Schol. H. alters to *δύνανται*. It is difficult to decide the best reading; *ἴσασι* may be a reminiscence of Od. 4. 379; and *δύνανται* a gloss suggested by *χαλεπὸν*. On the whole *δύνανται* seems more satisfactory.

confirms. The word *φύσις* is used here like the more common *φή*. The Schol. interprets by τὸ εἶδος.

305. μῶλυ (perhaps connected with *molis*, *μαλάχη*, *μαῖνα*, etc.) is an unknown plant. Commentators go through the usual routine in dealing with the word, either (1) allegorising its meaning altogether, as Eustath. does, and making it symbolise the general instructions given to Odysseus to resist sorcery; or (2) regarding it as a fanciful creation of the poet, which seems far the most natural solution; or (3) attempting to identify it with some known plant. Theophrastus, Hist. Plant. 9. 15, says, τὸ δὲ μῶλυ περὶ Φενεδὸν καὶ ἐν τῇ Κυλλήνῃ φασι εἶναι, καὶ ὁμοιον ᾧ Ὀμηρος εἶρηκε, τὴν μὲν μῖζαν ἔχον στοργγύλην, προσεμφορὴν κρομμύην, τὸ δὲ φύλλον ὁμοιον σείλλῃ· χρῆσθαι δὲ αὐτῷ πρὸς τε τὰ ἀλεξιφάρμακα καὶ τὰς μαγείας. οὐ μὴν ὀρύττειν γε εἶναι χαλεπὸν, ὡς Ὀμηρος φησι. The ‘moly’ of Theophrastus is identified by Sprengel with the *Allium nigrum*. Other botanists suppose it to be the *Allium victorialis*. The Schol. P., citing Hippocrates and Galen, will have it to be the wild rue (*ἀγριον ἥγανον*).

καλέουσι θεοί. In several passages in Homer a double name is given for some object, a name used by the gods and a name used by men. Thus, in Il. 1. 403 we have *Βριάρεως* and *Αἰγιάω* as the two titles of a giant; *Βαρίεα* and *σῆμα Μυρίνης* as the two

names for a knoll, Il. 2. 813; *χαλεῖς* and *κῆρυμνις* for the same bird, Il. 14. 291, and *Πάνθος* and *Σάκμανδρος* to denote the same river, Il. 20. 74. The name in use among men is not always quoted, as e.g. here, and in Od. 12. 61, where the gods are said to call the ‘wandering rocks’ *Πλαγυταί*, (where see note). Some interpret this as referring to an earlier and later state of the language, as Götting, who goes so far as to suppose the names given by the gods to be remnants of Pelasgic language. It is simpler to suppose that the ‘divine’ name is the one used by the poets in contrast to the ordinary word used in common life. Here the μῶλυ naturally has no ‘human’ name; as the plant was unknown to men. See especially Lobeck, Aglaoph. 858–863. It is uncertain whether *χαλεπὸν* merely means as Schol. Q. gives it, *χαλεπὸν ὀρύττειν ἐν τῇ γῇ καὶ εὐρίσκειν τὰ εἶδη τοῦ φαρμάκου*, which suits better with *θεοὶ δέ τε πάντα δύνανται*, or whether it possibly refers to any dangerous quality in the plant, *φασὶ δὲ αὐτὸ ἐλκόμενον τῷ τέλει τῆς μίγης θάνατον ἐπιφέρειν τῷ ἀνασπῶντι*. Cp. Od. 23. 184 *χαλεπὸν δὲ κεν εἴη | καὶ μάλ’ ἐπισταμένῳ ὅτε μὴ θεὸς αὐτὸς ἐπελθὼν | ῥηιδίως ἐθέλων θείῃ ἄλλῃ ἐνὶ χάρῃ*, and Od. 11. 156 *χαλεπὸν δὲ τὰδε ἰωοῖσιν ὀρᾶσθαι*, where the meaning seems to lie between difficulty and danger.

εἶσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροῦλου,  
καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνης ποσὶν ἦεν·  
τεύξε δέ μοι κυκεῶ χρυσέῳ δέπαι, ὄφρα πίοιμι,  
ἐν δέ τε φάρμακον ἦκε, κακὰ φρονέουσ' ἐνὶ θυμῷ.  
αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον οὐδέ μ' ἔθελξε,  
ράβδῳ πεπληγυῖα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

315

‘Ἐρχεο νῦν συμφέρονδε, μετ' ἄλλων λέξο ἐταίρων.’  
ὥς φάτ', ἐγὼ δ' ἄορ ὀβρὺ ἐρύσσάμενος παρὰ μηροῦ  
Κίρκῃ ἐπήϊξα ὥς τε κτάμεναι μενεαίνων.

320

ἡ δὲ μέγα ἰάχουσα ὑπέδραμε καὶ λάβε γούνων,  
καὶ μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

‘Τίς πύθεν εἰς ἀνδρῶν; πύθι τοι πόλις ἡδὲ τοκῆς;  
θαυμά μ' ἔχει ὥς οὗ τι πιδὼν τάδε φάρμακ' ἐθέλχθης.  
οὐδὲ γὰρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ' ἀνέτλη,  
ὅς κε πῆν καὶ πρῶτον ἀμείψεται ἔρκος ὀδόντων.  
[σοὶ δέ τις ἐν στήθεσσιν ἀκήλητος νόος ἐστίν.]

325

316. δέπαι] So, and not δέπα, according to La Roche, on the ground that the iota subscriptum was never used in Homer with a short α. Other instances are γῆραι Od. 11. 136, σέλαι Od. 21. 246; Il. 8. 563, κέραι Il. 11. 385. 320. λέξο] οὕτως Ἀρίσταρχος δισυλλάβως τὸ λέξο Schol. H. Al. λέξε[ο] or λέξαι. 324. καὶ μ' ὀλοφυρομένη] Ἀριστοφάνης, καὶ με λισσαμένη. καὶ ἐστὶν οὐκ ἀχαρὶς ἡ γραφή Schol. H. So also Eustath. Nitzsch suggests μειλοσσομένη, Nauck καὶ δέ με λισσομένη. But the metre might follow the analogy of πολλὰ λισσομένη Il. 5. 358, etc. 329.] Schol. H. says, ὁ Ξιδανίης (sc. Dionysius) φησὶν ἀτετεῖσθαι τὸν στίχον, perhaps by Aristarchus. See Nitzsch, ad loc., and cp. note on text. 'Versus apertissime ex Γ 63 ὡς σοὶ ἐνὶ στήθεσσιν ἀτάρβητος νόος ἐστίν, uno adjectivo novato confictus' Köchly, Diss. ii.

320. ἔρχεο .. λέξο. Asyndeton of imperatives, as Od. 17. 529 ἔρχεο, δεῦρο κάλεσσον. λέξο is the imperative of the syncopated aorist from λέγω [λεχ]; the same form is found in Il. 24. 650, but λέξο in Il. 9. 617. So ὄρσο in Od. 7. 342, but ὄρσοο in Od. 6. 255.

325. τίς πύθεν; see on Od. 1. 170. 326. θαυμά μ' ἔχει ὥς κ.τ.λ. is analogous to θαυμάζομεν οἷον ἐτύχθη, so that there is no need to change with Bekk. ὡς το πῶς. And the hiatus in the second foot between ἔχει and ὥς may be paralleled by Il. 6. 126 σὲ θάρσει ὅ τ' ἔμεινας.

Join οὐ τι with ἐθέλχθης.

327. οὐδὲ γὰρ οὐδέ. See on Od. 3. 27. ἀνέτλη. This is a good illustration of the way in which a succession of past experiences gives its meaning to

the so-called 'gnomic aorist.'

328. ὅς κε πῆν. Eustath. comments well on this sentence, τὸ δὲ ἀμείψεται [aor. conjunct.] ἔρκος ὀδόντων περίφρασις ἐστὶ τοῦ πῆν. κείται δὲ κατὰ σχῆμα πρωτότερον. τοῦ γὰρ πῆν προτερεύει τὸ ἀμείψεται ἔρκος ὀδόντων. ἔχει δέ τι καὶ ἁλλειπτικὸν ὁ λόγος, λέγων ὅτι οὐδεὶς ἀνέτλη τὰ φάρμακα διὰ ἂν πῆν καὶ οὐ πρῶτον ἀμείψεται ἦτοι παρέλθῃ τοῖς ὀδόνταις, ληφθέντος τοῦ οὐ ἀπὸ κοινοῦ. It would simplify the construction if we could take ἀμείψεται transitive, = 'lets them pass'; but, comparing Il. 9. 409 ἐπεὶ ἄρ κεν [ψυχῇ] ἀμείψεται ἔρκος ὀδόντων, there seems no choice but to make φάρμακα the subject.

329. The grounds of objection against this line are given in Schol. H. Q.

ἦ σὺ γ' Ὀδυσσεύς ἐσσι πολύτροπος, δν τε μοι αἰεὶ 330  
 φάσκειν ἐλεύσεσθαι χρυσόρραπις ἀργειφόντης,  
 ἐκ Τροίης ἀνίοντα θοῇ σὺν νηὶ μελαίνῃ.  
 ἀλλ' ἄγε δὴ κολεῶ μὲν ἄορ θέο, νῶϊ δ' ἔπειτα  
 εὐνῆς ἡμετέρης ἐπιβείομεν, ὄφρα μιγέντε  
 εὐνῇ καὶ φιλότῃτι πεποιθόμεν ἀλλήλοισιν.' 335

ἌΩς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 ὦ Κίρκη, πῶς γάρ με κέλειαι σοὶ ἥπιον εἶναι,  
 ἥ μοι σὺς μὲν ἔθηκας ἐνὶ μεγάροισιν ἐταίρους,  
 αὐτὸν δ' ἐνθάδ' ἔχουσα δολοφρονέουσα κελεύεις 340  
 ἐς θάλαμόν τ' ἵεναι καὶ σῆς ἐπιβῆμεναι εὐνῆς,  
 ὄφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θείης.  
 οὐδ' ἂν ἐγὼ γ' ἐθέλοιμι τεῆς ἐπιβῆμεναι εὐνῆς,  
 εἰ μὴ μοι τλαίης γε, θεὰ, μέγαν ὄρκον ὁμόσσαι  
 μὴ τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.'

ἌΩς ἐφάμην; ἡ δ' αὐτίκ' ἀπώμυνεν ὡς ἐκέλευον. 345  
 αὐτὰρ ἐπεὶ ῥ' ὁμοσέν τε τελεύτησέν τε τὸν ὄρκον,  
 καὶ τότε γὰρ Κίρκης ἐπέβην περικαλλέος εὐνῆς.

Ἀμφίπολοι δ' ἄρα τέως μὲν ἐνὶ μεγάροισι πένοντο

334. ἐπιβείομεν] La Roche ἐπιβήομεν, as in Od. 6. 262, Textkrit. 408. 348 foll.] 'Versus. . . num iam antiquorum suspicionem mouerint, ambigi potest, quin recte nostro poetae abiudicauerit Nitzschius dubitari nequit, ut nec Bekkerum nec Ameisium ei obsecutum esse mirer. Sed hi quidem siue reiiciuntur siue retinentur, illud quidem certum est neniam notissimam vv. 368-372, quae primitus d 52-56 posita fuit, nec male a recentiorum rhapsodiarum concinnatoribus a 136-140,

καὶ μὴν καὶ τῶν ἄλλων 'νοῦς ἦν ἐμπεδοσ  
 ὡς τὸ πάρος περ,' so that it was superfluous for Circe to say of Odysseus that he had νόος ἀκλήγητος. But the difficulty is more apparent than real; she means that he had that strong and stubborn mind which was generally proof against sorcery. She does not know that he carries an amulet to protect him.

334. ἡμετέρης, used proleptically. ἐπιβείομεν, a metathesis for ἐπιβήομεν (βῶμεν), occurs in Od. 6. 262.

335. πεποιθόμεν, conjunctive of 2nd perfect πείποιθα. See Veitch, p. 433.

337. πῶς γάρ; 'Why, how?' cp. Od. 19. 325. Probably the use of γάρ in such interrogative sentences implies

really an unexpressed protasis, as e.g. here, 'you are expecting too much of me.' We find a similar phrase with the protasis given in full in Od. 16. 69 foll. Εἴμαι, ἡ μάλα τοῦτο ἔπος θυμολγὴς εἴπειρ | πῶς γὰρ δὴ τὸν ζεῖνον ἔγῳν υποδέξομαι ὄλερ;

338. The contrast intended would naturally be expressed by ἐταίρους μὲν σὺς ἔθηκας ἐμὲ δ' αὐτὸν κελεύεις κ.τ.λ. For a similar loose opposition introduced by μὲν and δέ cp. Il. 4. 123 νευρὴν μὲν μαζῷ πέλασεν, τόφρ δὲ σιδηρον, where formal accuracy requires μαζῷ μὲν νευρὴν. But the antithesis is really given equally well in the present passage by the juxtaposition of ἐταίρους and αὐτόν.

τέσσαρες, αἱ οἱ δῶμα κατά δρήσταιραι ἔασι.  
 γίνονται δ' ἄρα ταί γ' ἐκ τε κρηνέων ἀπὸ τ' ἁλσέων 350  
 ἔκ θ' ἱερῶν ποταμῶν, οἳ τ' εἰς ἄλαδε προρέουσι.  
 τῶν ἡ μὲν ἔβαλλε θρόνοις ἐνὶ ῥήγεα καλὰ,  
 πορφύρεα καθύπερθ', ὑπένερθε δὲ λίθ' ὑπέβαλλεν·  
 ἡ δ' ἑτέρη προπάροιθε θρόνων ἐτίταινε τραπέζας  
 ἀργυρέας, ἐπὶ δέ σφι τίθει χρύσεια κάνεια· 355  
 ἡ δὲ τρίτῃ κρητῆρι μελίφρονα οἶνον ἐκίρνα  
 ἡδὺν ἐν ἀργυρέῳ, νέμε δὲ χρύσεια κύπελλα·  
 ἡ δὲ τετάρτῃ ὕδωρ ἐφόρει καὶ πῦρ ἀνέκαιε  
 πολλὸν ὑπὸ τρίποδι μεγάλῳ· λαίνετο δ' ὕδωρ.  
 αὐτὰρ ἐπεὶ δὴ ζέσσειεν ὕδωρ ἐνὶ ἡνοπι χαλκῷ, 360  
 ἔς ῥ' ἀσάμινθον ἔσασα λῶ' ἐκ τρίποδος μεγάλοιο,

η 172-176, ο 135-139, ρ 91-95 mutuata est, hic quidem ineptissime inferri Circes aedibus, in quibus modo iv ancillas cenam apparantes vidimus. Itaque non dubito quin v versus, qui in aliquot codd. non leguntur, a recentioribus certatim damnati etiam ab Alexandrinis aut obelo notati aut adeo "ne scripti quidem" fuerint, cuius rei haud scio an aliquid indicii in eo insit quod in scholiis statim ad v. 362 ad v. 374 transitur, nulla intersitorum mentione facta' Köchly, Diss. ii. p. 10. 351. οἱ τ' εἰς ἄλαδε] οὔτε γράφει Ζηνόδοτος. Ἀριστάρχος δὲ εἰς ἄλα, δεύτερον δὲ ἔστιν ἡ εἰς Schol. H. Q. This is very enigmatical. The δε in δεύτερον apparently belongs to the preceding ἄλα, thus settling the point that Aristarchus wrote εἰς ἄλαδε, but whether we should read οὐ δὲ γράφει Ζηνόδ. ('does not admit them') as Nitzsch suggests, or αἱ τε, is most uncertain. Possibly οὕτω should be read for οὔτε, anyhow Zenodotus seems to have omitted εἰς, and we seem to want some phrase like περισῆ δὲ ἡ εἰς.

350-1. These verses look much like a later addition (see crit. note), for the present γίνονται is very awkward, and the words read like a description of Naiads, Dryads, and Nereids. With γίνονται Ameis compares such presents as πέλονται Od. 5. 79, φαίνονται Od. 16. 161, χρίεται Od. 18. 194, as expressing certain general customs of the gods: but the cases are hardly parallel. The four maidens may possibly be intended to symbolise the seasons, and would as such be appropriate attendants on Circe, the daughter of the Sun, as Scholl. B. Q. V. suggest: οἱ δὲ ἀλληγοροῦσι Κίρκην μὲν λέγοντες τὸν ἐνιαυτὸν, τέσσαρες δὲ θεραπαινίδας τὰς ἔρας. According to this idea, we have Spring spreading her carpet of grass and flowers; Summer bringing her store of fruit and corn; Autumn supplying her wine; and Winter lighting the fire

on the hearth.

351. εἰς ἄλαδε. Compare ἀπὸ Τροίης θεν Od. 9. 38, ἥῳσι πρὸ Od. 5. 469.

353. λίτρα. See on Od. 1. 130.

354. τραπέζας. Not several tables,—one for meats, another for drinks,—as Eustath. interprets; but a τράπεζα to each θρόνος. See on Od. 1. 112.

360. ἡνοψ is a word of most uncertain derivation. If, with the ancients, we compound it of δ and ὄψ, to make it mean 'dazzling' or 'blinding,' we may compare Il. 13. 340 ὅσσε δ' ἄμρδεν | αὐγῇ χαλκείῃ κορύθαν ἀπο λαμπομενάων. Modern philologists suggest a root *van*, from *va*, *fa*, 'to shine,' or refer the word to Skt. *vas*, 'to burn,' as if ἡνοψ passed through a form *φασνος*. Düntzer proposes to connect it with root *án*, 'to complete,' as in *άνω*, *άνίω*.

361. ἔσασα, sc. ἐμέ.

θυμήρες κεράσασα κατὰ κρατὸς τε καὶ ὤμων,  
 ὄφρα μοι ἐκ κάματον θυμοφθόρον εἴλετο γυνίων.  
 αὐτὰρ ἐπεὶ λουσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,  
 ἀμφὶ δέ με χλαῖναν καλὴν βάλεν ἡδὲ χιτῶνα, 365  
 εἶσε δέ μ' εἰσαγαγούσα ἐπὶ θρόνου ἀργυροήλου,  
 καλοῦ δαιδαλέου ὑπὸ δὲ θρήνυς ποσὶν ἦεν·  
 [χέρνιβα δ' ἀμφίπολος προχῶν ἐπέχευε φέρουσα  
 καλῇ, χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,  
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν. 370  
 σῖτον δ' αἰδοίῃ ταμὴ παρέθηκε φέρουσα,  
 εἶδατα πῶλλ' ἐπιθείσα, χαριζομένη παρεόντων·]  
 ἐσθέμεναι δ' ἐκέλευεν· ἐμῷ δ' οὐχ ἦνδανε θυμῷ,  
 ἀλλ' ἤμην ἀλλοφρονέων, κακὰ δ' ὄσσετο θυμός.  
 Κίρκη δ' ὥς ἐνόησεν ἔμ' ἤμενον οὐδ' ἐπὶ σίτῳ 375  
 χείρας ἰάλλοντα, κρατερὸν δέ με πένθος ἔχοντα,  
 ἀγχι παρισταμένη ἔπεια πτερόμεντα προσήυδα·  
 'Τίθθ' οὕτως, Ὀδυσσεῦ, κατ' ἄρ' ἔξειαι ἴσος ἀναύδῳ,  
 θυμὸν ἔδων, βρώμης δ' οὐχ ἀπτεται οὐδὲ ποτήϊτος ;  
 ἦ τινά που δόλον ἄλλον ὀλέαι· οὐδέ τί σε χρὴ 380  
 δειδίμεν· ἤδη γάρ τοι ἀπώμοσα καρτερὸν ὄρκον·'  
 ὦς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

368-372.] See crit. note on sup. 348. La Roche regards the lines as not older than the thirteenth century, since they were unknown to Eustath. and are not commented on by the Scholl. 374. ἀλλοφρονέων] τινὰ τῶν ἀντιγράφων, ἀλλὰ φρονέων Eustath. ὄσσετο] Schol. N. gives φέτο in lemma, but adds γρ. καὶ ὄσσετο. 376. κρατερὸν] γρ. καὶ στυγερὸν, δ καὶ κρείττον Schol. H. N. 377. ἀγχι παρισταμένη] ἀγχοῦ δ' ἵσταμένη Schol. H. 380. οὐδέ τί] So Wolf and most modern edd. for οὐδ' ἔτι, which Nitzsch still prefers.

λάε, 'she washed me [with water] out of a great cauldron, over head and shoulders, after she had mixed it to a nice warmth, οὐ πᾶν τι ζέον, ἀλλὰ θελαδὴ εὐκρατον.

362. Here θυμήρες is used predicatively with κεράσασα. It is doubted whether θυμήρης is identical with θυμῆρης (Il. 9. 336; Od. 23. 232, etc.), the accent seeming to contradict it. It is more likely that θυμῆρης is compounded with ἀραιόσκω or ἀρέσκω, and that θυμήρης is only an adjectival form from θυμός.

366. εἶσε δέ. Here begins the apodosis to ἐπεί 364.

374. ἀλλοφρονέων. He means, 'with his thoughts elsewhere;' cp. Il. 23. 698.

378. ἔξειαι. Buttmann and Ahrens deny the existence of a present ἔζομαι instead of ἴζομαι, and require us here to read ἔζω from ἐζόμεν, the aorist. If ἔξειαι be retained it is better to scan it as a dissyllable, because of the initial *f* in ἴζω.

‘ὦ Κίρκη, τίς γάρ κεν ἀνὴρ, δς ἐναίσιμος εἶη,  
 πρὶν τλαίῃ πάσασθαι ἐδητύος ἡδὲ ποτῆτος,  
 πρὶν λύσασθ’ ἐτάρους καὶ ἐν ὀφθαλμοῖσιν ἰδέσθαι; 385  
 ἀλλ’ εἰ δὴ πρόφρασσα πιεῖν φαγέμεν τε κελεύεις,  
 λῦσον, ἴν’ ὀφθαλμοῖσιν ἴδω ἐρίηρας ἐταίρους.’

‘Ὡς ἐφάμην, Κίρκη δὲ δι’ ἐκ μεγάραιο βεβήκει  
 ῥάβδον ἔχουσ’ ἐν χειρὶ, θύρας δ’ ἀνέφξε συφειοῦ,  
 ἐκ δ’ ἔλασεν σιάλοισιν ἐοικότας ἐννεώροισιν. 390  
 οἱ μὲν ἔπειτ’ ἔστησαν ἐναντίοι, ἡ δὲ δι’ αὐτῶν  
 ἐρχομένη προσάλειφεν ἐκάστω φάρμακον ἄλλο.  
 τῶν δ’ ἐκ μὲν μελέων τρίχες ἔρρεον, δς πρὶν ἔφυσε  
 φάρμακον οὐλόμενον, τό σφιν πόρε πτόνια Κίρκη·  
 ἄνδρες δ’ ἄψ ἐγένοντο νεώτεροι ἢ πάρος ἦσαν 395  
 καὶ πολὺ καλλίονες καὶ μείζονες εἰσοράσθαι.  
 ἔγνωσαν δ’ ἐμὲ κείνοι, ἔφυν τ’ ἐν χερσὶν ἕκαστος.  
 πᾶσιν δ’ ἱμερόεις ὑπέδν γῶος, ἀμφὶ δὲ δῶμα  
 σμερδαλέον κονάβιζε, θεὰ δ’ ἐλέαιρε καὶ αὐτή.  
 ἡ δέ μευ ἄγχι σταῖσα προσηῦδα διὰ θεῶων 400

385. *λύσασθ’*] Schol. H. quotes this as the reading of Aristarchus, which seems to imply a variant *λύσαι* θ. 393. *τῶν δ’*] ‘*Ἀριστοφάνης, τοῖς δ’*’ Schol. H. 394. *πτόνια Κίρκη*] γρ. *διὰ θεῶων* Schol. H. 395. *ἄψ*] The reading of Aristarchus. *Αἱ αἰψ’*. 399. *κονάβιζε*] So La Roche restores from the majority of MSS. *Αἱ κονάβιζε*.

383. Join *κεν* with *τλαίῃ*.

384. The former *πρὶν* is only preparatory to the second. Translate, ‘Why, what man who was right-minded could have the heart to taste meat and drink before that he had resoued his comrades?’

385. Notice the difference between the voice of *λύσασθαι*, by which Odysseus describes his own act, and *λύσον*, as applied to Circe.

386. *πρόφρασσα*, ‘in earnest.’ See on Od. 5. 161.

390. *ἐννεώροισιν*, see on sup. 19.

393. Ovid goes into details here, *Met.* 14. 303 foll. ‘*Erigimur, saetaeque cadunt, bifidosque relinquit | rima pedes, redeunt humeri, et subiecta lacertis | brachia sunt. flentem flentes amplectimur ipsi | haeremusque ducis collo.*’

397. *ἔφυν* .. *ἕκαστος*. For this distributive singular after a plural verb

compare *ἴβαν* .. *ἕκαστος* Od. 1. 424. *σπιδνασθε* .. *ἕκαστος* 2. 252; 3. 396, etc. A somewhat different usage, *τοὶ δὲ καθίζον* .. *ἕκαστοι*, is found in Od. 13. 76.

398. *ἱμερόεις* .. *γῶος*. The epithet may be rendered by ‘longing’ or ‘yearning.’ We have *κρυερὰ γῶος* in Od. 4. 103, *ὄλοδς γῶος* II. 23. 10; but this describes the tenderer feeling produced by the *ἱμερος γόοιο* Od. 4. 113, which is called *γλυκεὶς ἱμερος* Od. 22. 500. The regular construction of *ὑποδύναι* is with the personal accusative, but it is used here with an ethical dative, as *Soph. Phil.* 1111 *ἀλλὰ μοι δάκονα | κρυττά τ’ ἔπη δολερὰς ὑπέδν φρενός*. Seiler quotes as instances of *εἰσιέναι* or *εἰσερχέσθαι τινι* *Soph. O. C.* 372; *Eur. I. A.* 1580; *Hdt.* 1. 24, 3. 14; *Plato, Pol.* 330 D; *Phaed.* 59 A. But in *Eur. Med.* 57 *ὥσθ’ ἱμερὸς μ’ ὑπῆλθε*.

‘Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεύ,  
 ἔρχεο νῦν ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.  
 νῆα μὲν ἄρ πάμπρωτον ἐρύσσετε ἡπειρόνδε,  
 κτήματα δ’ ἐν σπήεσσι πελάσσετε ὅπλα τε πάντα  
 αὐτοὺς δ’ ἄψ ἵεναι καὶ ἀγεῖν ἐρίηρας ἑταίρους.’ 405

‘Ὡς ἔφατ’, αὐτὰρ ἐμοί γ’ ἐπεπείθετο θυμὸς ἀγῆνωρ,  
 βῆν δ’ ἵεναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.  
 εὖρον ἔπειτ’ ἐπὶ νηὶ θοῇ ἐρίηρας ἑταίρους  
 οἴκτρ’ ὀλοφυρομένους, θαλερὸν κατὰ δάκρυ χέοντας.  
 ὥς δ’ ὅτ’ ἂν ἀγραιβοὶ πόριες περὶ βοῦς ἀγελαίας, 410  
 ἐλθούσας ἐς κόπρον, ἐπὶν βοτάνης κορέσωνται,  
 πᾶσαι ἄμα σκαίρουσιν ἐναντία· οὐδ’ ἔτι σηκόι  
 ἴσχουσ’, ἀλλ’ ἀδινὸν μυκώμεναι ἀμφιθέουσι  
 μητέρας· ὥς ἐμὲ κείνοι, ἐπεὶ ἴδον ὀφθαλμοῖσι,

404. ἐν σπήεσσι] This, or ἐν σπείεσσι, is the reading of all MSS. But Schol. H. gives as a variant δὲ σπείεσσι, which La Roche supposes to point to the reading of Aristarchus. See note on text. 405. ἄψ] This, the reading of a few good MSS, seems to suit the sense better than the common ἀψ’.

412. οὐδ’ ἔτι] Al. οὐδέ τι.

404. ἐν σπήεσσι πελάσσετε. La Roche adopts the reading σπήεσσι without the preposition, on the ground that πελάζω is joined in Homer with the simple dative, which is indeed true, if we except οὐδάσδε πελάζειν Od. 10. 440, and Od. 7. 254. But the common reading seems required here by the sense, ‘bring them to—and stow them in—the grottoes;’ the whole expression being a similar construction to ἐς θρόνον ἵζεσθαι. The phrase is illustrated by h. Hom. Merc. 523 μηδέ ποτ’ ἐμπελάσαν πυκινῷ δόμῳ.

ὅπλα are the movable parts of the ship’s tackling.

405. ἄψ ἵεναι, i. e. ‘come back again.’

410. ἀγραιβοὶ, ‘in the fold-yard.’ ἀγρός itself is used much in this sense by Eumaeus, Od. 16. 27; where he complains to Telemachus that he οὐ . . θάμ’ ἀγρὸν ἐπέρχεται οὐδὲ νομήας, | ἀλλ’ ἐπιδημέει, where he intends a contrast between the buildings of the homestead and the houses in the town.

πόριες (from πόρις, more commonly πόρτις, but see Eur. Bacch. 737), connected with root πορ, as in πορ-εῖν, and

Lat. pario, and perhaps παρθένος.

412. The indicative σκαίρουσιν (for which Bekk. ii. conjectures σκαίρωνιν) is a real anacoluthon, ὥς ἔτ’ ἂν being always followed by the conjunctive. But the construction is broken by the introduction of the parenthetical clause, and σκαίρουσιν begins as it were a principal sentence. The cows have been out in a drove (ἀγελαίας) to pasture, and when they return to the fold-yard (κόπρος, lit. = ‘the mixen’), the calves who have remained at the farm, penned up, welcome them with frisking and lowing.

413. ἀδινόν must be joined not (as Düntz.) with ἀμφιθέουσι, but with μυκώμεναι, on the analogy of ἀδινόν or ἀδινὰ στενάχειν, κλαίειν, etc.

414. ὥς ἐμὲ . . ἔχυντο. Bekk. ii. puts no comma at ἐκείνοι, but makes ἐμὲ to be governed by ἴδον. But it is better to stop off ἐπεὶ ἴδον ὀφθαλμοῖσι, making ἐμὲ governed by ἔχυντο, either as an equivalent to χύμενοι ἴκοντο, cp. La Roche, Hom. Stud. § 60. 4, or, better, as retaining something of the force of the preposition in ἀμφι-θέουσι, and so = ἀμφέχυντο, cp. ἀμφιχυθεὶς πατέρ’ ἐσθλόν



δακρυβέντες ἔχυντο· δόκησε δ' ἄρα σφίσι θυμὸς 415  
ὥς ἔμεν ὥς εἰ πατρίδ' ἰκοίαιο καὶ πόλιν αὐτὴν  
τρηχέης Ἰθάκης, ἵνα τ' ἔτραφεν ἡδ' ἐγένοντο·  
καὶ μ' ὀλοφυρβόμενοι ἔπεα πτερόντα προσηύδων·

‘Σοὶ μὲν νοστήσαντι, διοτρεφές, ὥς ἐχάρημεν,  
ὥς εἴ τ' εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαῖαν 420  
ἀλλ' ἄγε, τῶν ἄλλων ἐτάρων κατάλεξον ὀλεθρον.’

ᾧ Ως ἔφαν, αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσιν·  
‘νῆα μὲν ἄρ πάμπρωτον ἐρύσσομεν ἡπειρόνδε,  
κτῆματα δὲ σπῆεσσι πελάσσομεν ὅπλα τε πάντα·  
αὐτοὶ δ' ὀτρύνεσθε ἐμοὶ ἅμα πάντες ἔπεισθαι, 425  
ὄφρα ἰδῇθ' ἐτάρους ἱεροῖς ἐν δώμασι Κίρκης  
πίνοντας καὶ ἔδοντας· ἐπηετανὸν γὰρ ἔχουσιν.’

ᾧ Ως ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσιν πίθοντο·  
Εὐρύλοχος δέ μοι οἶος ἐρύκανε πάντας ἐταίρους·  
[καὶ σφεας φωνήσας ἔπεα πτερόντα προσηύδα:] 430

‘Ἄ δειλοὶ, πόσ' ἔμεν; τί κακῶν ἱμεῖρετε τούτων,  
Κίρκης ἐς μέγαρον καταβήμεναι, ἣ κεν ἅπαντας

416. πόλιν αὐτὴν] πόλιν αὐτὴν Ἀρίσταρχος Schol. H. With the exception of Cod. Aug. all MSS. read αὐτῶν.

425. ὀτρύνεσθε . . ἔπεισθαι] So Bekk. with best MSS. instead of the common ὀτρύνεσθ' ἵνα μοι ἅμα πάντες ἔπησθε, in which the use of ἵνα after ὀτρύνεσθαι is very strange. The variant ἔπησθε for ἔπεισθαι is a mere itacism, says La Roche.

429. ἐρύκανε] For this ἀπαξ elp. La Roche reads with three MSS. ἐρύκαε, a form occurring nine times in Homer. Nauck adopts it. 430.] Wanting in most MSS. The Schol. H. does not know it, but writes λείπει τὸ λέγων.

Od. 16. 214. θείη δέ μιν ἀμφέχυντ' ὀμφή  
Il. 2. 41. To make δακρυβέντες ἔχυντο mean no more than 'in lacrimas effusi sunt' gives no sort of antithesis to σκαίρουσιν ἐναντία. Further, εἶπε ἴδων ὀφθαλμοῖσι stands as a set phrase, in Od. 2. 155; 3. 373; 11. 615; 23. 92. 'They threw themselves upon me weeping.'

415. δόκησε δ', 'and their feeling seemed to be just as if.'

419. σοὶ . . νοστήσαντι . . ἐχάρημεν. With this construction cp. τῷ . . χαίρον νοστήσαντι Od. 19. 463, χάρη δ' ἄρα οἱ προσιόντι Il. 5. 682; cp. Il. 24. 706.

423. ἐρύσσομεν and πελάσσομεν are probably the aorist conjunctive.

431. πόσ' ἔμεν; 'Whither are we

going?' Cp. πόσε φεύγετε; Od. 6. 199.

432. καταβήμεναι, an appositional infinitive epexegetical of κακῶν τούτων. Such infinitives are generally in apposition with the noun in nom. or acc., as Od. 1. 83 εἰ τοῦτο φίλον μακάρεσσι θεοῖσι, | νοστήσαι Ὀδυσῆα, etc., and very rarely used with a genitive. We may compare Eur. I. T. 1052 ἐνδὲ μόνον δέ, τάσδε συγκρίψαι τάδε, but the constructions are not quite identical. With καταβήμεναι ἐς μέγαρον we may compare καταδύναι πόλιν Od. 4. 246, καταδύναι Διὶς δόμον Il. 8. 375, καταβαίνειν θάλαμον Od. 2. 337. It would seem that there is therefore no need to press the force of κατὰ in such passages any more than in καθικέσθαι or κατελθεῖν.

ἢ σὺς ἢ ἐ λύκους ποιήσεται ἢ ἐ λέοντας,  
οἳ κέν οἱ μέγα δῶμα φυλάσσοιμεν καὶ ἀνάγκη,  
ὥς περ Κύκλωψ ἔρξ', ὅτε οἱ μέσσαυλον ἵκοντο 435  
ἡμέτεροι ἔταροι, σὺν δ' ὁ θρασὺς εἶπετ' Ὀδυσσεύς·  
τούτου γὰρ καὶ κείνοι ἀτασθαλίῃσιν δλοντο.'

ᾠς ἔφατ', αὐτὰρ ἐγὼ γε μετὰ φρεσὶ μερμήριζα,  
σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,  
τῷ οἱ ἀποπλήξας κεφαλὴν οὐδάσδε πελάσσαι, 440  
καὶ πῇ περ ἔοντι μάλα σχεδόν· ἀλλὰ μ' ἑταῖροι  
μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·

ᾠ Διογενὲς, τοῦτον μὲν ἔασομεν, εἰ σὺ κελεύεις,  
αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·

437. καὶ κείνοι] La Roche gives this as the reading of Aristarchus, instead of the crasis in the MSS. κακείνοι. 440. ἀποπλήξας] A variant given by Eustath. for the Vulg. ἀποτμήξας. La Roche gives the former as the reading of Aristarchus, and credits Zenodotus with ἀποτμήξας.

Some however think that καταβήμεναι here reminds us that Circe's house was ἐν βήσσησι, into which one must descend from the ἀερες over which Odysseus had to walk. This is possible enough, but Eustath. is merely fanciful when he says, ἀσπεύοντες, ὡς εἶπερ ἔφη εἰς ἄβου καταβῆναι διὰ τὸν ἐλπιζόμενον δλεθρον.

434. οἳ κεν, as being the direct relative to σὺς and λέοντας, would naturally take a verb in 3rd pers. plur., but as Eurylochus means by ἀπαντας 'all of us,' there is no difficulty in attracting the verb into the 1st pers. Transl. 'So that we should have perforce to keep Circe's great house for her.'

The word φυλάσσοιμεν is interpreted by the Schol. τηροῦμεν. οὐχὶ φυλάσσειν τὸ δῶμα, ἀλλὰ τὸ αἰεὶ ἐκείσε εἶναι. The phrase 'keep the house' presents the same ambiguity; cp. δῶμα φυλάσσοις Od. 5. 208. It is better however to understand that the swine and the lions are forced to keep ward at the house of the sorceress, like the gold and silver dogs at the palace of Alcinoüs, which were posted on either side of the door, δῶμα φυλασσόμεναι Od. 7. 93. Cp. the Latin phrase 'servare domum.'

435. ὡς περ Κύκλωψ ἔρξας. Eustath. finds great fault with this: ἀδυνάτην

ἔστιν. οὐ γὰρ δὴ πού καὶ ὁ Κύκλωψ μετέβαλε τοῦτο περὶ τὸν Ὀδυσσεύα ἐπὶ φυλακῇ τοῦ κατ' αὐτὸν σπηλαίου· ἀλλ' ἐθουήσαστο καὶ ἀπώλεσε. But the reference to the Cyclops is to illustrate especially καὶ ἀνάγκη, though the construction is quite broken. Eurylochus remembers how his comrades had entered the dwelling of the Cyclops, and had been kept fast prisoners therein. He dreads the same chances of imprisonment, if they venture into Circe's house. Eurylochus evidently is aware that the λύκοι and λέοντες are transformed men.

437. τούτου γάρ. The participle takes up and explains θρασὺς. 'Foolhardy, I say, for it was through his infatuation,' etc.

440. τῷ οἱ, 'therewith having struck off his head to dash it to the ground, kinsmen though he were to me, very near.'

441. πῇ is properly a connection by marriage, like 'affinis.'

μαλὰ σχεδόν is added as an intensification of πῇ. A later story makes Eurylochus to have married Κτιμένη, the sister of Odysseus, Od. 15. 363.

443. εἰ σὺ κελεύεις, i. e. 'if thou wilt consent to that.'

444. ἔρυσθαι, 'to protect,' 'guard.' In later times the practice sometimes

ἡμῖν δ' ἡγεμόνευ' ἱερὰ πρὸς δώματα Κίρκης. 445

ᾧς φάμενοι παρὰ νηὸς ἀνήιον ἡδὲ θαλάσσης.  
οὐδὲ μὲν Εὐρύλοχος κοίλῃ παρὰ νηὶ λέλειπτο,  
ἀλλ' ἔπετ'· ἔδεισεν γὰρ ἐμὴν ἔκπαγλον ἐνιπῆν.

Τόφρα δὲ τοὺς ἄλλους ἐτάρους ἐν δώμασι Κίρκῃ  
ἐνδυκῶς λουσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ, 450

ἀμφὶ δ' ἄρα χλαίνας οὖλας βάλεν ἡδὲ χιτῶνας  
δαινυμένους δ' εὖ πάντας ἐφεύρομεν ἐν μεγάροισιν.  
οἱ δ' ἐπεὶ ἀλλήλους εἶδον φράσσαντό τ' ἐσάντα,  
κλαῖον ὀδυρόμενοι, περὶ δὲ στεναχίζετο δῶμα.

ἡ δέ μευ ἀγχι σταῖσα προσηύδα δια θεάων 455

᾿[Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,]  
μηκέτι νῦν θαλερὸν γόνυ δρυντέ· οἶδα καὶ αὐτὴ  
ἡμὲν δσ' ἐν πόντῳ πάθει' ἀλγεα ἰχθυόεντι,  
ἡδ' δσ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσῳ.

ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον, 460

εἰς δ' κεν αὖτις θυμὸν ἐνὶ στήθεσσι λάβητε,  
οἶον ὅτε πρῶτιστον ἐλείπετε πατρίδα γαίαν  
τρηχέης Ἰθάκης· νῦν δ' ἀσκελέες καὶ ἄθυμοι,  
αἰὲν ἄλγος χαλεπὴς μεμνημένοι· οὐδέ ποθ' ὕμιν  
θυμὸς ἐν εὐφροσύνῃ, ἐπεὶ ἦ μάλα πολλὰ πέποσθε.' 465

453. φράσσαντό τ' ἐσάντα] This variant (unice vera lectio, Buttm.) is preserved in Schol. H., and implied in the gloss ἐσάντα. The MSS. give φράσσαντό τε πάντα. 456.] Bracketed by Wolf and later edd. as wanting in the majority of MSS. and in Eustath. The objection against the passage was that the address to Odysseus was followed by the plural imperative. But it may well stand, for Odysseus shows, by using ἡμῖν in v. 466, that he feels himself included in the address.

457. θαλερόν] Ἀριστοφάνης, στυγερὸν γόνυ. καὶ οὐκ ἀχαρὶς ἡ γραφὴ Schol. H. 465. πέποσθε] See note on text.

was to enclose the ships in a stockade (σταυροῦν), see Thuc. 7. 25.

453. φράσσαντό τ' ἐσάντα, 'recognised one another face to face.' So ἐσάντα ἰδεῖν Od. 11. 143, etc.

457. θαλερόν, καθ' ὁμοιότητα τοῦ θαλερόν δάκρυ, τὸ ἀπαστον καὶ δεινόν Eustath. Cp. also θαλερὴ φωνή Od. 4. 705.

463. ἀσκελέες. Here in its primary physical sense, from σκέλλω, 'dry.' They are represented as 'withered,' or per-

haps rather, 'weakened,' as the good condition at least of the first batch of visitors had been renewed since their restoration to human shape. With ἀσκελέες compare the use of αὐσταλῆος, as contrasted with one who has been duly washed and anointed, Od. 19. 327.

465. πέποσθε. This is a curious form for πεπόνθατε. The process is probably somewhat as follows: πεπόνθ(α)τε, dropping the ν, becomes πέποσθε, which, with θ changed to σ, as in ἴσθε

ἄΩς ἔφαθ', ἡμῖν δ' αὐτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.  
 ἔνθα μὲν ἡματα πάντα τελεσφόρον εἰς ἐνιαυτὸν  
 ἤμεθα, δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ'  
 ἀλλ' ὅτε δὴ ῥ' ἐνιαυτὸς ἔην, περὶ δ' ἔτραπον ὄραι,  
 [μηνῶν φθινόντων, περὶ δ' ἡματα μακρὰ τελέσθη,] 470  
 καὶ τότε μ' ἐκκαλέσαντες ἔφαν ἑρήρες ἐταῖροι  
 'Δαιμόνι, ἥδη νῦν μιμνήσκειο πατρίδος αἴης,  
 εἴ τοι θέσφατόν ἐστι σωθῆναι καὶ ἰκέσθαι  
 οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν.'  
 [ἄΩς ἔφαν, αὐτὰρ ἐμοί γ' ἐπεπείθετο θυμὸς ἀγῆνωρ. 475  
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα  
 ἤμεθα, δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ'.  
 ἡμος δ' ἥλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν,  
 οἱ μὲν κοιμήσαντο κατὰ μέγαρα σκιέντα.]  
 Αὐτὰρ ἐγὼ Κίρκης ἐπιβὰς περικαλλέος εὐνῆς 480  
 γούνων ἑλλιτάνευσα, θεὰ δέ μεν ἔκλυεν αὐδῆς·  
 [καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων]  
 'ὦ Κίρκη, τέλεσόν μοι ὑπόσχεσιν ἦν περ ὑπέσθης,

470. This line has been rejected by modern edd. since Wolf, because it is wanting in the best MSS. [as in the places where it recurs, Od. 19. 153; 24. 143] and in Eustath. 475-479.] These verses are wanting in three MSS. and in Eustath. In the Harl. they are only on the margin. Wolf rejected them, and most modern edd. concur. Perhaps they were inserted as a stop-gap; the transition from 474 to 480 being decidedly abrupt. We should expect an answer from Odysseus to the remonstrance made by his comrades. 481.] This verse, which is wanting in three MSS. and in Eustath., has been generally rejected since Bekk.

for ἴδ-τε, gives πέσσετε. The τ in the termination then passes into θ, as in ἀνωχθε for ἀνώγετε, ἐργήγορθε for ἐργήγορ(α)τε. Eustath. says, Ἀρίσταρχος δὲ πέτασθε γράφει, ὅπερ ἐστὶ κέκτησθε. The form of the participle πεπαυθῆν occurs in Od. 17. 555.

469. ἐνιαυτὸς ἔην, 'a year was past:' so ἰσθὶν ἔτος Od. 2. 89.

περὶ... ἔτραπον means 'returned on their course,' so as to begin the circuit of a new year; cp. περιπλομένων ἐνιαυτῶν Od. 1. 16, different from ἐπῆλυθον ὄραι in Od. 2. 107.

470. This line is probably borrowed from Hes. Theog. 59, where πολλά is read for μακρά. The 'long days that come circling round' must be the days

of spring, as in Od. 18. 367 ἄρη ἐν εἰαρινῇ ὅτε τ' ἡματα μακρὰ πέλονται.

472. δαιμόνιος always implies that the man is 'possessed,' or under the influence of something superhuman, whether the influence be bad or good. Thus it is used when a man's behaviour, or intentions, or powers are such as to excite marvel. See Od. 4. 774; 14. 443.

481. γούνων, 'by her knees;' so λίσσομαι Ζηνός, 'in the name of Zeus,' Od. 2. 68. Cp. λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων Il. 22. 338. Other phrases are γούνων λαβεῖν Il. 6. 45, γούνων ἀπάμενοι λιτανεύσομεν Il. 24. 357.

483. ὑπόσχεσις. Such a promise is nowhere distinctly given. We may

οἵκαδε πεμψόμεναι· θυμὸς δέ μοι ἔσσυται ἤδη,  
 ἥδ' ἄλλων ἐτάρων, οἳ μιν φθινύθουσι φίλον κῆρ 485  
 ἀμφ' ἐμ' ὀδυρόμενοι, ὅτε που σύ γε νόσφι γένηαι.  
 'Ὡς ἐφάμην, ἥ δ' αὐτίκ' ἀμείβετο διὰ θεῶν  
 'Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,  
 μηκέτι νῦν ἀέκοντες ἐμῷ ἐνὶ μίμνετε οἴκῳ  
 ἀλλ' ἄλλην χρὴ πρῶτον ὁδὸν τελέσαι καὶ ἰκέσθαι 490  
 εἰς Ἀΐδαο δόμους· καὶ ἐπαινῆς Περσεφονείης,  
 ψυχῇ χρησομένους Θηβαίου Τειρεσίαο,

suppose it to have been contained in her oath, sup. 345, or in the words of welcome in 460, etc. But as we have the doings of a whole year unrecorded, there was plenty of opportunity for the promise to have been made.

484. θυμὸς δέ μοι... ἥδ' ἄλλων ἐτάρων. We should expect either *μιν* or *ἐτάροις*, but *μοι* standing so near the verb is more like an ethical dative, while *ἐτάρων* is in more close connection with *θυμός*. The change of cases in Od. 9. 256 shows a similar principle, *ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ, δαισάντων*.

486. ἀμφ' ἐμέ, local, 'lamenting around me.' Cp. Od. 11. 228, 510.

ὅτε... γένηαι. The use of *ὅτε* with the conjunctive is rare. Cp. Il. 19. 337; 14. 522; 16. 386[?]; Od. 4. 400.

490. πρῶτον. Cp. Virg. Aen. 3. 384 'ante et Trinacria lentandus remus in unda, | et salis Ausonii lustrandum navibus aequor, | infernique lacus.'

491. ἐπαινῆς. This epithet of Persephone is used five times in Homer, e.g. Il. 9. 457 *Ζεὺς τε καταχθόνιος καὶ ἑπαινὴ Περσεφόνηα*, ib. 569 *Ἀΐδην καὶ ἑπαινὴν Π.*, in the present passage, inf. 534, and Od. 11. 47. In every instance the epithet belongs to Persephone as the companion of Hades. Some regard the word as meaning 'praiseworthy' (like *ἀγαθή* or *ἀγνή*, which are other epithets of Persephone), supposing that it may be another form of *ἐπαινετή*, or a direct verbal adjective from *ἐπαινος* with change of accent. Thus we have the substantive *δοσφάδεος*, and the adjective *δοσφάδεός* (Od. 11. 539), *φόνος* and *φονεύς*, *κέραι* and *κεραεύς*, and so, possibly, *ἐπαινος* and *ἐπαινός*.

But in this inseparable connection with Hades, Persephone is likely to have a more terrible title than this, and thus it is preferable to take *ἐπαινή* from an adjective compounded of *ἐπί* and *αἰνός* (fearful); or with Buttm. to write *καὶ ἐπ' αἰνή*, 'and besides,' and along with him' (sc. Hades), 'awful' Persephone. The name *Περσεφόνη* (*εια*) was also written *Περσεφόνη*, and, according to the double view which regarded the goddess as dispenser of wealth or of death, it was variously derived from *φέρειν*.. *ἀφενος*, and *φέρειν*.. *ὄνησιν* (Hesych.), or from *φέρειν*... *φόνον* (Eustath.). Cp. Orph. H. 29. 16 *Περσεφόνηα, φέρεται γὰρ αἶμα καὶ πάντα φονεύει*. But according to Plato, Cratyl. 404, this name was avoided as too awful, and the title *Περσέφασσα* or *Περσέφασσα* preferred, which may have an allusion to some sort of sacred dove. Porphy. de abst. 4. 16 *τῇ δὲ Περσεφάτῃ παρὰ τὸ φέρειν τὴν φάτταν φασὶν οἱ πολλοὶ τοῖνομα τῶν θεολόγων ἱερὸν γὰρ αὐτῇ ἡ φάττα*. See Preller, Gk. Myth. § 628.

492. Τειρεσίας belongs to the Theban cycle of legend. Different stories were current as to the cause of his blindness, some referring it to the anger of Athena, others to that of Hera. Zeus is represented as having given him the power of prophecy and length of days as compensation for his blindness. After the war of the Epigoni, he died (as the story goes) near Haliartus, and his tomb was shown there in the time of Pausanias (7. 3. 1; 9. 18. 4). There was an oracle of Teiresias in Orchomenus. His name either comes immediately from *τίρας*, as implying the 'interpreter of portents,' or else from

μάντης ἀλαοῦ, τοῦ τε φρένες ἔμπεδοί εἰσι·  
τῷ καὶ τεθνηῶτι νόον πόρε Περσεφόνεια  
οἷψ πεπνύσθαι· τοὶ δὲ σκιάι ἀίσουσιν·

495

ᾧς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ·  
κλαῖον δ' ἐν λεχέεσσι καθήμενος, οὐδέ τι θυμὸς  
ἤβελ' ἔτι ζῶειν καὶ ὄρᾶν φάος ἡέλιιο.

αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τ' ἐκορέσθη,  
καὶ τότε δὴ μιν ἔπεσσι ἀμειβόμενος προσέειπον·

500

ᾧ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει;  
εἰς Ἄιδος δ' οὐ πῶ τις ἀφίκετο νηὶ μελαίνῃ·

ᾧς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δῖα θεάων·

Ἰδουγενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,  
μή τί τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μελέσθω,

505

ἱστὸν δὲ στήσας ἀνά θ' ἱστία λευκὰ πετάσσας

ἦσθαι· τὴν δέ κέ τοι πνοιῇ Βορέας φέρησιν.

ἀλλ' ὅπότε ἂν δὴ νηὶ δὶ Ὀκεανοῖο περήσῃς,

493. μάντης] This is the reading of Cod. Venet. Marc. 613, which is followed by almost all modern edd. The other MSS. give μάντιος, which may be retained if we adopt Ahrens' reading ἀλάοο for ἀλαοῦ. See note on Αἰόλου sup. 36. With the form μάντης cp. πόλλος Od. i. 185. 495. τοὶ δὲ] Plato, quoting this line Rep. 386 D, reads τὰ δέ. 502. εἰς Ἄιδος δ'] The reading Ἄιδός δ' adopted by Fäsi, on slight authority, is no real analogy to εἰς ἀλάοο, as Ἄιδος (Ἄις) is always a person and not a place in Homer, and after a question introduced by γάρ it is usual to begin the next clause with δέ or ἀλλά, as Od. io. 383, 386; 14. 115, 117; 19. 325, 328.

its derivative τείρεα, the 'signs of heaven,' or 'constellations.'

494. τῷ καί, 'to whom even after his death did Persephone grant sense, for him alone of all men to have wisdom.'

495. οἷψ is attracted from the usual accusative construction with the infinitive into the same dative as τῷ. The rest of the dead flit like shadows: as Cicero translates, 'solum sapere, ceteros umbrarum vagari modo' De Div. i. 40. Plato, Rep. 386 D, comments on this line as giving a false picture of the underworld. The dead, according to this view, are not invisible but unsubstantial, as Virgil describes them, Aen. 6. 292, 'tenuēs sine corpore vitae,' 'cava sub imagine formae.' It was a special privilege to retain, as did Teire-

sias, even the φρένες. Cp. Il. 23. 103, of the shade of Patroclus, ἥ ῥά τις ἔστι καὶ εἰν Ἄϊδαο δόμοισι | ψυχὴ καὶ εἰδωλον, ἀτὰρ φρένες οὐκ ἐνὶ πόμπαν.

505. παρὰ νηὶ seems to go best with μελέσθω, as though Odysseus might be hanging about the ship, waiting for a pilot.

507. καὶ φέρησι, occupying an intermediate place between the indic. fut. and the optat. with καί, is like τῶν κέν τις τόδ' ἔχρησι Od. i. 396.

508. Ὀκεανός. We may suppose that, according to Homer's idea, the earth (whether he regarded it as a flat plain, or had some notion of its globular shape) is roughly circular, the various lands being more or less closely grouped round a central sea. The whole is surrounded by a ring of water, which he

ἐνθ' ἀκτὴ τε λάχεια καὶ ἄλσέα Περσεφονείης,  
μακραὶ τ' αἰγέριροι καὶ ἰτέαι ὠλεσίκαρποι,  
νῆα μὲν αὐτοῦ κέλσαι ἐπ' Ὀκεανῷ βαθυδίνῃ,

510

509. λάχεια] οὐ δεῖ γράφειν ἐλάχεια. οὐ γὰρ εἰκὸς ἐλάχιστον ἀκούειν τῆς Περσεφονείης τὸ τέμενος Schol. B. H. Q. T. ἐλαχίστη Schol. V.

calls ὠκεανός, and the heavens arch it over like a dome. The poet does not in so many words describe the earth as flat, but it seems generally taken for granted. Helios is able to look upon his pastures in Thrinacia, both when he rises and when he sets (Od. 12. 379), and Hephaestus represents the earth as the flat, or slightly rounded, part of the shield of Achilles, and makes the ocean form its rim: ἐν δ' ἐτίθει ποταμοὺ μέγα σθένος Ὀκεανοῖο | ἀντρυγὰ πᾶρ πυμάτην Il. 18. 607. The word ποταμός settles at once what was his idea of the ocean. It is not a sea; it is a river. The Schol. derived the word from ὠπός and νόα, but it is more probably connected with the Skt. *dhka*, 'a stream.' This river has a current, *εἴμα βόιοι*, and perhaps rapids and swirling eddies (*βαθυδίνης* Od. 10. 511), but the general movement of the stream is not violent, as the epithet *ἀκαλαρρείτης* (Il. 7. 422) shows. That it encompassed the whole earth we infer from the fact that it is found at all points of the compass. It is on the east, for the sun rises from it, Od. 19. 433; 22. 197: it is on the west, for the sun sets in it, Il. 8. 485: it is on the south, for Iris says (Il. 23. 205) εἴμυ... ἐπ' Ὀκεανοῖο βέβηρα | Αἰθίοπων ἐς γαῖαν. And that it lies on the north too Strabo acknowledges (1. 1. 3), *ὅτι δὲ καὶ ἡ πρὸς ταῖς ἀρκτοῖς ἐσχατιὰ ὠκεανῷ ἐστιν οὕτως ἡνέκατο, εἰπὼν περὶ τῆς ἀρκτον, ὅλη δ' ἀμμορὸς ἐστὶ λοστράν Ὀκεανοῖο*. It is therefore the limit of the earth on every side, and as such it is spoken of as *πέριπα Ὀκεανοῖο* (Od. 11. 13), 'the limit set by ocean.' As a river then, with a current setting in one direction, it is well called *ἀπόρροος* (Il. 18. 399), because its waters are ever flowing back, as it were, to the point from which they may be supposed to start; an epithet which Virgil renders by 'refusus' Aen. 7. 225 (cp. Lucan, 8. 795) though perhaps with a somewhat different meaning. Ὀκεανός is quite distinct from the sea, under what-

ever name it is known (*πόντος, θάλασσα, ἄλς, πέλαγος*), and seems to flow round the sea, in contact with it and yet unmixed with it, for we get no allusion to any separating strip of land. Just as it is almost possible to draw a line marking the edge of the gulf-stream at its swiftest pace through the Atlantic, so, much more distinctly, was the ocean separated from the salt waters of the sea, its own water probably being regarded as fresh, *ἐξ οὗτερ πάντες ποταμοὶ καὶ πᾶσα θάλασσα, | καὶ πᾶσαι κρήναι καὶ φρέιατα μακρὰ νάουσι* Il. 21. 196. It was possible to sail without interruption from the sea across Oceanus and to reach the ἀκτὴ on the farther side. Translate, 'but when with thy ship thou hast made thy way across ocean, where there is a rough-grown coast, and groves of Persephone, both tall aspens, and willows that shed their fruit—there, on the edge of the swirling ocean, beach thy ship, but go thyself to the mouldering house of Hades.'

509. Λάχεια. See on Od. 9. 116.

510. ἰτέαι has the initial F, and is connected with Skt. *ut-i-kā*, 'a string for tying.' Lat. 'vitta,' 'vitex,' 'vimen'; Germ. *weide*; Engl. *withy*.

ὠλεσίκαρποι. Pliny, N. H. 16. 26, says, '*occisime salix amittit semen antequam omnino maturitatem sentiat, ob id dicta Homero, frugiperda*.' Probably this notion of a waste of life made the willow seem a suitable tree for the groves of Persephone. So the Schol. *οἰκεῖα γὰρ νεκροῖς τὰ ἄκαρπα*.

511. κέλσαι. This imperative infinitive forms the apodosis to the sentence beginning *ἀλλ' ἐπὶ δ' ἐν*. The words ἐπ' Ὀκεανῷ are exepetetic of αὐτοῦ. In Od. 11. 20 foll., where the injunctions of Circe are being carried out, Odysseus and his comrades, after beaching their ship and disembarking, proceed some distance along the ocean-stream, till they reach *χωρὸν δὲ φρέσσε Κίρκη*, but no such definite directions are given in the present book.

αὐτὸς δ' εἰς Ἀΐδew ἵεναι δόμον εὐρώεντα.

ἐνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσι

Κάκυτὸς θ', ὃς δὴ Στυγὸς ὕδατὸς ἐστὶν ἀπορροῆς,

πέτρῃ τε ξύνεσις τε δῶα ποταμῶν ἐριδοῦπων·

515

512. Ἀΐδew .. δόμον. It is not easy to realise the Homeric conception of the kingdom of Hades. In a general way it would seem as if the place of the departed was to be regarded as subterranean; such phrases constantly recurring as *χθόνα δύμεναι* Il. 6. 411, *γαῖαν ὑπο στυγερὴν ἀφικέσθαι* Od. 20. 81. The house of Hades is distinctly placed *ὑπὸ κείθεσι γαίης* in Il. 22. 482; Od. 24. 304; and the soul of Patroclus when it leaves the body *κατὰ χθονὸς ἥτε κενὸς | ἔχετο τετραγῶα*. But the voyage that Odysseus makes at the bidding of Circe puts a very different picture before us. He steers a south-west course from Circe's isle (10. 507), crosses the ocean-stream, to the shore where stand the groves of Persephone, and moves along some way till he comes to the place Circe had told him of (11, ad init.). Here we have no account of any descent into subterranean gloom, but a description of the people and city of the Cimmerians, who seem to have lived, as one might say, beyond the west, as the fabled Hyperboreans beyond the north. The word Cimmerians is intended to be suggestive; and some have found an etymology for it in *χειμέριος*, others, as Voss, in the Phoenician *kamar* or *kimmer*. As in the case of the Laestrygonians, we may suppose that in the endless night that lies upon the Cimmerians, uncheered by a single ray of sunlight, we have an allusion to the gloomy winter months of northern latitudes; the scene being again transferred from north to west. Here Odysseus digs his pit and waits for the souls of the dead to come up and taste the blood. But he is still on the earth's surface. He has indeed come *ὑπὸ ζόφον ἑρπέντα*, but there is not a word of his descent into the *κείθεα γαίης* like that of Heracles, or Orpheus, or Peirithous. There are, no doubt, inconsistencies in b. 11, which make it seem occasionally as if the whole of the nether world was visible to Odysseus' eyes; yet he never steps upon the meadow of asphodel, never

comes into the presence of Persephone; but he takes his departure somewhat suddenly at last, in fear that she might send up some ghastly spectre from beneath, to petrify him with horror.

513. ἐνθα must really mean 'at the entrance to the house of Hades.'

εἰς Ἀχέροντα. Pausanias (1. 17) thinks that the scenery of the Homeric *ῥέκνια* is taken from the Acherusian lake in Thesprotia, with its rivers Acheron and Cocytus. The truth may lie just the other way; and the rivers may have got their names from the national poetry. But there can be no doubt that the natural scenery of Greece is reproduced in the description of Hades. The gloomy valley, and the plunge that the Arcadian Styx made over its rocks; the gorge of the Acheron near Suli, the subterranean channels that drained a lake or swallowed a river, suggest the picture given here; just as the scenery at Baiae, the laurel-plantations, and the great palaces at Rome re-appear in Virgil's more artificial description. But the Styx is the great river of the nether-world; originally, we may suppose, the only one. This passage which introduces the 'river of Miseries' (Ἀχέρον *ἄχρα* *βροτοῖσι πορθμείει* Pind. Fr. 120), the 'river of Howling' (πολυκῆρυτοι Αἰδαο δόμοι Theogn. 214), and the 'river of 'Flaming Fire' (an evident reminiscence of the lava-stream), is probably a later invention.

Πυριφλεγέθων τε ῥέουσι Κάκυτὸς θ'. When the plural verb stands between substantives of the singular number, the grammarians call the figure *σχήμα Ἀλκμανικόν*, as Eustath. says, διὰ τὸ τὸν Ἀλκμᾶνα κατακόρει αὐτῷ χρῆσθαι. We have too few remains of Alcman to enable us to criticise this statement, but one instance of a similar construction occurs in the fragments we possess, *ἑάστω ὁκέων πάλαν ἐλατῆρες καὶ Πολυδέκην*. Other instances in Homer are Il. 5. 774; 20. 138; Od. 14. 216.

515. πέτρῃ τε. The construction is loose. The literal rendering is 'there



ἐνθα δ' ἔπειθ', ἥρως, χριμαφθεῖς πέλας, ὥς σε κελεύω,  
 βόθρον ὀρύξαι ὅσον τε πυγούσιον ἐνθα καὶ ἐνθα,  
 ἀμφ' αὐτῷ δὲ χοῆν χεῖσθαι πᾶσιν νεκέεσσι,  
 πρῶτα μελικρήτην, μετέπειτα δὲ ἡδέϊ οἶνῳ,  
 τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιστα λευκὰ παλύνειν. 520  
 πολλὰ δὲ γουνοῦσθαι νεκῶν ἀμενηνὰ κάρηνα,

is a rock and a confluence of two roaring rivers.' This probably means that the Cocytus and Pyriphlegethon run at a higher level than the Acheron, and that just at the place where their two currents join, there is a ledge of rock over which their united waters plunge into the Acheron.

ἱριδούπων seems to point to the noise of a cataract, and the πέτρῃ may possibly be a mass of rock just parting the falls of the two rivers. In the second νέκυια (Od. 24. 11 foll.) Hermes is represented as conducting the souls of the slain suitors to the meadow of asphodel; their path lying παρ' Ὀκεανοῦ τε ῥοδὸς καὶ Λευκάδα πέτρην, | ἡδὲ παρ' Ἑλίου πέλας καὶ δῆμον Ὀνείρων | ἦσαν. It is possible that Λευκάδα πέτρῃ contains an allusion to the rock mentioned here, and it may have been so called from being 'white' amid the constant foam, or wet and glistening in the spray. For a description of the Styx see on Od. 5. 185. It is not easy to understand how the Cocytus is a 'branch' of the Styx. In Il. 2. 751 foll. the river Titaresios is called Ξτυγὸς ἀπορρέει, and is said to fall into the Peneus, but not to mix with its waters, ἀλλὰ τέ μιν καθύπερθεν ἐπιρρεῖ ἥϊόν' ὕαιον.

517. βόθρον.. ἐνθα, 'dig a pit a cubit's length this way and that,' i.e. in length and breadth. For ὅσον τε see on Od. 9. 322. The use of the βόθρος, in lieu of the βωμὸς, was common in the cult of the gods of the nether world. So Lucian, Necomant. 9, speaking of an oracle of the dead at Babylon, says, βόθρον τε ἀρυξάμεθα καὶ τὰ μῆλα ἐσφάξαμεν καὶ τὸ αἶμα περὶ τὸν βόθρον ἐσπείσαμεν. Such oracles of the dead (νεκρομαντεῖα, ψυχομαντεῖα) were especially common in places where clefts in the ground, dark tarns of unknown depth, hot springs, or mephitic exhalations seemed to suggest a means of passage to or from the under-world.

One of the oldest was near the Acherusian lake in Thesprotia (Pausan. 1. 17. 5; Hdt. 5. 92); another was in the Arcadian Phigalea (Pausan. 3. 17. 8); a third near Cape Taenarus, παρ' ἁθόνιον Ἰδαία στόμα, Ταίναρον ἐς ἱερὰν ἰλθάω (Pind. Pyth. 4. 44). The Italian and Asiatic Greeks had two such oracles at Cumae and Heraclea. Pausanias speaks of the rites performed before a descent into the cave of Trophonius in Lebadea, in words that recal the present passage (Paus. 9. 39) ἐν δὲ τῇ νυκτὶ ἢ κάτεισιν ἕκαστος ἐν ταύτῃ κρινὸν θύουσιν εἰς βόθρον.

518. χοῆν χεῖσθαι. This is the proper term for a drink-offering to the dead, οἰκείον δὲ νεκροῖς ἢ χοῆν οὐ μὴν ἢ σπονδὴ ἢ ἡ λοιβή Eustath. (but see Soph. Electr. 52). So Aesch. Cho. 15 χοῆς νεκτέροις μελιγμματα, ib. 87, 92, 109, Soph. Ant. 431 χοαῖσι νέαν στέφειν, etc.

519. μελικρήτην is a mixture of honey and milk, so Eur. Orest. 115 μελικρυατά γάλακτος, cp. I. T. 159 χοῆς μέλλω κρατῆρὰ τε τὸν φθιμένον | ὑδραίνειν γαῖας ἐν νάτοις | πηγὰς τ' οὐρείων ἐκ μόσχων | βόλκχον τ' οἰήραδ' λοιβάς, | ξουθᾶν τε πόνημα μελίσσᾶν. The whole process described is an offering of the ordinary supports of life to the dead, a superstition that made it common to place food near or in the graves of the departed, or to bury with them their arms or treasures for use in another world, or as here (v. 523) 'to pile the pyre with costly things.'

521. ἀμενηνὰ, probably compounded of ἀ, μένος = 'powerless,' which suits well with the description given of the dead by Anticles, Od. 11. 217 foll. and with the thin and 'squealing' voice that characterises them (cp. τρέφειν). Döderl. prefers to compound ἀμενηνός of ἀ and μένος, as describing one 'who fleeth as a shadow and never continueth in one stay.' But this meaning seems incompatible with the use of the word as

ἔλθων εἰς Ἴθάκην στείραν βοῦν, ἥ τις ἀρίστη,  
 ῥέζειν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,  
 Τειρεσίη δ' ἀπάνευθεν διν ἱερυσέμεν οἶφ  
 παμμέλαν', ὃς μῆλοισι μεταπρέπει ὑμετέροισιν. 525  
 αὐτὰρ ἐπὴν εὐχῇσι λίση κλυτὰ ξθνεα νεκρῶν,  
 ἐνθ' διν ἀρνειὸν ῥέζειν θῆλυν τε μέλαιναν  
 εἰς Ἑρεβος στρέψας, αὐτὸς δ' ἀπονόσφι τραπέσθαι  
 ἰέμενος ποταμοῖο ῥοάων ἐνθα δὲ πολλαὶ  
 ψυχαὶ ἐλεύσονται νεκῶν κατατεθνηώτων. 530  
 δὴ τότ' ἔπειθ' ἐτάροισιν ἐποτρῦναι καὶ ἀνώξαι  
 μῆλα, τὰ δὴ κατάκειτ' ἐσφαγμένα νηλεὶ χαλκῷ,

532. *κατάκειτ'*] See note below. *κατάκειτ'* is found in Cod. Venet. Marc. 456, and *κατάκειται* in Cod. Stuttg. Other MSS. *κατέκειτ'*.

an epithet of a wounded man, *ἀμνηνὸς* ἢ χαλκοῖο τυτῆσι Il. 5. 887. Eurip. speaks of *νεκῶν ἀμνηνῶν ἀγαλμα* Troad. 193; and Sophocle. (Aj. 890) uses it of the crazed Ajax, where Schneidewin renders, 'wandering,' 'restless.' See Od. 19. 562.

522. *ἐλθών*, this line introduces the very words of the vow implied in *γυνούσθαι*.

*στείραν*. Schol. *ἀγωνα γὰρ καὶ στείρα τὰ τῶν νεκρῶν*.

523. *ἐσθλῶν*. Eustath. numbers under this, *μέλι, ἀθή, χλαίνας, ὄπλα καὶ τοιαῦτά τινα ἐνίμενα κατ' ἴθους τοῖς νεκρικαῖς πυραῖς*. See Il. 23. 165 foll., where a description is given of the contents of the pyre of Patroclus.

524. *ἀπάνευθεν*, i.e. at a different spot, in order that the offering in his honour should not be confounded with the general offering to the *νεκῶν ἀμνηνῶν πόρνα*.

525. *παμμέλαινα*. White victims were offered to the gods of the upper, and black to the gods of the nether, world. Cp. Virg. Aen. 6. 251 foll.

526. *κλυτὰ*, because most of the personages about to be described are heroes or famous women, so that the word is something more here than a mere 'epitheton ornans.'

527. *θῆλυν*. For this form of the feminine see on Od. 5. 467.

528. *εἰς Ἑρεβος στρέψας*, 'turning them towards Erebus'; that is, bending

their necks downwards, the usual custom in sacrificing to the gods below; whereas in sacrificing to the gods of heaven the contrary was the practice. The words *αἰερούει* Il. 1. 459, and *ἀνελκύν* Od. 3. 453, describe this drawing back of the creature's neck, which forced it to look up to the skies, and also exposed its throat to the sacrificial knife. Meanwhile Odysseus is to turn away (*ἀπονόσφι τραπέσθαι*), as though to prevent him witnessing the mysterious coming of the gods to taste of the blood (cp. Od. 5. 350).

529. *ἰέμενος*, 'moving towards the current of the (Ocean-)stream.' Odysseus is supposed to be standing on the *δεξιῇ* on the further side of Ἰλκεῶνός, facing the western darkness: now he is bidden to turn away towards the stream and so to face the living world. Thus the words form an epexegetis to *ἀπονόσφι*. Dr. Hayman quotes Soph. O. C. 490; Theocr. 24. 94; Virg. Ecl. 8. 102; Aen. 6. 224.

530. *νεκῶν κατατεθνηώτων*. A similar pleonasm is found in *νεκέεσσι καταφθιμένοισι* Od. 11. 491. Cp. *νήσοις ἀμφιρίτῃ* Od. 1. 50.

532. *κατάκειτ'*. It is quite necessary to adopt this reading; see crit. note. *κατέκειτ[ο]* is right in point of tense in Od. 11. 45, and the reading must have been transferred thence to the present passage. The only possible way of rendering *κατέκειτ'* would be the sheep

δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,  
 ἰφθίμῳ τ' Ἀΐδῃ καὶ ἑπαινῇ Περσεφονείῃ·  
 αὐτὸς δὲ ξίφος ὄξυ ἐρυσσάμενος παρὰ μηροῦ  
 535 ἥσθαι, μῆδ' ἑὼν νεκρῶν ἀμενηνὰ κάρηνα  
 αἵματος ἄσπον ἵμεν πρὶν Τειρεσίαιο πυθέσθαι.  
 ἔνθα τοι αὐτίκα μάντις ἐλεύσεται, ὄρχαμε λαῶν,  
 ὅς κέν τοι εἴησιν ὁδὸν καὶ μέτρα κελεύθου  
 νύστον θ', ὥς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα.' 540

ὦς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἥως.  
 ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἔσσαν·  
 αὐτὴ δ' ἀργύφειον φᾶρος μέγα ἐννυτο νύμφη,  
 λεπτόν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἱζῦι  
 545 καλὴν χρυσεῖην, κεφαλῇ δ' ἐπέθηκε καλύπτρην.  
 αὐτὰρ ἐγὼ διὰ δώματ' ἰὼν ᾤτρυνον ἐταίρους  
 μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·

'Μηκέτι νῦν εὐδοντες ἄωτεῖτε γλυκὺν ῥῆνον,  
 ἀλλ' ἴομεν· δὴ γάρ μοι ἐπέφραδε πόντια Κίρκη.'

ὦς ἐφάμην, τοῖσιν δ' ἐπεπειθeto θυμὸς ἀγῆνωρ. 550  
 οὐδὲ μὲν οὐδ' ἔνθεν περ ἀπήμονας ἦγον ἐταίρους.

545. ἐπέθηκε] ἐφόρεσε Aristarchus; Od. 5. 232. 549. ἐπέφραδε πόντια] Codd. Vind. 56 and 5 read θέσφατα for πόντια, which Bekk. would adopt, as φράζω commonly has a direct object. But cp. Il. 23. 138.

which 'were lying there,' after the process described in 528: but this can hardly be justified. For the elision of *αι* compare inf. 363; Od. 17. 532; Il. 1. 117 etc.

533. δείραντας, though referring to ἑτάροις, is drawn into the accusative by the influence of the infinitive. The Schol. on Il. 1. 541 says, ἡ δὲ φράσις συνήθη ἀπὸ δοτικῆς εἰς αἰτιατικὴν ἔρχεσθαι. Ameis quotes as parallel passages, Od. 1. 90; 6. 60; 8. 508; 14. 195; 16. 466; 23. 211; Il. 1. 541; 4. 341; 6. 529; 14. 162; 15. 58. See also inf. 565.

542. εἵματα, 'for clothing;' in apposition with χλαῖνάν τε χιτῶνά τε.

546. διὰ δώματα. Odysseus was probably sleeping in the μυχός Od. 3. 402, and his comrades in the αἴθουσαι, so that he would have to pass down the whole length of the palace to join them.

548. ᾤτρειτε . . ῥῆνον. It seems as if

δαρτεῖν must be connected with root *df*, as *δημ*, *δέσαι*, and the reduplicated verb *λάω* (*λάφω*). This is a natural idea enough 'breathing sleep's [deep] breath.' But the rendering of Schol. V. etc. ἀπαρτίζετε τὸν ὕπνον, like 'carpere somnos,' presupposes that *δαρτεῖν* is derived immediately from *δατος*, and that 'flower' is the primary sense of this noun. We may either suppose that *δατος* belongs to a different set of words, perhaps to Skt. *anvi*, A. H. O. *anvi*, Lat. *ovis*; or, if parallel with *δαρτεῖν* and derived from root *af*, that it signifies light downy particles that can be blown away: cp. Lat. *flocus* from *flo*. See Od. 1. 443.

549. ἐπέφραδε, i. e. 'given her directions,' (φράζω).

551. οὐδὲ μὲν οὐδὲ = ἀλλ' οὐ μὴν οὐδὲ, 'but not even thence could I carry off my comrades unharmed.'

- Ἐλπήνωρ δέ τις ἔσκε νεώτατος, οὔτε τι λίην  
 ἄλκιμος ἐν πολέμῳ οὔτε φρεσὶν ᾗσιν ἀρηρῶς,  
 ὅς μοι ἀνευθ' ἐτάρων ἱεροῖς ἐν δώμασι Κίρκης,  
 ψύχεος ἱμείρων, κατελέξατο οἴνοβαρείων· 555  
 κινυμένων δ' ἐτάρων ὄμαδον καὶ δοῦπον ἀκούσας  
 ἐξαπίνης ἀνόρουσε καὶ ἐκλάθετο φρεσὶν ᾗσιν  
 ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,  
 ἀλλὰ καταντικρὺ τέγεος πέσεν· ἐκ δέ οἱ αὐχὴν  
 ἀστραγάλων ἑάγη, ψυχὴ δ' Αἰδόσδε κατῆλθεν· 560  
 ἐρχομένοισι δὲ τοῖσιν ἐγὼ μετὰ μῦθον ξείπων·  
 'Φάσθε νύ που οἰκόνδε φίλην ἐς πατρίδα γαίαν  
 ἔρχεσθ'· ἄλλην δ' ἡμῖν ὁδὸν τεκμήρατο Κίρκη  
 εἰς Αἶδαο δόμους καὶ ἐπαινής Περσεφονείης,  
 ψυχῇ χρησομένους Θηβαίου Τειρεσίαο.' 565  
 Ὡς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ,  
 ἐζόμενοι δὲ κατ' αὐθι γόων τῶλλοντό τε χαίτας·  
 ἀλλ' οὐ γάρ τις πρῆξις ἐγένετο μυρομένοισιν.  
 'Ἄλλ' ὅτε δὴ ῥ' ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης  
 ἦομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες, 570  
 τόφρα δ' ἄρ' οἰχομένη Κίρκη παρὰ νηὶ μελαίνῃ  
 ἀρνειὸν κατέδησεν διν θῆλυν τε μέλαιναν,  
 βεῖα παρεξελθοῦσα· τίς ἂν θεὸν οὐκ ἐθέλοντα

567. κατ' αἶθρ.] So La Roche, with Schol. on Il. 13. 633. Al. καταῖθι. So κατ' αὐτόθι, or καταυτόθι Od. 21. 90, παρ' αἶθρ., or παραῖθι Il. 23. 163.

553. φρεσὶν . . ἀρηρῶς, 'steady in mind,' like the later φρενήρης.

558. The important clause is ἰὼν ἐς κλίμακα μακρὴν, he forgot that this was the only way in which to descend safely from the flat roof, where he had been lying to cool himself. Instead of this καταντικρὺ τέγεος πέσεν. Eustath. describes his position ἐν ὑπαίθρῳ ἄνω κείμενος διὰ τὸ τὰ δώματα μὴ κεραμοστὰ εἶναι, ἀλλ' ὅποια καὶ νῦν ὡς εἰκὸς μυριαχοῦ ἂν ταῖς δοκοῖς (trabibus) γῇ ἐπαμᾶται, ὡς ἐντεῦθεν τὴν στέγην χρησιμὸν εἶναι πρὸς τὸ ἐγκοιμᾶσθαι.

ἄψορρον only means 'back again,' after having mounted the roof.

559. ἐκ . . ἀστραγάλων ἑάγη, i.e. ἐξ ἑάγη, 'wrenched out of its vertebrae.' So, without ἀστραγάλων, Il. 11. 175 ἐκ δὲ οἱ αὐχὴν ἔαξε, of a lion breaking the neck of a cow. ἀστράγαλος may be connected with στρέϊω and στρέφω.

562. Φάσθε νύ που, 'Ye deem, I trow.'

563. For the construction of ἡμῖν . . χρησομένους see sup. 533.

573. βεῖα παρεξελθοῦσα, 'having easily slipped past us.' The apodosis

ὀφθαλμοῖσιν ἰδοιτ' ἢ ἐνθ' ἢ ἐνθα κινύτα;

begins at τόφρα δέ, and οἰχομένη means 'having withdrawn from us; the method of her withdrawal is given in the words ρεῖα π. Then she tethers the ram and the ewe by the side of the ship, to be ready for the sacrifice.

574. ἢ ἐνθ' ἢ ἐνθα, 'backward or

forward,' 'to and fro,' 'in or out.' A phrase to express 'at any time,' or 'in any place.' The gods are visible and invisible at pleasure, cp. Od. 16. 161 οὐ γάρ πως πάντεσσι θεοὶ φαίνονται ἐναργεῖς, Il. 1. 198 οἷα φαινομένη, τῶν δ' ἄλλων οὐ τις ὄρατο.

# ΟΔΥΣΣΕΙΑΣ Α.

## Νέκυια.

Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσαν,  
 νῆα μὲν ἄρ' ἀμπρωτον ἐρύσσαμεν εἰς ἄλα διαν,  
 ἐν δ' ἰστὸν τιθέμεσθα καὶ ἰστία νηὶ μελαίνῃ,  
 ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν, ἂν δὲ καὶ αὐτοὶ  
 βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες. 5  
 ἡμῖν δ' αὖ μετόπισθε νεὸς κυανοπρόροιο  
 ἔκμενον οὖρον ἰεὶ πλησίστιον, ἐσθλὸν ἐταῖρον,  
 Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδῆεσσα.  
 ἡμεῖς δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα  
 ἤμεθα· τὴν δ' ἀνεμὸς τε κυβερνήτης τ' ἔθυνε. 10  
 τῆς δὲ πανημερίης τέταθ' ἰστία ποντοπορούσης·  
 δύσσετό τ' ἥελιος, σκιδωντό τε πᾶσαι ἀγυαί.  
 'Ἡ δ' ἐς πείραθ' ἔκανε βαθυρρόου Ὠκεανοῖο.

1. κατήλθομεν, the regular word for coming from inland to the coast, as Od. 1. 303. The antithesis is ἀνίεναι as in Od. 10. 274, 446.

4. τὰ μῆλα, 'those sheep,' already spoken of in Od. 10. 572.

ἐν .. ἐβήσαμεν, 'we put them aboard,' = εἰσεβιβάσαμεν Schol.

5. ἀχνύμενοι. Their sorrow was caused by the dreadful journey in prospect.

9. ὅπλα, 'and we, after we had set in order the tackling throughout the ship,' etc. The process is described in Od. 2. 423 foll. With πονησάμενοι cp. Od. 9. 250.

11. τῆς δέ, 'and all the day long, as she fared over the sea, her sails were filled,' lit. 'stretched tight.'

πανημερίης, which agrees with τῆς

(νῆος), belongs adverbially to the whole sentence, as in Il. 17. 384 τοῖς δὲ πανημερίους ἔριδος μέγα νείκεος ὀρέσσει. This use is common with adjectives indicative of time, as Od. 2. 434 παννυχίη μὲν ῥ' ἦ γὰρ καὶ ἡὺς πείρε κέλευσαν, Od. 2. 357 ἐσπέριος .. ἀλρήσομαι, Od. 9. 52 ἦλθον .. ἡέριοι, Od. 2. 262 χθιςδε .. ἤλυθες, Od. 2. 104 ἡματιή ὑφαίνεσκεν, Il. 21. 37 ἐννύχιος προμολάν. Notice the dactylic rhythm of the line descriptive of the ship dancing over the waves.

13. πείρατα .. Ὠκεανοῖο, 'Ocean's bounding-line.' Ὠκεανοῖο is almost a material genitive here, like ἔρκος κασσιτέρου Il. 18. 564; for the expression does not mean 'Ocean's furthest marge,' but, the 'boundary formed by Ocean' to the land of the living. Cp. Il. 8. 478 νεῖατα πείρατα .. | γαίης καὶ

ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμός τε πόλις τε,  
 ἥερι καὶ νεφέλῃ κεκαλυμμένοι· οὐδέ ποτ' αὐτοὺς 15  
 'Ἡέλιος φαέθων καταδέρκεται ἀκτίνεσσιν,  
 οὐθ' ὅπῳτ' ἂν στείλῃσι πρὸς οὐρανὸν ἀστερόεντα,  
 οὐθ' ὅτ' ἂν ἄψ ἐπὶ γαίαν ἀπ' οὐρανόθεν προτράπηται,  
 ἀλλ' ἐπὶ νύξ ὅλοή τέταται δειλοῖσι βροτοῖσι.  
 νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν, ἐκ δὲ τὰ μῆλα 20  
 ἐλδόμεθ'· αὐτοὶ δ' αὖτε παρὰ ῥόον 'Ωκεανοῖο  
 ῥομεν, ὅφρ' ἐς χῶρον ἀφικόμεθ' ὃν φράσε Κίρκη.

14. Κιμμερίων] 'Αρίσταρχος Κερβερίων Schol. H. ἐνιοὶ δὲ γράφουσι χειμερίων· οἱ δὲ Κερβερίων, ὡς Κράτης Schol. P. V. Eustath. quotes the same variants, and Aristoph. Ran. 187 has Κερβερίους. The Et. Mag. adds Κεμμερίους. 16. καταδέρκεται] So Aristoph. and Aristarch. according to Schol. H. ἐπιδέρκεται is the reading of MSS. here and in Hes. Theog. 760, where the same line occurs.

πόντος, ἐν 'Ιαπετῷ τε Κρόνος τε |  
 ἦμενοι οὐτ' ἀνγῆς 'Υπερίονος Ἡελίοιο |  
 τέρποντ' οὐτ' ἀνέμοισι, βαθεὶ δὲ τε |  
 Τάρταρος ἀμφί, Il. 14. 200 εἴμ γάρ |  
 ὀφιομένη πολυφύρβου πείρατα γαίης, |  
 'Ωκεανὸν τε, θεῶν γένεσιν, καὶ μητέρα |  
 Τηθύν.

14. Κιμμερίων. These Cimmericians are not to be identified with the historical people of that name (Hdt. i. 15). They merely represent the land of darkness, and the description of their sunless life may contain a hint of the long dark winters of northern latitudes. This may have suggested the reading (see crit. note) χειμερίους, of which possibly Κιμμερίους is only a slightly altered form. The form Κερβερίοι, like Κέρβερος, is referred by some to ἔρεβος, and since ἔρεμνός is related to ἔρεβος as σεμνός to root σεβ, we may even suppose a possible etymological connection between Κιμμερίοι and Κερβερίοι.

15. κεκαλυμμένοι is assimilated in number and gender to Κιμμερίοι, implied in the words Κ. δῆμός τε πόλις τε. The use of the words δῆμος and πόλις gives a sort of reality to the narration; but it is difficult to conceive of social life going on in a country overshadowed by perpetual night. So Schol. B. V. asks πῶς οὖν ὥσιν;

16. καταδέρκεται. Aesch. in describing αἱ Φορκίδες, whom he locates in the πεδία Κισθόνης, probably in the far West, says, ἄς οὐθ' ἥλιος προσδέρκεται | ἀκτίσιν οὐθ' ἡ νύκτερος μέγην ποτὲ P. V. 796.

18. ἀπ' οὐρανόθεν. See on Od. 5. 469.

προτρέπεισθαι is used of forward movement in Il. 5. 700 οὐτε ποτὲ προτρέποντο μελαιναῖαν ἐπὶ νηῶν. As similar descriptions of the movement of the sun we find ἐς οὐρανὸν ἀνορούειν Od. 3. 1, οὐρανὸν εἰσανιέναι Il. 7. 423, λέναι εἰς οὐρανὸν Od. 12. 380, or simply ἀνιέναι Od. 1. 24. The highest point of the sun's course is μέσος οὐρανός Od. 4. 400, from which he descends as here, ἐπὶ γαίαν, and then εἰς' ὑπὸ γαίαν Od. 10. 191, ready to rise again in the morning, viz. ὑπὲρ γαίης Il. 11. 735.

22. χῶρον . . ὃν φράσε Κίρκη. Circe had directed him to make for the groves of Persephone, and to beach his ship upon the ἀετὴ λάχεια on the further side of the Ocean-stream at that particular point (Od. 10. 508 foll.). In the present passage we hear nothing further of the ἀετὴ and the ἄλσος, but the notice of the Cimmericians and their gloomy land is introduced instead. In bk. 10, Circe speaks of the confluence of the rivers and the rock over which their waters fall: here we have no further allusion to them. Odysseus is only described as going with his comrades (παρὰ ῥόον) 'along the side of the Ocean-stream,' till he reached the place indicated by Circe. φράσω, according to the rule of Aristarchus, refers not to her actual words, but generally to the signs and marks given, by which the spot may be known.

"Ενθ' Ιερήια μὲν Περιμήδης Εὐρύλοχος τε  
 ἔσχον· ἐγὼ δ' ἄορ ὄξυ ἐρυσσάμενος παρὰ μηροῦ  
 βόθρον ὄρυξ' ὅσσον τε πυγούσιον ἔνθα καὶ ἔνθα, 25  
 ἀμφ' αὐτῷ δὲ χοὴν χεῖμην πᾶσιν νεκύεσσι,  
 πρῶτα μελικρήτηφ, μετέπειτα δὲ ἡδέϊ οἶνφ,  
 τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιστα λευκὰ πάλυνον.  
 πολλὰ δὲ γουνούμην νεκῶν ἀμενηνὰ κάρηνα,  
 ἔλθων εἰς Ἰθάκην στείραν βοῦν, ἥ τις ἀρίστη, 30  
 ῥέξειν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἔσθλων,  
 Τειρεσίη δ' ἀπάνευθεν διν ἱερυσέμεν οἶφ  
 παμμέλαν', ὃς μῆλοισι μεταπρέπει ἡμετέροισι.  
 τοὺς δ' ἐπεὶ εὐχλωλῆσι λιτῆσί τε ἔθνεα νεκρῶν  
 ἔλλισάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμῃσα 35  
 ἐς βόθρον, ῥέε δ' αἷμα κελαινεφές· αἱ δ' ἀγέροντο  
 ψυχαὶ ὑπ' ἐξ' Ἐρέβους νεκῶν κατατεθνηώτων.  
 [νύμφαι τ' ἡἰθεοὶ τε πολύτλητοὶ τε γέροντες

26. *χεῖμην*] So corr. for *χέομεν* in Schol. M. *Ζηρόδοτος χεῖμην* Schol. H. 38-43.] See notes below.

23. Perimedes and Eurylochus are the two most important of the companions of Odysseus: cp. Od. 12. 195; 10. 205.

24. *ἔσχον*, 'set,' or 'held fast' the victims which had been brought so as to make them ready for sacrifice.

35. The apodosis seems, by comparison with Od. 10. 527, to begin at τὰ δὲ μῆλα, otherwise the change of scene more naturally suggests its commencement at αἱ δ' ἀγέροντο. We may parallel ἀπεδειροτόμῃσα ἐς βόθρον by εἰς Ἐρεβος στρέφει 10. 528, where see note. Translate, 'I cut their throats over the pit,' the preposition εἰς seems to include the notion of the heads bent down in the direction of the pit, and of the blood from the throats flowing into it. Cp. Il. 23. 147 μῆλ' ἱερύνειεν ἐς πηγάς.

38-43. These verses were rejected by the Alexandrine critics. Οἱ ἐξ παρὰ Ζηρόδοτον καὶ Ἀριστοφάνει ἠθετοῦντο ὡς ἀσύμφοροι πρὸς τὰ ἐξῆς. οὐ γὰρ μεμγμένα παραγίγνεται αἱ ψυχαὶ· νῦν δὲ ὁμοῦ νύμφαι, ἡἰθεοὶ, γέροντες, παρθέναι. καὶ ἄλλαι οὐδὲ τὰ τραύματα ἐπὶ

τῶν εἰδῶλων ὁράται. ὅθεν ἑρωτᾷ, τίς νύ σε κήρ ἰδάμασσε; τὸν Ἀγαμέμνονα [inf. 398] Schol. H. Q., and similarly Schol. V. Eustath. too says, ἰστέον δὲ ὅτι τὰ βηθέντα Ὀμηρικὰ ἐξ ἑπὶ ἀθετοῦσιν οἱ παλαιοί. But, says Eustath., those who sought to solve the difficulty (οἱ λυτικοί) answered the first objection, (viz. that really the shades came up separately) by describing the whole scene as an 'anticipated summary' (προανακεφαλαιώσις); and replied to the second one, that the shades did appear in the very same condition which characterised them when alive—Orion is seen with his club, still hunting; Agamemnon with the comrades who fell round him; Ajax with his haughty mien. So it is but natural that brides should be recognisable by their nuptial dress, and warriors by their armour and their wounds. Wolf rejected the lines as a later interpolation, and while D. Montbel and Bothe advocate their retention, the latest editors, Bekker, Düntzer, and Ameis bracket them, but Nauck retains them in his text. The



παρθενικαί τ' ἀταλαὶ νεοπενθέα θυμὸν ἔχουσαι·  
πολλοὶ δ' οὐτάμενοι χαλκήρεσιν ἐγχείησιν,  
ἄνδρες ἀρηίφατοι βεβρωτῶμένα τεύχε' ἔχοντες·  
οἱ πολλοὶ περὶ βόθρον ἐφοίτων ἄλλοθεν ἄλλος  
θεσπεσίῃ λαχῇ· ἐμὲ δὲ χλωρὸν δέος ἦρει.]  
δὴ τότε' ἔπειθ' ἐτάροισιν ἐποτρύνας ἐκέλευσα  
μῆλα, τὰ δὴ κατέκειτ' ἐσφαγμένα νηλεί χαλκῷ,  
δείραντας κατακῆαι, ἐπέψασθαι δὲ θεοῖσιν,

40

45

reasons for rejection seem hardly conclusive; but if the description of the mixed multitude be really incompatible with the narrative that follows, we may perhaps save the lines, by transferring them (with Bergk. Griech. Lit. i. 692) to the end of the book, and making them follow directly upon v. 632 ἀλλὰ πρὶν ἐπὶ ἔθνει ἀγέμετο μυρία νεκρῶν, | νυμφαὶ τ' ἡθείοι τε κ.τ.λ. . . θεσπεσίῃ λαχῇ [ἤχῃ θεσπεσίῃ], ἐμὲ δὲ χλωρὸν δέος ἦρει | μὴ μοι κ.τ.λ. About the intrinsic beauty of the lines there is no question; and Virgil's imitation of them is well-known (Georg. 4. 471) 'at cantu commotæ Erebi de sedibus imis | umbræ ibant tennes, simulacraque luce carentum: | matres atque viri, defunctaque corpora intra | magnanimum heroum, pueri inuuptaeque puellae, | impositique rogis iuvenes ante ora parentum', cp. Aen. 6. 306.

39. παρθενικαί is used here and in Il. 18. 567 as equivalent to παρθένοι. It may be compared with the substantival use of ζεφυρία Od. 7. 119, ἀναγκαιή 19. 73, ὄγρη 1. 97 etc. In Od. 7. 20 we have παρθενικῇ εἰκνία νηϊνίδι, where παρθενικῇ may be considered either as the adjective in agreement with νηϊνίδι (as ὥρῃσι νηϊσιν Il. 18. 418), or in apposition with it. ἀταλαί is generally accepted as equivalent to 'tender,' but its etymology is very uncertain. It may be connected with ἀτάλλειν, the first meaning of which is to 'leap' or 'skip' like a young animal (Il. 13. 27), referred by Lobeck to ἀλλεσθαι, σαλεύειν etc. Others refer ἀταλός to ἀταλός, and Döderl. tries to narrow ἀταλός to the 'tenderness' and ἀταλός to the 'vigour' of youth.

νεοπενθέα θυμὸν seems to mean 'a heart whose sorrow was just fresh;' so

we have τεκούσα νεοπαθῆς Aesch. Eum. 514, and πένθος ἔχων νεοπαθῆς θυμῷ Hes. Theog. 98. The epithet brings before our eyes a picture of the maidens with all the passionate expression of sorrow—dishevelled hair and streaming eyes. This is the meaning of the words of the Schol. δὲ νεός (ἐχουσιν) τὸ πάθος· ἢ νέον παθούσαι, and is better than the alternative interpretation ἐν τῇ νεότητι παθούσαι.

40. οὐτάμενοι. See on Od. 4. 807. Aristarchus and Herodian both decide in favour of the proparoxyton accent, considering the form to be the present participle of the passive. Cp. Et. Mag. 46. 4 τὸ δὲ οὐτάμενος καὶ ἐληλάμενος ὁ Ἑρμῆος οὐ φησὶ κατὰ πάθος γίνεσθαι προπαροξύτονα ἀπὸ τοῦ οὐτασμένους καὶ ἐληλασμένους, ἀλλ' ἀπὸ τῶν ἐς μὲ τῶν τε οὐτήμι καὶ ἐλήλημι. εἰσὶ δὲ ἐνεστώτες (present), ὡς ἴστημι, ἵσταμαι, ἱστάμενος. Pamphilus is said to have written these words proparoxyton, as if perfect passive participles syncopated. But οὐτάμενοι is better described as a 2 aor. participle, of the middle voice with passive signification; another mood of similar form being the infinitives οὐτάμεν Il. 5. 132, and οὐτάμεναι Od. 9. 301; 19. 419. οὐτάμενος is thus parallel to κατακτάμενος Od. 16. 106; compare ἔκτα Od. 1. 300, and κτάμεναι Od. 10. 295. Such aorist participles have almost a purely adjectival force, as φθίμενος Il. 8. 359, ἀλιτήμενος Od. 4. 807, ὀνήμενος Od. 2. 33, ἐκτίμενος Il. 2. 501, etc.

43. There seems no reason why Odysseus should be seized with panic, unless at the weird sound of the cries raised by the shades. In v. 633 (see note above on vv. 38-43) there is a good ground for terror.

ἰφθίμῳ τ' Ἀΐδῃ καὶ ἐπαινῇ Περσεφονείῃ·  
αὐτὸς δὲ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ  
ἤμην, οὐδ' εἶων νεκρῶν ἀμενηνὰ κάρηνα  
αἵματος ἄσπον ζῆμεν, πρὶν Τειρεσίαιο πυθέσθαι.  
Πρώτῃ δὲ ψυχῇ Ἑλπήνορος ἦλθεν ἐταῖρον·

50

51. The episode of Elpenor has given great offence to commentators, and the genuineness of the passage is open to doubt. As Ad. Hermann remarks (*De xi<sup>ma</sup> Odys. Rhapsodia*, Gotting. 1833), 'Mirum est quod unius socioli sortibus atque animae tantae partes tribuuntur, cum ceterorum quos Ulixes perdidit nulla mentio fiat.' And Lauer (*Quaest. Hom. i<sup>ma</sup> Berol.* 1843) puts the fact more strongly, remarking that the interview with Teiresias, the great purpose for which Odysseus visited the kingdom of Hades, is needlessly delayed by the colloquy with a man who is described (10. 552) as νεώτατος οὐδὲ τι λίην | δαίμονες ἐν πολέμῳ οὐδὲ φρεσὶν ᾔσιν ἀηράς. Again, we gather from v. 53 that Odysseus knew of the fact and mode of Elpenor's death, and that hot haste alone forbade the delay of burial. How then does Odysseus ask him πῶς ἦλθες? It may be said that the gist of the question is, 'How didst thou come so quickly?' But Elpenor's answer implies that he understood the question to apply to the circumstances of his death. The claim for burial urged by Elpenor—μή τοι τι θεῶν μῆνιμα γένοιμαι—is a post-Homeric refinement. The gods are not represented as taking offence at the sight of an unburied corpse (cp. *Antig.* 1064 foll.); for the passage quoted from *Il.* 22. 358 foll. does not refer to the denial of burial to Hector, but to the indignities perpetrated on his corpse. Again (v. 69 foll.), the knowledge that Elpenor shows of the issue of Odysseus' voyage is unaccountable. Where did he learn the revelations made by Circe to Odysseus? Eustath. suggests that Elpenor speaks *ματαιῶς*, and Nitzsch attempts to weaken the force of οἶδα (69) into an expression of strong belief, comparing *Od.* 10. 266; 14. 363; *Il.* 4. 163. As to the request which Elpenor prefers to Odysseus, that he may have a cairn surmounted by his oar to mark the place of his

burial, Eustath. says, not amiss, *ὅρα δτι καὶ οὐδὲ ἐν Αἴδου φρεσὶν ἀηρῆς δ' Ἑλπήνορος, οὐ μόνον δτι ἀφελῶς περὶ εὐτελῶν ἀγίῳ, ἀλλὰ καὶ δτι εἰς οὐδὲν χρήσιμον ἡγεῖται τὸ τύμβου χῶμα ἐπὶ θινὴ θαλάσσῃ καὶ τὴν ὥσανεῖ διὰ τοῦ ἔρετμου ἀναστήλῃσιν*, for no one would see it in the remote Aeaeon isle. On the whole it seems difficult to accept the passage as genuine. It is probably a later addition belonging to a period when the νεκρία was recited as a separate rhapsody, and when there were temptations to enlarge and develop the original story. The interpolator seems to have designedly made the beginning and the end of the episode tally in form with the beginning and the end of the scene between Odysseus and Anticles; cp. v. 51 with 84, and 48-50 with 81, 82. Lauer (*l. c. p.* 19) gives a list of the sources from which he supposes the lines forming this episode have been 'collecti et quasi corrasati,'—v. 51=vv. 84, 90; v. 55=v. 87; 56=395; 57, 58=155 foll.; 59=*Od.* 9. 506; 60=92, 405, 473, 617, etc.; 63, 64, 65=*Od.* 10. 558 foll.; 66=*Il.* 15. 665; 67=*Od.* 1. 435; 72=*Il.* 23. 386; 73=*Il.* 23. 358; 76=*Od.* 3. 204, 21. 255, 24. 433; 77=*Od.* 12. 15; 79=138, 163, 435, 462, 477, 504; 81=465, cp. 225; 82=cp. 48 foll.; 83=cp. *Od.* 21. 368, 22. 211.

51. Πρώτῃ. Elpenor's ghost is represented as appearing *first*, because not being buried he was unable to pass right within the gates of Hades and take his place among the rest of the departed. Cp. *Il.* 23. 71, where the ghost of Patroclus beseeches Achilles, *θάπτε με ὅττι τάχιστα, πύλας Αἴδαο περήσω. | τῆλέ μ' ἔργουσι ψυχαί, εἰδῶλα καμόντων, | οὐδὲ μὲ πω μίσγεσθαι ὑπὲρ ποταμοῖο ἔδωκιν, | ἅλλ' αὐτῶν ἀλάλῃμαι δν' εὐρυπύλας Αἴδος δδ'. Cp. Plutarch. Sympos. 9. Q. 5. 3 τῶν Ὀμηρικῶν ψυχῶν ὅσας ἐν νεκρίᾳ κατονομάκεν ἡ μὲν Ἑλπήνορος, ὅσῃ κατὰ μνηστῆρας ταῖς ἐν εἶδον διὰ τὸ μὴ τεθῆναι τὸν νεκρὸν*

οὐ γάρ πω ἐτέβαπτο ὑπὸ χθονὸς εὐρυοδείης·  
σῶμα γὰρ ἐν Κίρκης μεγάρῳ κατελείπομεν ἡμεῖς  
ἄκλαυτον καὶ ἄβαπτον, ἐπεὶ πόνος ἄλλος ἔπειγε.  
τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ,  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

55

‘Ἐλπήνор, πῶς ἦλθες ὑπὸ ζόφον ἡερέεντα ;  
ἔφθης πεζὸς ἰὼν ἢ ἐγὼ σὺν νηὶ μελαίνῃ·’

‘Ὡς ἐφάμην, ὁ δέ μ’ οἰμώξας ἡμείβετο μύθῳ  
‘[Διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεύ,]  
ἄσέ με δαίμονος αἴσα κακὴ καὶ ἀθέσφατος οἶνος·  
Κίρκης δ’ ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα  
ἄψορρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,  
ἀλλὰ καταντικρὺ τέγεος πέσον· ἐκ δέ μοι αὐχὴν

60

[52-54.] εἰ ἀποφαίνεται νῦν περὶ τοῦ θανάτου αὐτοῦ, πῶς ἐξῆς διατάξαι φησὶ ‘πῶς ἦλθες ὑπὸ ζόφον’; διὸ ὁ Καλλιόστρατος ἀθετεῖ, εἰ μὴ ἀρα φησὶν ὅτι, οὐκ ἦσθόμεθα τὸν θάνατον διὰ τὸ περὶ ἄλλα ἀσχολεῖσθαι Schol. H. Q. La Roche, comparing the notice of Aristonicus on Il. 23. 73, infers that Aristarchus rejected these two lines as well. 58. ἰὼν] πᾶσαι ἰὼν γρ. Schol. H. The MSS. with two exceptions give ἰών. Nitzsch, Ameis, and Düntz adopt ἰών. 60.] Wanting in the majority of MSS, and, since Wolf, bracketed in all modern editions as inconsistent with οἰμώξας.

ὅσπερ ἐν μεθορίοις πλανᾷται. See also crit. note on vv. 52-54.

53. σῶμα, always used of the dead body in Homer. Cp. Lehrs, Aristarch. p. 80.

58. ἔφθης... ἢ. ‘Thou hast been quicker coming afoot than I with my dark ship.’ For the construction cp. Il. 23. 444 φθῆσονται τούτοις πόδες καὶ γούνα καμόντα | ἢ ὑμῖν. With the singular naïveté of these words we may compare what Telemachus in the island of Ithaca says to his guest, Od. I. 173 οὐ μὲν γὰρ τί σε πεζὸν ὁλομαι ἐπὶ δ’ ἐλίσσθαι. The Schol. is careful to remark that the address is not to be understood as banter (οὐκ ἔστι κερτορίας δ λόγος), but rather the expression of astonishment that there was any quicker means of transit to the realm of Hades than he himself had enjoyed, οὐρίῳ χρησάμενος πολλῷ. The Scholl. further ask how it is that none of the men who fell fighting with the Laestrygones or who were eaten by Cyclops, come forward to meet their captain. And the reason suggested is that they were

not hanging about the gates of Hades, as was Elpenor, οὗτοι γάρ, εἰ καὶ ἀθέσμως, ἀλλ’ οὐν ἐτάφησαν. Nor is this explanation absurd, for the great supposed disadvantage of being unburied was the being left visible in the upper-world after death. Now to have been eaten by the monster Cyclops secured at any rate the advantage of being hidden away from sight. Cp. Strabo 11. 517 ζῶντας παραβάλλεσθαι τρεφόμενοις κνὸν ἐπιτηδὲς πρὸς τούτῳ οὐκ ἐνταφιαστέα καλοῦσι, Antig. 1081 δσαν σπαράγματ’ ἢ κῆναι καθήγισαν, Elect. 1487 κτανὼν πρόδες | ταφεῖσιν ἐν τόνδ’ εἰκός ἐστι τυγχάνειν, Aesch. S. c. T. 1004 πετεινὼν τόνδ’ ὅν’ ὁσάνων δοκεῖ | ταφέντ’ ἀτίμως τοῦτιτίμον λαβεῖν, Ennius 141 ‘Vultur in silvis miserum mandebat hominem, | heu quam crudeli condebat membra sepulcro,’ Lucr. 5. 993 ‘Viva videns vivo sepeliri viscera busto.’ Vultures are similarly called by Gorgias ἐμψυχοὶ τάφοι.

61. δαίμονος, quite vaguely, ‘some [evil] power,’ and not with any allusion to Circe.

ἀστραγάλων ἑάγη, ψυχὴ δ' Ἀιδόσδε κατῆλθε. 65  
 νῦν δέ σε τῶν ὕπινεν γουνάζομαι, οὐ παρέοντων,  
 πρὸς τ' ἀλόχου καὶ πατρὸς, δ' σ' ἔτρεφε τυτθὸν ἔδντα,  
 Τηλεμάχου θ', δν μῶνον ἐνὶ μεγάροισιν ἔλειπες  
 οἶδα γὰρ ὡς ἐνθένδε κίων δόμου ἐξ Ἀΐδαο  
 νῆσον ἐς Αἰαίην σχήσεις εὐεργέα νῆα· 70  
 ἔνθα σ' ἔπειτα, ἀναξ, κέλομαι μνήσασθαι ἐμεῖο·  
 μή μ' ἀκλαντον, ἄθραπτον, ἰὼν ὕπινεν καταλείπειν,  
 νοσφισθεῖς, μή τοί τι θεῶν μήνιμα γένωμαι,  
 ἀλλά με κακῆται σὺν τεύχεσιν, ἄσσα μοῖ ἔστι, 75  
 σῆμά τέ μοι χεῦται πολίης ἐπὶ θινὶ θαλάσσης,  
 ἀνδρὸς δυστήνοιο, καὶ ἐσσομένοισι πυθέσθαι·  
 ταῦτά τέ μοι τελέσαι πῆξαί τ' ἐπὶ τύμβῳ ἑρετμόν,

74. κακῆται] ἡ κοινὴ κακείαι, Ἀρίσταρχος κακῆται. περιτωμένῳ δέ· ἀπαρ-  
 ἔμφατον (infinitive) γὰρ ἔστιν Schol. H. Q. So Schol. on Od. 13. 26.

66. τῶν ὕπινεν. This use of the article comes very near to its force in later Greek. We may compare with it Il. 9. 524 τῶν πρόσθεν ἐπειθόμεθα κλέα ἀνδρῶν, ib. 558 δε κάρτιστος ἐπιχθονίῳ γένετ' ἀνδρῶν | τῶν τότε, Od. 22. 220 κτήμαθ' ὁπόσσα τοι ἔστι, τὰ τ' ἐνδοθὶ καὶ τὰ θύρῃσιν. Here τῶν ὕπινεν is rightly interpreted by the Schol. τῶν καταλειμένων οἶνοι.

The words οὐ παρέοντων are added as epexegetis of ὕπινεν, and must be compared with Il. 15. 662 foll. ἐπὶ δὲ μνήσασθε ἕκαστος | παῖδων ἡδ' ἀλόχων καὶ κτήσιοι ἡδὲ τοκῶν, | ἡμὲν δ' ἐφ' ἑσέοις, καὶ ᾧ κατατεθήκασι | τῶν ὑπὲρ ἐνθάδ' ἐγὼ γουνάζομαι οὐ παρέοντων. For the use of the simple genitive to express the thing or person to which the appeal is made cp. Od. 2. 68. In the next line the construction with πρὸς is used, as in Od. 13. 324.

68. μῶνον. See note on Od. 2. 365.

69. οἶδα. See note on sup. 51.

72. καταλείπειν, infin. with imperative force.

73. νοσφισθεῖς defines the direction of ἰὼν, in the preceding verse. Transl. 'turning away from me,' with the idea of desertion, as in inf. 425; Od. 4. 263; 19. 339; 21. 77; h. Hom. Cer. 92. For the feeling expressed by Elpenor

see on 51 sup.

74. σὺν τεύχεσιν, cp. Soph. Aj. 577 τὰ δ' ἄλλα τεύχη κοῦν' ἐμοὶ τεθάβεται, Il. 6. 418 μὴν κατέκτεν σὺν ἔντεσι δαιδαλέοις. See too Il. 23. 171 foll., where not only the arms of the dead, but his costliest treasures are laid upon the funeral pile, the idea being that in this way the dead would be able to regain the use of them in another world. The mound was to be topped with the oar which Elpenor had used when alive, and being on the shore the mound would be visible to all who went by: who however must have been few indeed off the solitary coasts of the Achaean isle. Nitzsch quotes an epitaph of Sappho (from Palat. Anthol. 7. 505) on Pelagon the fisherman: τῷ γριπεῖ Πελάγωνι πατὴρ ἐπέθηκε Μενέλαος | κέρ-  
 τον καὶ κώπην, μῶμα κακοζῆτας, and notices (from Aristol. Polit. 7. 3) a custom among the Iberians to plant on the grave of the dead man a row of spears equal in number to the foemen who had been slain by him.

76. ἀνδρὸς δυστήνοιο, instead of assimilating these words to the case of μοι, the poet uses the genitive as if in direct dependence upon σῆμα.

With ἐσσομένοισι πυθέσθαι see on Od. 3. 204.

τῷ καὶ ζωὸς ἔρῃσιν ἐὼν μετ' ἐμοῖς ἐτάροισιν.'

ἌΩς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον  
'ταῦτά τοι, ὦ δύστηνε, τελευτήσω τε καὶ ἔρξω.'

80

Νῶϊ μὲν ὥς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν  
ἤμεθ', ἐγὼ μὲν ἀνέυθεν ἐφ' αἵματι φάσγανον ἰσχων,  
εἰδῶλον δ' ἐτέρωθεν ἐταίρου πόλλ' ἀγόρευεν.

Ἦλθε δ' ἐπὶ ψυχῇ μητρὸς κατατεθυηῖς,  
Αὐτολύκου θυγάτηρ μεγαλήτορος Ἀντίκλεια,  
τὴν ζῶην κατέλειπον ἰὼν εἰς Ἴλιον ἱρήν.  
τὴν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ  
ἀλλ' οὐδ' ὥς εἶων προτέρην, πυκινὸν περ ἀχεύων,

85

83. ἀγόρευεν] τινὲς εἰκαϊότερον ἀγορεύων (corr. for ἀγόρευσον Buttm.) Schol. H. ἀγόρευεν MSS. The participle seems a later assimilation to ἰσχων.

80. On this line Laner (Quaest. Hom. p. 18) remarks, 'His vero ab Elpenore dictis quale responsum probabile est Ulixem dedisse? Longe aliud profecto atque id quod versu octogesimo continetur. Dicit enim brevius et nimis abrupte: ταῦτά τοι, ὦ δύστηνε, τελευτήσω τε καὶ ἔρξω. Quod ideo ab Ulixē factum videtur ut quam celerrime inutilem illum hominem dimittat. Sed clarum est eum qui hos versus fecerit recte sensisse pro gravitate narrationis fere majus spatium esse consumptum. Itaque properat ut ad id ipsum, quod nervus est Νεκρίας et summa, veniat.'

81. στυγεροῖσιν here = 'lamentable,' as στυγερῷ μύθῳ Od. 12. 278. So inf. 465.

82. ἤμεθα, 'we bided there.' It does not seem that the posture of sitting is necessarily implied in ἥσθαι. Ameis (Anh. II. 2. 235) quotes Od. 2. 255; 3. 186, 263; 4. 101; 8. 506; 10. 260, 536; 11. 82, 142; 13. 407; 14. 41; 18. 224; 20. 221; 21. 100, 425; II. 1. 134, 565; 2. 255; 3. 134; 4. 412; 15. 10, 740; 18. 509; 24. 542, as instances of this usage. Probably Odysseus was standing. 'We stayed there, I apart from him holding my sword over the blood (in the pit), and on the other side the soul of my comrade was telling his long story.' Others join ἀνέυθεν with ἰσχων, meaning 'holding out far,' i. e. at arms length; but this destroys the parallelism with ἐτέρωθεν. Odys-

seus stands at the side of the pit nearest to the land of the living, and holds his sword out over the blood. Elpenor does not seem to have required to drink the blood before he could remember or speak. Not having been buried, he had not passed into the full condition of the νεκρῶν ἀμνηστὰ κάρηνα.

85. Ἀντίκλεις, son of Hermes by Chione or Philonis, lived on Parnassus with his sons, and is described (Od. 19. 395) as one who, by the teaching of Hermes, ἀνθρώπου ἐκείαστο | κλεπτοσύνη θ' ὄρωε τε. He is described (Od. 19. 403 foll.) as having given the name of Odysseus to his grandson, and in II. 10. 266 foll. as having stolen the cup of Amyntor, πυκινὸν δόμον ἀντιπαρήσας. Anticleia speaks of herself (inf. 201) as having died of yearning for her absent son, ἀχρεὶ οὐ παιδὸς ἀπέφθιτο κυδαλίμοιο | λευγαλέφ θανάτῳ Od. 15. 358. A later story records ὅτι αὐτὴν ἀντήρησε, Νηυσίου ψευδῶς μηρύσας θάνατον Ὀδυσσεύος, cp. Hygin. fab. 243.

88. οὐδ' ὥς is explained by the words πυκινὸν περ ἀχεύων. The characteristic prudence of Odysseus in sacrificing feelings to interest is very noticeable here. Eustath. moralises on it, ὅτι διδάσκον δ' ποιητὴς προτιμᾶσθαι τῶν ἡδέων τὰ συμφέροντα πλάττει τὸν καρτερικὸν Ὀδυσσεῆα οὐκ ἐκτρέφοντα μὲν ἐπὶ τῇ μητρὶ φανείσθαι καὶ πυκινὸν ἀχεύοντα, μὴ ἔωντα δὲ δι' ἡμεῖς αἵματος ἄσπον ἐλθεῖν αὐτῇ, πρὶν Τειρεσίῃσιν πύθισθαι.

With προτέρην followed by πρὶν cp.

αἵματος ἄσπον ἔμεν, πρὶν Τειρεσίαο πυθέσθαι.

Ἦλθε δ' ἐπὶ ψυχῇ Θηβαίου Τειρεσίαο, 90  
χρῦσεον σκῆπτρον ἔχων, ἐμὲ δ' ἔγνω καὶ προσέειπε·

Ἰ[Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεύ,]  
τίπτ' αὐτ', ὦ δούτηνε, λιπὼν φάος ἡελίοιο  
ἤλυθες, ὄφρα ἴδῃ νέκυας καὶ ἀτερπέα χῶρον;  
ἀλλ' ἀποχάζεο βόθρου, ἀπισχε δὲ φάσγανον ὄξύ, 95  
αἵματος ὄφρα πῶ καὶ τοι νημερτέα εἴπω.'

92. Only found in Eustath., Codd. Ven. 456. 613 and Ed. Rom. Most modern editors since Wolf bracket it. Its retention or omission is important as bearing on the question as to the power of Teiresias to recognise Odysseus without tasting the blood. 93. τίπτ' αὐτ', δ] Zenodotus. τίπτ' αὐτῶς Schol. H.

πρὶν .. πρὶν Il. 1. 97, etc., πάρος .. πρὶν Od. 2. 127.

90. ψυχῇ .. ἔχων, a similar 'constructio ad sensum,' as sup. 34 τοὺς .. ἔθνα νεκρῶν. Cp. Od. 16. 476 μέλυσεν δ' ἱερὴ ἱε Τηλεμάχῳ | ἱε πατέρ' ὀφθαλμοῖσιν ἰδὼν. Such a 'golden-studded staff' (χρυσέοις ἥλοισι πεπαρμένον Il. 1. 246) was the badge of office. It was carried by kings, Il. 1. 234; Od. 3. 412; by priests and prophets, Il. 1. 15, and here; by heralds, Il. 7. 277; 18. 505, and by judges, Il. 18. 505; inf. 569.

Τειρεσίαο. See on 10. 492.

94. ἤλυθες, ὄφρα ὦν. With this use of the conjunctive after historical tense cp. Od. 8. 580 ἐπεκλώσαντο δαεθρον .. ἵνα ᾖσιν δοῖδῃ. This usage is sometimes explained on the ground that the verb in the principal sentence has really the force of a present perfect, so that here ἤλυθες would be equivalent to ἤκει. But it is better to describe the conjunctive in such sentences as denoting not merely the intention of the act, but rather as looking forward to the result as the immediate consequence of it. Cp. Od. 3. 15 πόντον ἐπέπλεω ὄφρα πυθέαι, Il. 5. 127 ἄλκων .. ἀπ' ὀφθαλμῶν ἰδὼν .. ὄφρ' εὖ γηγάσκη. So in Attic Greek Ἀβροκόμας τὰ πλοῖα κατέκαυσεν ἵνα μὴ δ' Κύρος διαβῇ Xen. Anab. 1. 4. 18, Ἀριστοῦς ξυμβούλευε .. τοῖς ἄλλοις ἐκπεύσαι δῆτοι ἐπὶ πλεόν δ' οὔτος ἀντίσχε Thuc. 1. 65.

Odysseus calls (Od. 7. 279) the inhospitable beach on which he was dashed by the waves ἀτερπέα χῶρος, here it is used of the 'joyless realms'

of the shades, like Ovid's 'inamoena regna' Met. 10. 15.

96. αἵματος ὄφρα πῶ. Teiresias had received the special privilege ὡς πεπνύσθαι, in contradistinction to the rest of the shades. His φρένες were still ἔμπεδοι. Now Elpenor made no request, and showed no need, to drink of the blood in the pit; see on sup. 82. And Teiresias had no need of the blood to enable him to resume his powers of mind and memory; though it would seem to have been necessary for the other shades, as in the case of Anticleia (inf. 153), who ἤλυθε καὶ πῖεν αἷμα κελαυφεῖς, αὐτίκα δ' ἔγνω. Teiresias recognises Odysseus and addresses him before he drinks of the blood, therefore it was not the drinking that gave him either the power of recognition or of holding communication. The blood was craved by him as a gratification, and the pouring of it into the pit was the exact antithesis to the offering of the bloody sacrifice on the raised altar to the gods of heaven. The blood was a welcome drink-offering to the dead; their peculiarly appropriate libation (χοή). Compare the words of Neoptolemus at the sacrifice of Polyxena, δ' καὶ Πηλέως, πατήρ δ' ἔμεδε, | δέξαι χόας μοι τάσδε κληπηγρόνους, | νεκρῶν ἀγωγούς· ἔλθ' δ', ὡς πῖρας μέλαν | κόρης δαρυφόνε αἶμα. The Schol. on v. 37 says that the ψυχαί come up to the blood, like flies to honey, ὡς μέλας νομοστῆον αὐτὰς ἤκειν. Eustath. puts it well, δ' Τειρεσίας εἰ καὶ γνωρίζει πρὸ τοῦ πῖναι, ἀλλ' οὐ μαρτυρεῖται, μυσθὼν δὲ αὐτὸ τοῦ πῖναι ἀντιδίδωσιν.

‘Ὡς φάτ’, ἐγὼ δ’ ἀναχασσάμενος ξίφος ἀργυρόηλον  
κουλεῶ ἔγκατέπηξ’. ὁ δ’ ἐπεὶ πῖεν αἶμα κελαινὸν,  
καὶ τότε δὴ μ’ ἐπέεσσι προσηύδα μάντις ἀμύμων

‘Νόστον δίζηαι μελιηδέα, φαίδιμ’ Ὀδυσσεῦ’ 100  
τὸν δέ τοι ἀργαλέον θήσει θεός· οὐ γὰρ ὁῶ  
λήσειν ἐννοσίγαιον, ὃ τοι κῆτον ἔνθετο θυμῷ,  
χωδόμενος ὅτι οἱ νῦν φίλον ἐξαλάωσας.

ἀλλ’ ἔτι μὲν κε καὶ ὧς κακὰ περ πάσχοντες ἴκοισθε,  
αἶ κ’ ἐθέλῃς σὸν θυμὸν ἐρυκακέειν καὶ ἐταίρων, 105

ὁππότε κε πρῶτον πελάσῃς εὐεργέα νῆα  
Θρινακίῃ νήσῳ, προφυγὼν ἰοειδέα πόντον,  
βοσκομένας δ’ εὖρητε βόας καὶ ἵφια μῆλα  
Ἑλίου, ὃς πάντ’ ἐφορᾷ καὶ πάντ’ ἐπακούει.

τὰς εἰ μὲν κ’ ἀσινέας ἑὰς νόστου τε μέδῃαι, 110  
καὶ κεν ἔτ’ εἰς Ἰθάκην κακὰ περ πάσχοντες ἴκοισθε·

εἰ δέ κε σῖνῃαι, τότε τοι τεκμαίρομ’ ὀλεθρον  
νῆι τε καὶ ἐτάροις· αὐτὸς δ’ εἴ πέρ κεν ἀλύξῃς,  
ὁπλὲ κακῶς νείαι, ὀλέσας ἀπο πάντας ἐταίρους,  
νῆος ἐπ’ ἀλλοτρίῃς· δῆεις δ’ ἐν πῆματα οἴκῳ, 115

102. λήσειν] τινὲς δὲ λήσειεν [?] Schol. H. Perhaps for οὐ γὰρ, ὁῶ, λήσει.

99. καὶ τότε δὴ, apodosis to ἐπεὶ.

100. δίζηαι. With the form δίζηαι, from which the σ of the 2d pers. is omitted, cp. βέβληται Il. 5. 284, μέμνηται Il. 21. 442.

102. λήσειν. The subject probably is σὺ = ‘that thou wilt escape the notice of.’ Cp. inf. 128 φῆγ’ ἔχειν.

8, ‘in that he hath stored up wrath in his heart against thee.’ Cp. Od. 2. 116. In Il. 14. 50 we have Ἀχαιοὶ ἐν θυμῷ βάλλονται ἑμὸν χόλον.

104. ἀλλὰ . . καὶ ὧς, ‘but still for all that ye may yet come home (ἴκοισθέ κε, sc. ἐς Ἰθάκην, suggested by νόστον) if only thou dost choose to restrain thy desire and that of thy comrades.’

105. With σὸν parallel to ἐταίρων cp. Od. 19. 514 ἐς τ’ ἐμὰ ἔργ’ ὀρόωσα καὶ ἀμφιπέδων.

107. Θρινακίῃ, see on 12. 127.

108. εὖρητε is still in the government of ὁππότε κε. ‘You may see

your homes again if you can restrain yourselves, when you land on Thrinacia and when you find the grazing herds.’

109. πάντ’ ἐφορᾷ, cp. Schol. Q. ὑποσημαίνει ὅτι οὐκ ἂν τις ἀδικήσας τοιοῦτον θεὸν διαλάβοι.

111. καὶ κεν ἔτ’. For a similar introduction of the apodosis by καὶ, after a conditional sentence, cp. inf. 358; Il. 5. 898.

113. αὐτός is emphatic in antithesis to ἐταίρους.

114. νείαι, 2nd sing. from νέομαι, with future signification, cp. Od. 12. 188.

115. δῆεις . . κατέβουσι. The visit of Odysseus to the shades falls at the end of the third year after the taking of Troy. Now the words in Od. 2. 106 foll. make it evident that the misconduct of the suitors, which lasted till Odysseus reached home, did not begin more than four years before his arrival,

ἀνδρας ὑπερφιάλους, οἳ τοι βίοντον κατέδουσι  
 μνώμενοι ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες.  
 ἀλλ' ἦ τοι κείνων γε βίας ἀποτίσσαι ἐλθών  
 αὐτὰρ ἐπὴν μνηστῆρας ἐνὶ μεγάροισι τεοῖσι  
 κτείνης ἢ ἐ δόλφῃ ἢ ἀμφοδὸν ὀξεί χαλκῷ,  
 ἔρχεσθαι δὴ ἔπειτα, λαβὼν εὐήρες ἐρετμὸν,

120

116. κατέδουσι] Aristoph. κατέδοιεν Schol. E. H. M. Q. R. S. on Od. 2. 313.  
 See note below.

that is to say it may have shown itself first in the seventh year after the end of the war. But Teiresias speaks as if the outrages in the house of Odysseus were already going on, unless we can persuade ourselves that the tense of *θήσας* colours the whole passage, and throws the force of a future upon κατέδουσι. Another way of disposing of the difficulty is to treat κατέδουσι as a sort of prophetic present. But a comparison of vv. 184-189, and 449, shows a further inaccuracy; for Telemachus is spoken of as a grown man, which he may have been at the time of his father's return; but which he was not seven years earlier. This is noticed by Schol. on Od. 2. 313 ἐγὼ δ' ἔτι νῆπιος ἦα, to which is added, τοῦτο σημειοῦται Ἀριστοφάνη, ὅτι ἱκανὰ ἐστὶ ἐγγεγόνει ἀπ' οὗ οἱ μνηστῆρες συνήχθησαν· τοῦτο δὲ πρὸς τὸ ἐν τῇ Νεκυίᾳ, ὅτι δεῖ εἶναι 'οἳ τοι βίοντον κατέδοιεν' οὐ κατέδουσι.' But, as La Roche remarks, Aristarchus must have read κατέδουσι, as may be gathered from the Schol. of Aristonicus on this passage, ὅτι οὐκ ἐνῆλλαται ὁ χρόνος ὡς τὸ 'σύν τε μεγάλῃ ἀπέρισαν' (Il. 4. 161, where Zenodotus wrote τίσουσιν)· οὐ γὰρ ἦσαν οἱ μνηστῆρες συνηγμένοι ἐς τὸν οἶκον Ὀδυσσεύος.

For the collocation *θήσας δ' ἐν πῆματα οἶκῳ* see on Od. 6. 167, crit. note.

120. κατένης is the conjunctive of 1st aor.

119. What is the meaning of the concluding part of Teiresias' speech? Eustath. says, *λοβύτητα χρησμοῦ μίμναι* ὁ τοιοῦτος λόγος διὰ τὸ ἀσάφει καὶ δυσεξηγῆτον, but still we seem to see what is, or, at least, what ought to be its meaning.

The commands laid upon Odysseus are evidently serious; they cannot be

neglected. When in Od. 23. 248 foll. he shows that he must tear himself away from Penelope again, he explains to her that 'a necessity is laid upon him;' he has a last ordeal to undergo and a last journey to make. As the wrath of Poseidon was the prime cause of his dangers and trials, so a final reconciliation with him must be the prelude to the peaceful close of his life. He must make his way to some spot far inland, perhaps in the heart of the great continent that lay over against Ithaca; and when he finds by the prophet's test that he has reached a people to whom the very existence of the sea, and, still more, the name of Poseidon is unknown—there, in that most unlikely place, he shall publish the name of the ruler of the ocean, and offer sacrifices in his honour, leaving his oar planted there as a standing memorial. Then,—that last labour performed,—he must return home again and make oblations to all the gods in heaven. After that the terrible sea shall work him no more mischief, but far away from the sight and sound of it, he shall spend a happy and an honoured old age, and then shall come the 'Passing of Odysseus' by a calm and painless death. Penelope, when this prophecy is recounted to her, evidently understands something like this as its meaning, saying (Od. 23. 286) *εἰ μὲν δὴ γῆρας γε θεοὶ τελέουσιν ἄριον, | ἔλπωρή τοι ἔπειτα κακῶν ὑπάλυξιν ἴσσεσθαι*.

The difficulty that disturbs this interpretation is the description given of the circumstances of the death which awaits him, 134 foll., where see notes.

121. ἔρχεσθαι, as ἀποστείχων inf. 132, has the force of an imperative.



εἰς δ' κε τοὺς ἀφίκηται οἳ οὐκ ἴσασι θάλασσαν  
 ἄνδρες, οὐδέ θ' ἄλεσσι μεμιγμένον εἶδαρ' ἔδουσιν·  
 οὐδ' ἄρα τοί γ' ἴσασι νέας φοινικοπαρήους,  
 οὐδ' εὐήρε' ἔρετμὰ, τὰ τε πτερὰ νηυσὶ πέλονται. 125  
 σῆμα δέ τοι ἔρέω μάλ' ἀριφραδές, οὐδέ σε λήσει·  
 ὅππότε κεν δῇ τοι ξυμβλήμενος ἄλλος ὁδίτης  
 φῆη ἀθηρηλοιογὸν ἔχειν ἀνὰ φαιδίμφ' ὄμφ,  
 καὶ τότε δῇ γαίῃ πῆξας εὐήρες ἔρετμον,  
 ῥέξας ἱερὰ καλὰ Ποσειδάωνι ἀνακτι, 130  
 ἀρνειὸν ταυρὶνόν τε συῶν τ' ἐπιβήτορα κάπρον,

122. οἳ οὐκ ἴσασι θάλασσαν. The ancients understood by these words the Epirots or Thesprotians, who certainly seem to answer very badly to this description. Probably the tradition only means to imply that Odysseus went as far inland as possible on the continent nearest to Ithaca. If not to know the sea implies not using salt, it is evident that salt was, as a rule, made by evaporating sea-water, and was not dug from mines. Perhaps this is also pointed to in the plural ἄλες, as meaning 'salt-grains' or crystals, rather than lump or block salt, cp. Il. 9. 214. We need not trouble ourselves to speculate whether any particular people is intended by this description; still less, to puzzle about the barbarous names of places suggested by οἱ παλαιοί, and quoted by Eustath. as Βουνίμαν and Κελκίαν. We may be content to accept his interpretation of the purpose of this strange journey, ἵνα δηλαδὴ τιμηθῇ Ποσειδῶν ἡπειρώτης ἐν τόποις οἳ οὐ φέρεται αὐτοῦ ὄνομα. Sallust, Bell. Jug. 89, speaking of the Numidians, says, 'plerumque lacte et ferina carne vascabantur. et neque salem neque alia irritamenta gulæ quærebant.'

128. ἀθηρηλοιογόν. The proof that this country had been reached would be an unmistakable one. The complete ignorance of the sea would be shown by a traveller meeting Odysseus and mistaking the oar that he was carrying, for a winnowing shovel. Nor, under such circumstances, would the mistake be absurd; both may fairly be called πλάται, as Eustath. says, πλάτη θαλασσία ἐστὶ τὸ ἔρετμόν,

χειρσαία δὲ τὸ πύον. Sophocles copies this in his Ὀδυσσεὺς ἀκανθοπλήξ (see inf. on 134), but gives the word in a somewhat different form, (Frag. 404 Djind.) ὥμοις ἀθηρόβρωτον ὄργανον φέρων, which reminds us of his epithet σιδηροβρόν Aj. 820.

129. εὐήρες ἔρετμόν. The epithet εὐήρης is not connected with ἐρ-ίσσω but with ἀρ-ρίσκω, its meaning being the same as the Lat. 'habilis' Virg. Aen. 1. 318, etc. Oars are called here the 'wings of ships,' not only because they speed them along, but because the row of oars rising and falling at either side of the ship bears a resemblance to the movements of a bird's wing. In Eur. I. T. 1346 we find the curious phrase ταρσὶ πύγυλος ἐπτερωμένος to describe the splash made by the wing-like oars, and similarly αὐτὸς ἐπτερωκῆς (Polyb. 1. 46. 9) represents a ship with her oars ready for a start. As a sort of converse we may quote Virgil's expression 'remigium alarum.' The idea of planting the oar as a memorial reminds us of the request of Elpenor, sup. 77.

131. ἀρνειὸν . . κάπρον. Eustath. ἡ τοιαύτη θυσία τριττία λέγεται παρὰ τοῖς παλαιοῖς, οἳ τριττίαν ἔλεγον τὴν ἐκ τριῶν ζώων θυσίαν. The triplet might be made up in different ways from sheep, oxen, goats, and swine. The number three gave the sense of completeness. Nitzsch compares the τριττία with the Roman 'suovetaurilia.' This sacrifice to Poseidon must be regarded as quite special in its character, for the usual offering to the sea-god was a black bull, see Od. 3. 5.

οἴκαδ' ἀποστείχειν ἔρδειν θ' ἱερὰς ἐκατόμβας  
ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,  
πᾶσι μάλ' ἐξείης· θάνατος δέ τοι ἐξ ἄλδς αὐτῷ

134. ἐξ ἄλδς] ἔξαλος Ptolem. Ascalon. διπλῇ ἢ ἀνάγνωσι, καὶ ἔξαλος προπο-  
ροῦνται ἀντὶ τοῦ ἔξω καὶ πύρρῳ τῆς θαλάσσης, καὶ ἐξ ἄλδς διηρημένως, διὰ τὸ τῆς  
τρυγίνος κέντρον, ᾧ δὲ Τηλέγονος ἀντὶ αἰχμῆς ἐχρήτο Schol. M. N. V. Vind. 56.

ἐπιβήτωρ, 'mate.' ἐπιβαίνειν is similarly used of the stallion, Arist. H. A. 5. 2. 3; the common word is δαχεῖν.

134. ἐξ ἄλδς. Interpreters seem almost unanimous in rendering this, 'far away from the sea.' So Eustath. εἰ καὶ δυστυχίῃς, ὡς Ὀδυσσεύς, κατὰ θά-  
λασσαν, ἀλλ' ὁ θάνατός σοι οὐκ ἐν αὐτῇ  
ἔσται ἀλλ' ἔξω αὐτῆς. To establish  
this, passages are quoted like Od. 15.  
272 ἐκ πατρίδος, 'far from my country'  
(but here the context supplies the word  
ἦλθον); Od. 16. 288 ἐκ καπνοῦ κατέθηκα,  
'I stowed it away from the smoke';  
Il. 8. 213 ὅσον ἐκ νηῶν ἀπὸ πύργου  
τάφρος ἔργε, 'outside the ships'; Il.  
14. 129 ἐχόμεθα δημοσίου ἐκ βελών,  
'out of the range of darts.' To which  
we may add Hdt. 2. 142 τετράκις ἐλε-  
γον ἐξ ἡθέων τὸν ἥλιον ἀνατεῖλαι, 'out  
of his usual quarter.' But a difficulty  
was early felt about the meaning, and  
Ptolemy of Ascalon read ἔξαλος, i.e.  
ἡπειρωτικὸς καὶ οὐ θαλάσσιος, the Scholl.  
quoting as a parallel ἐκβιος = 'deprived  
of life.' This evidently shows that  
they felt how unnatural it was to  
render ἐξ ἄλδς, 'far away from the  
sea,' especially when used in connection  
with ἀκούσεται. Unless for some very  
special reason, anyone would translate  
this, 'will come upon you out of the  
sea.' Just as ἐκ Πύλου εἰσῆλθους Od.  
15. 42; Il. 1. 169; or ἐλθόντ' ἐξ ἀπίης  
γαίης Od. 16. 18; or ἐκ Λυκίης Il. 5.  
645; ἐξ ἄσπερος ἰκίσθαι Il. 18. 207; or,  
more exactly, ἐνσιγῶν .. ἐξ ἄλδς ἦλθε  
Il. 20. 14. And this so completely  
falls in with the later legends about  
the death of Odysseus, that it seems  
impossible to reject the view that we  
have in this prophecy of Teiresias a  
post-Homeric interpolation. So Lauer,  
(Hom. Quaest. p. 50) speaking of the  
whole passage, says, 'tantum abest ut  
poetae sit eiusdem qui fabulam de  
Vlixē patriam appetente composuerit,  
ut nonnisi ea potuerit aetate exoriri,

qua, cum fabula illa de Telegono  
conformata esset, hanc rhapsodi stu-  
derent cum illa de Ulixis erroribus con-  
iungere.' Now, the Cyclic Epic called  
'Telegonia' was ascribed by Proclus  
and the general tradition of the ancients  
to Eugammon of Cyrene (566 B.C.);  
but he is said to have pirated his poem  
from a 'Thesprotis,' written several  
centuries earlier by the mythic poet  
Musaeus. The plot of the Telegonia,  
(and, we may suppose, of the Thes-  
protis) makes Odysseus come into  
Thesprotia, and espouse Callidice, the  
queen of that country. This will ac-  
count for the view that the Thesprotians  
are intended by the men, of οὐκ ἴσασι  
θάλασσαν—a strange description of a  
people possessing a considerable coast-  
line. On the death of Callidice (the  
story proceeds) Odysseus returns to  
Ithaca. About the same time, Tele-  
gonus, son of Odysseus by Circe,  
wandering in search of his father,  
lands on Ithaca and ravages the coast,  
and Odysseus attacking the invaders  
falls by the hand of his son. Later  
forms of the story, however, are care-  
ful to introduce the fact that death  
must come to Odysseus 'out of the  
sea,' and this is interwoven with the  
story about Telegonus, the son being  
represented as having wounded his  
father with a spear tipped with the  
bone of a sea-fish, called τρυγίν.  
This legend must have formed the plot of  
a lost play of Sophocles called 'Ὀδυσσεὺς  
ἀκαιοσπλῆξ,' and Parthenius (Erot. 3)  
quotes from the Εὐρύαλος of the same  
poet the line τραχὺς ἀκαιοσπλῆξ τρυγίνος  
θαλασσίας. In the Ψυχαγωγὸς of  
Aeschylus, the story reappears in a  
most absurd form, ἱερωίδης (a heron)  
γὰρ ὑψόθεν ποτῶμενος | ὄψθ' σε πλῆξει,  
νηδύνος χειλάμασιν, | ἐξ ἧς ἀκαιοθαποντίου  
βοσκήματος | στήθεϊ παλαιὸν δέρμα καὶ  
τριχορρύνει. Some current form of this  
story cannot but be alluded to in our  
passage, unless we can persuade our-

ἀβληχρὸς μάλα τοῖος ἐλεύσεται, δς κέ σε πέφνη 135  
γῆραι ὑπο λιπαρῷ ἀρημένον· ἀμφὶ δὲ λαοὶ  
ὀλβιοι ἔσσονται· τὰ δέ τοι νημέρτέα εἶρω·

‘Ὡς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
‘Τειρεσίη, τὰ μὲν ἄρ που ἐπέκλωσαν θεοὶ αὐτοί.  
ἀλλ’ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατὰλεξον 140  
μητρὸς τήνδ’ ὀρώα ψυχὴν κατατεθνηυῖαν·  
ἡ δ’ ἀκέουσ’ ἦσται σχεδὸν αἵματος, οὐδ’ ἐὼν υἷδν  
ἔτλη ἐσάντα ἰδεῖν οὐδὲ προτιμυθήσασθαι.  
εἰπὲ, ἀναξ, πῶς κέν με ἀναγνολὴ τὸν ἔνντα;’

136. ἀμφὶ δὲ λαοί] ἀμφὶ δ’ ἑταῖροι Eustath.

selves that all the stories about ‘death coming from the sea’ are only refinements upon a misconception of *ἐξ ἁλός*. In favour of the interpretation, ‘far away from the sea,’ emphasis is laid upon the words *ἀβληχρός*, ‘mild,’ and *λιπαρός*, which through the idea of ‘fat and well-liking’ takes the meaning of ‘comfortable.’ To this it may be answered that *ἀβληχρός* in Homer has far more the notion of ‘weak’ or ‘exhausted,’ than ‘mild;’ cp. Il. 5. 337; 8. 178 (where *ἀβληχρὸς οὐδενόσωρα* are coupled together); and in Ap. Rhod. 2. 205, the miserable exhaustion of Phineus culminates in the phrase *ἀβληχρὸς δ’ ἐπὶ κόματι κέκλιτ’ ἀναυδός*. It is strange that a death which is only the gradual decay of natural power should be said ‘to slay’ (*δς κέ σε πέφνη*); an expression more suitable to describe sudden death, which death when painless is not called *ἀβληχρός*, but rather *ἀγανός*, in the familiar phrase *οἱ ἀγανοὶ βελέεσιν ἐπαιχόμενος (ἡ) κατέπεφνεν*. The impersonation of *θάνατος* too is very suspicious here. Again whatever argument might be grounded on the meaning of *λιπαρός* seems to lose its force by the use of *ἀρημένος*, a word commonly employed in connection with such ideas as ‘weariness,’ ‘sleepiness,’ ‘sorrow,’ etc., and not employed with *ὄψ*, but coupled with the simple dative, compare *γῆραι λυγρῷ ἀρημένος* Il. 18. 435. No doubt the concluding words are intended to give a picture of a king dying of old age in the

midst of loyal and prosperous subjects. But the whole passage must be regarded as a later addition.

135. *ἀβληχρός* (cp. Il. 5. 337; 8. 178), probably from euphon. *d* and *βληχρός* related to *μαλακός*; see Buttm. Lex. s. v. *βλίπτειν*.

For *μάλα τοῖος* = ‘ever so [gentle],’ see on Od. 1. 209. Here the gesture that interprets *τοῖος* (*δεικτικῶς*) may be a slow dropping of the hand; as *σιγῇ τοῖον* (Od. 4. 776) is the finger on the lip; *μέγα τοῖον* the outspread arms; *μειδῆσε σαρδάνιον μάλα τοῖον* (Od. 10. 302) a grimace.

136. Teiresias does not do what Circe foretold. He was to inform Odysseus (Od. 10. 539) of the *ὁδὸν καὶ μέτρα κελεύθου*, | *νόστον θ’ ὡς ἐπὶ πόντον ἐλεύσεται ἰχθυόεντα*. He may perhaps be said to have described the *μέτρα κελεύθου*, but not the *ὁδός*.

139. *τὰ μὲν ἄρ που*. The use of *πουν* gives a tone of resignation to the sentence; cp. Il. 2. 116 *οὕτω που Διὶ μέλλει ὑπερμενέει φίλον εἶναι*. There is an emphasis upon *αὐτοί*, at the end of the line, as though he would say, ‘of their own will,’ ‘without consulting me.’

141. *τήνδε*, ‘yonder.’ Cp. *νηὺς δέ μοι ἦδ’ ἔστηκε* Od. 1. 185, *εἴλω δὲ τινε τώδε* Od. 4. 26.

144. *πῶς κέν ἀναγνολὴ*, ‘how may she recognise me, that I am he;’ i. e. *ἔντα τούτου*, ‘being that man,’ sc. ‘her own son.’ This interpretation seems settled by the passage, Od. 24. 156 foll. *τὸν δὲ (Ὀδυσσεύα) συμβάτης ἦγε κακὰ χροτὶ εἰμαρ’ ἔχοντα... οὐδὲ τις*

ὦς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε 145  
 'ρήϊδιόν τοι ἔπος ἐρέω καὶ ἐνὶ φρεσὶ θήσω  
 ὃν τινα μὲν κεν ἔῃς νεκύων κατατεθνηώτων  
 αἵματος ἄσπον ἵμεν, ὃ δέ τοι νημερτὲς ἐνίψει  
 ᾧ δέ κ' ἐπιφθονέοις, ὃ δέ τοι πάλιν εἰσιν ὀπίσσω.  
 ὦς φαμένη ψυχὴ μὲν ἔβη δόμον Ἄιδος εἶσω 150  
 Τειρεσίαιο ἄνακτος, ἐπεὶ κατὰ θέσφατ' ἔλεξεν  
 αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, ὄφρ' ἐπὶ μήτηρ  
 ἧλυθε καὶ πῖεν αἶμα κελαινεφές· αὐτίκα δ' ἔγνω,  
 καὶ μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα  
 'Τέκνον ἐμὸν, πῶς ἦλθες ὑπὸ ζόφον ἡέρβεντα 155  
 ζωὸς ἑών; χαλεπὸν δὲ τάδε ζωοῖσιν ὀράσθαι.  
 [μέσσω γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ρέεθρα,

146. ἐνὶ φρεσὶ] La Roche with good MSS. reads ἐν φρεσὶ, as in Il. i. 55.  
 149. ἐπιφθονέοις] So Vulg. But Codd. Aug., Meermann., Stuttg., give ἐπιφθονέειν.  
 Bekk. ii., Ameis, La Roche, and Nauck read ἐπιφθονέης. 157-159.] ἀπειτούνται  
 τρῶϊ Schol. H. See note below.

ἡμῶν δύνατο γνῶναι τὸν ἔοντα, | ἐξαπί-  
 νης προφανέστα. Cp. Od. 23. 116  
 τοῦνεκ' ἀτιμάζει με καὶ οὐ πῶ φησι τὸν  
 εἶναι, Od. 16. 475 καὶ σφας δίσσθην  
 τοῖς ἔμμεναι, οὐδὲ τι οἶδα. The ghost  
 of Anticlea seems to be hanging about  
 the place, as though she had a dim  
 consciousness of some familiar presence.  
 πῶς here introduces a direct question,  
 and is not to be taken in dependence on  
 εἰπέ.

146. ῥήϊδιον .. ἔπος means a 'simple  
 rule,' for holding or refusing communi-  
 cation with the dead.

147. ὃν τινα μὲν, 'whomsoever of the  
 departed dead thou mayest suffer to  
 draw near the blood, he shall tell thee  
 what is true; but to whomsoever thou  
 mayest refuse it, he will go back again.'

148. For this use of ὃ δὲ in introducing  
 the apodosis cp. Il. 2. 188-9 ὃν τινα μὲν  
 .. μίχεται, | τὸν δ' ἀγαυὸς ἐπέσσειν ἱερὴν  
 σάσκε, Od. 12. 41 ὃς τις ἀσούρη .. τῷ δ'  
 οὐ τι γυνή .. παρίσταται κ.τ.λ.

149. ἐπιφθονέοις. It seems simpler  
 to write the conjunctive in exact  
 parallelism with ἔῃς, but if (see crit.  
 note) we decide in favour of ἐπιφθονέειν,  
 it must be taken to mark a degree  
 further from probable occurrence than

the conjunctive. So Herm. de legg. sub-  
 til. serm. Hom. i. 19 'colloqui enim  
 Ulixes cum umbris cupiebat, quaesierat-  
 que non quomodo eas arceret sed quo-  
 modo perduceret ad colloquendum.'  
 Cp. Od. 12. 345, 349 ἀμειβόμεθα ..  
 ἐθέλη, marking a remoter and nearer  
 contingency; Od. 14. 183 ἀλλή .. φύγοι,  
 and Od. 22. 444 ἐξαφῆλθε .. ἐκλελά-  
 θαιτο.

With πάλιν .. ὀπίσσω cp. ἀφ' αὐτί,  
 ἀφ' ἑλάν, etc.

157-159. The lines were rightly re-  
 jected by the Alexandrian critics; the  
 reason of the objection being given by  
 Schol. V. τὸ γὰρ ἐξῆς, μέσον ὁκεανός  
 γελοῖον δὲ καὶ πρὸν ἔοντα. But the  
 objections to the lines are graver than  
 this, for they seem to be an awkward  
 interpolation, arising from a misconcep-  
 tion of Anticlea's question. What the  
 mother really asks is the cause of her  
 son's arrival in the terrible land of the  
 dead; just as Odysseus asks of her τίς  
 τὸ σε κηρ ἐδάμασσε; (171). And her  
 surprise at seeing him is further ex-  
 pressed by the words χαλεπὸν .. ὀρά-  
 σθαι, 'the sight of these places is an  
 awful thing for living men,' cp. Od. 10.  
 305. But we may suppose that some

Ὀκεανὸς μὲν πρῶτα, τὸν οὖ πῶς ἔστι περῆσαι  
 πεζὸν ἐόντ', ἣν μή τις ἔχη εὐεργέα νῆα.]  
 ἦ νῦν δὴ Τροίηθεν ἀλώμενος ἐνθάδ' ἰκάνεισιν 160  
 νηί τε καὶ ἐτάροισι πολλὸν χρόνον; οὐδέ πω ἦλθες  
 εἰς Ἰθάκην, οὐδ' εἶδες ἐνὶ μεγάροισι γυναικά;  
 ὦς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 μῆτερ ἐμή, χρεῖώ με κατήγαγεν εἰς Αἶδαο  
 ψυχῇ χρησόμενον Θηβαίου Τειρεσίαο 165  
 οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πω ἀμῆς  
 γῆς ἐπέβην, ἀλλ' αἰὲν ἔχων ἀλάλημαι οἰζὺν,  
 ἐξ οὗ τὰ πρῶτισθ' ἐπόμεν Ἀγαμέμνονι δίφῳ  
 Ἰλίου εἰς εἴπωλον, ἵνα Τρώεσσι μαχοίμην.  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον 170  
 τίς νύ σε κῆρ ἐδάμασσε τανηλεγέος θανάτοιο;

161, 162] Ἀριστοφάνης ἀθετεῖ Schol. H.

διασκευαστής, interpreting χαλεπὸν to mean (as it more often does) 'difficult,' understood the force of Anticlea's question to be, 'by what means hast thou come?' In accordance with this idea, then, we have the description of the intervening rivers, introduced by γάρ, to explain in what the difficulty consists; and the allusion to the ship, as a tentative answer to πῶς ἦλθες; In itself the naïveté of πεζὸν ἐόντα (Eustath. *lόντα*) is not un-Homeric: cp. Od. i. 173 οὐ μὲν γάρ τί σε πεζὸν ὀλομαι ἐνθάδ' (sc. to Ithaca) ἰκίσθαι. In Od. 10. 502 the direct contrary of this line is asserted, εἰς Ἀιδόσθ' οὐ πῶ τις ἀφίκετο νηὶ μελαίνῃ.

161. νηί τε καὶ ἐτάροισι. This is not an omission of σύν, but a regular dative of the instrument, the ship and the rowers being the means by which one comes on one's journey. Nitzsch would prefer to read νηὶ τε σύν θ' ἐτάροισι, but ἐτάροισι is drawn into the same construction as νηί, and, indeed, we have an instrumental dative of the person in Il. 21. 45 ἑνδεκα δ' ἥματα θυμὸν ἐτέρπετο οἷσι φίλοισι, compared with φρένα τερπόμενον φόρμιγγι λιγείῃ Il. 9. 186. Cp. also Od. 4. 8 ἱπποῖσι καὶ ἄρμασι πίμπει νέεσθαι, and note on Od. 10. 140.

Join ἀλώμενος with πολλὸν χρόνον, as Virg. Aen. 6. 532 'pelagine venis erroribus actus?'

166. Ἀχαιῖδος, sc. γῆς, so Τροίης Od. 10. 332. Not only has he not been home, but he has not even been near Achaea.

ἀμῆς, 'our' land; i.e. 'thine and mine,' for he is speaking to his mother. Most modern editors write ἀμός with the rough breathing, following the rule of Apollon. de pron. There seems to have been much uncertainty about the word, whether it stood for ἡμέτερος or ἐμός. In Il. 6. 414 Andromache laments the death of πατέρ' ἀμόν, which might seem to support the latter view; but in v. 421 foll. she mentions her brothers as included in the slaughter. Herodian remarks on the passage, Δημήτριός φησιν ἀντὶ τοῦ ἐμόν, διὸ καὶ ἀντικρὺς ψιλοῦ πιδανώτερον δέ ἐστι Δαυριώτερον εἶναι ἀντὶ τοῦ ἡμέτερον ἀμόν, οὕτως Ἀπολλώνιος. We have ὕμός as the corresponding form of the 2nd pers., as πόλιν ὕμην Il. 5. 489.

171. κῆρ.. θανάτοιο is the special form of death that comes to each one, in contrast with μοῖρα δημοῖ. Cp. Il. 12. 326 κῆρεϊ ἐφειστάσιν θανάτοιο | μυρίαί, and Od. 12. 341 πάντες... θάνατα.

ἡ δολιχὴ νοῦσος'; ἡ Ἄρτεμις ἰοχέαιρα  
οἷς ἀγανοῖς βελέεσσιν ἐποιοχόμενη κατέπεφνεν;  
εἶπε δέ μοι πατὴρ τε καὶ υἱός, ὃν κατέλειπον,  
ἡ ἔτι παρ κείνοισιν ἐμὸν γέρας, ἥέ τις ἦδη 175  
ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασὶ νέεσθαι.  
εἶπε δέ μοι μνηστῆς ἀλόχου βουλὴν τε νόον τε,  
ἡέ μένει παρὰ παιδί καὶ ἔμπεδα πάντα φυλάσσει,  
ἡ ἦδη μιν ἔγημεν Ἀχαιῶν ὃς τις ἄριστος.  
Ὡς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ 180  
'καὶ λίην κείνη γε μένει τετληῖν θυμῷ  
σοῖσιν ἐνὶ μεγάροισιν· οἷζυραὶ δέ οἱ αἰεὶ  
φθίνουσιν νύκτες τε καὶ ἡμέραι δάκρυ χεοῦσα.  
σὸν δ' οὐ πῶ τις ἔχει καλὸν γέρας, ἀλλὰ ἔκηνος  
Τηλέμαχος τεμένεα νέμεται καὶ δαίτας ἕσας 185  
δαίνυνται, ὥς ἐπέοικε δικασπύλον ἀνδρ' ἀλεγύνειν·

174. ὃν κατέλειπον' Ἀριστοφάνης, οὗ κατέλειπον Schol. H. 178.] After φυλάσσει a few MSS. add κτήσιν ἐμὴν δμοῖα τε καὶ ὑπερεφείε μέγα δῶμα, | εὐνὴν τ' αἰδομένη πῶσις δμοῖοι τε φήμην (Od. 19. 526, 7). 185. τεμένεα] So La Roche with most edd. since Bekk., for τεμένη. The Scholl. seem contradictory. σεσημείωται τὸ ὄνομα ἀδαιρέτως ἐξενοχθὲν H. Q. Ἀρίσταρχος τεμένεα Schol. H.

174. εἰπὲν... πατὴρ, in Od. 15. 347 εἰπὲν περὶ πατρός. The construction with the simple genitive is analogous to that with πυνθάνεσθαι and ἀκούειν. Cp. ἀγγελίην ἀτάραν Od. 10. 245, Soph. Trach. 1122 τῆς μητρὸς ἦκα τῆς ἐμῆς φρέσιν.

181. καὶ λίην, like καὶ μάλα, 'in very truth.'

Besides the phrase τετληῖν θυμῷ, which occurs nine times in the Odyssey, but not in the Iliad, we find κραδίη τετληνία Od. 20. 23.

184. γέρας. 'Telemachus is living in undisturbed possession (ἐκηνός) of the crown-lands (τεμένεα), and feasts on the fairly-portioned feasts, which it is meet that a man who dispenses justice should enjoy (ἀλεγύνειν, see below), for all invite him.' Telemachus is represented as acting king in his father's absence. Or, if we must press the fact that at this period Telemachus could not have been more than fourteen years old, it will be possible to say that he already takes

his part in the feasts, which it is the privilege of a king, as dispenser of justice, to enjoy. He is admitted to some of the royal honours.

186. For δικασπύλος see II. 1. 238, and cp. Callim. h. in Ion. 3 δικασπύλος οὐρανίδῃσι. The γέροντες might collectively be called δικασπύλοι, the king especially so, as head of the βουλή. This invitation to public banquets was a regular part of the royal prerogatives, which are summed up in Il. 12. 310 foll., where Sarpedon says to Glaucus, Γλαῦκε, τίη δὴ νῦν τετιμῆμεσθα μάλιστα | ἔδρη τε κρέαςιν τε ἰδὲ πλείους δευάεσσιν | ἐν Λυκίῃ, πάντες δὲ θεοὶ αἰεὶ εἰσορόοι; | καὶ τέμενος νεμόμεσθα, etc. The description given by Anticlea of the state of things in Ithaca shows that she must have died before the suitors began their molestation of Penelope; otherwise she could not have said, Τηλέμαχος ἐκηνός νέμεται τεμένεα.

ἀλεγύνειν. Seiler points out that here ἀλεγύνειν has the force of 'taking interest in,' 'busyng oneself

πάντες γὰρ καλέουσι. πατήρ δὲ σὸς αὐτόθι μίμνει  
 ἀγρῷ, οὐδὲ πόλινδε κατέρχεται· οὐδέ οἱ εὐναί  
 δέμνια καὶ χλαῖναι καὶ ῥήγεα σιγαλδεντα,  
 ἀλλ' ὃ γε χεῖμα μὲν εὐδὲι ὄθι δμῶες ἐνὶ οἴκῳ 190  
 ἐν κόνι ἀγχι πυρὸς, κακὰ δὲ χροῖ εἴματα εἶται·  
 αὐτὰρ ἐπὴν ἔλθῃσι θέρος τεθαλυῖα τ' ὑπάρη,  
 πάντῃ οἱ κατὰ γουνὸν ἀλωῆς οἶνοπέδοιο  
 φύλλων κεκλιμένων χθαμαλαὶ βεβλήταται εὐναί·  
 ἔνθ' ὃ γε κείτ' ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει 195  
 σὸν νόστον ποθέων· χαλεπὸν δ' ἐπὶ γῆρας ἰκάνει.  
 οὕτω γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἐπέσπον  
 οὗτ' ἐμέ γ' ἐν μεγάροισιν ἐύσκοπος ἰοχέαιρα·  
 οἷς ἀγανοῖς βελέεσσιν ἐποικομένη κατέπεφνεν,  
 οὔτε τις οὖν μοι νοῦσος ἐπήλυθεν, ἥ τε μάλιστα 200  
 τηκεδόνι στυγερῇ μελέων ἐξείλετο θυμὸν·  
 ἀλλὰ με σὸς τε πῶθος σά τε μήδεα, φαίδιμ' Ὀδυσσεῦ,

187. καλέουσι] γρ. κοτέουσι Vind. 56, probably a mistake for ποθέουσι, in Cod. Venet. Nitzsch proposes κομόουσι. 191. εἶται] Here Schol. H. gives ἤσται] οὕτως Ζηρόδοτος. Ἀρίσταρχος, ἤστο. The latter reading is hardly conceivable. 196. σὸν νόστον ποθέων] This is the reading of αἱ χαριέστεραι γραφαὶ according to Schol. H. Most MSS. σὸν πότμον γόων. 202. μήδεα] Cod. Venet. κήδεα.

about; not in the sense, generally assigned, of *preparing* the meal, but of *partaking* of it. He compares *μεμνησθαι* δαιτὸς Od. 20. 246, *μεμνησθαι* πόσιος καὶ ἐδητύος Il. 19. 231, *μνήσασθαι* δόρυ Od. 4. 213, etc. The same meaning is found in ἄλλας δ' ἀλεγύνετε δαίτας Od. 1. 374, etc., and *θοῆν ἀλεγύνετε* δαίτα Od. 8. 38, where the Schol. gives *εὐτρεπίετε*, unnecessarily. This view of ἀλεγύνειν renders Nitzsch's proposed alteration for καλέουσι (see crit. note) needless.

187. αὐτόθι, explained by the epexegetis ἀγρῷ.

188. οὐδέ οἱ, 'nor has he for bedding (εἶναι as predicative) couches and cloaks and bright-coloured rugs, but in winter time he sleeps where the servants sleep in the house, in the dust near the fire, and sorry clothes has he got on his back.'

191. εἶται, as εἶμαι Od. 19. 72, is referred to pres. *ἐννυμι*, root *ἐs*, *Fee*. *Laertes* is represented as having no *θάλαμος*

of his own, or as not caring to use it.

192. For ὑπάρη, as the latter part of the summer, see Od. 5. 328; 12. 76.

194. βεβλήταται εὐναί. The low bed of leaves strown on the ground is contrasted with the *δέμνια* of sup. 189.

195. πένθος ἀέξει, so in Od. 17. 489 ἀέξειν is used of cherishing or fostering sorrow.

196. ἐπὶ, adverbial, 'old age cometh on him besides;' i.e. to add to his other discomforts. So ἀλγος, πένθος, ἰκάνει με Od. 2. 41, etc.

197. οὕτω, i.e. σὸν νόστον ποθέων.

201. ἐξείλετο, gnomic aorist, expressing common occurrence. So εἰσῆλυθεν Od. 4. 338, ἤνυσεν ib. 357, ἐφέηκε 14. 464.

202. ἀλλὰ με. 'But longing for thee, and [for] thy counsels and [for] thy tenderness robbed me of sweet life.'

In the phrase σὸς πῶθος the possessive pronoun represents the objective genitive of the personal pronoun. Cp. σὴ ποθὶ Il. 19. 321, where La Roche

σή τ' ἀγανοφροσύνη μελιηδέα θυμὸν ἀπηύρα.

Ἦς ἔφατ', αὐτὰρ ἐγὼ γ' ἔθελον φρεσὶ μερμηρίζας  
μητρὸς ἐμῆς ψυχὴν ἐλέειν κατατεθνηυῖης.

205

τρίς μὲν ἐφωρμήθη, ἐλέειν τέ με θυμὸς ἀνώγει,  
τρίς δέ μοι ἐκ χειρῶν σκιῇ εἴκελον ἦ καὶ δνειρῷ  
ἔπατ'. ἐμοὶ δ' ἄχος δὲν γενέσκειτο κηρόβι μᾶλλον,  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων.

Ἰὼ Μῆτερ ἐμὴ, τί νύ μ' οὐ μίμνεις ἐλέειν μεμαῶτα,  
ὄφρα καὶ εἰν Αἶδαο φίλας περὶ χεῖρε βαλόντε  
ἀμφοτέρω κρυεροῖο τεταρπώμεσθα γόοιο;  
ἦ τί μοι εἰδῶλον τόδ' ἀγαυὴ Περσεφόνεια

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207. εἴκελον] γρ. ἱκέλη, ἡ ψυχὴ Schol. H. Bekk. ἱέλον σκιῇ, metri grat., because εἴκελον takes initial *f*.

quotes, ἐμὴν, σὴν χάριν ('*mea causa*,' '*tua gratia*'), Aesch. Pers. 1046; Soph. Phil. 1413; Trach. 485; ἐμὴν ἀγγε-  
λίην Il. 19. 336, ἐμὴν αἰδῶ Aesch. Pers. 699, σὴ προμηθεῖ Soph. O. C. 332, χρεῖα ἐμῇ Eur. Suppl. 20, τὴν ὑμετέραν εὐνοίαν Lysias, 11. 10, εὐνοίᾳ τῇ σὴ Plat. Gorg. 486 A, ἐπὶ διαβολῇ τῇ ἐμῇ Apolog. 20 E, Sallust, Jug. 14 'in mea iniuria despecti estis,' to which add Ter. Heauton. 2. 3. 66 'desiderio id fieri tuo.'

σά τε μῆδεα must not be rendered, as by Bothe, '*tuae curae*,' for μῆδεα has as its regular meaning '*counsels*,' '*devices*,' etc. and is thus coupled with βουλαί in Il. 2. 340. The word πόθος gives, as it were, the keynote to the whole sentence, and μῆδεα and ἀγανοφροσύνη are added as details of what she missed most. 'Longing for thee, that is, for thy loving counsels and thy tender ways.' When Helen is raising the lament over Hector's body, she recalls how he protected her from reproaches—*εἰ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐτίσκει* | *... σὺ τὸν γ' ἐτίεσσι παραφράμενος κατέρυκε* | *σὴ τ' ἀγανοφροσύνη καὶ σοὶς ἀγανοῖς ἐτίεσσι* Il. 22. 768.

206. τρίς μὲν, cp. Virg. Aen. 2. 792 'Ter conatus ibi collo dare brachia circum: | ter frustra comprehensa manus effugit imago, | par levibus ventis volucricue simillima somno.'

207. εἴκελον is probably best taken adverbially, as *ισον* inf. 557; 14. 203;

though Nitzsch speaks of it as 'almost substantial.' If it be not taken adverbially, it might better be referred to the usage which sometimes introduces a neuter adjective, in loose apposition to a preceding noun in a different gender. See note on Od. 12. 74.

208. γενέσκειτο, iterative aorist, appropriate to τρίς. Each disappointed effort brought its sorrow.

211. φίλας περὶ χεῖρε βαλόντε (join περὶ-βαλόντε, 'with a loving embrace.' Notice the mixture of dual and plural. In Il. 23. 97 we have μινυῖν περ ἀμφιβαλόντε | ἀλλήλους ὀλοοῖο τεταρπώμεσθα γόοιο, which is the only passage where χεῖρας, χεῖρε, or πῆχες is omitted; cp. Od. 4. 454; 7. 142; 21. 223; 23. 208; 24. 347. The omission of the direct object enables ἀμφιβαλόντε to be used directly with a personal object, as, probably, ἀμφιχείσθαι Od. 16. 214 Τηλέμαχος δὲ | ἀμφιχειθεὶς πατέρ' ἱσθλὸν δδύρετο, Od. 22. 498 αἰ μὲν ἄρ' ἀμφεχέοντο καὶ ἡσπάζοντ' Ὀδυσῆα. In the present passage ἀμφοτέρω stands as the equivalent of the reciprocal ἀλλήλων in Il. 23. 98 (quoted above), and therefore is in close connection with the participle, although grammatically the subject of τεταρπώμεσθα. τέρπεσθαι γόοιο (Il. 23. 10; 24. 513; Od. 19. 213, 251) is 'to take one's fill of lamentation.' Seiler quotes Ov. Trist. 4. 3. 37 'est quaedam flere voluptas.'

213. εἰδῶλον is best represented by our word 'phantom.' It is used almost



δτρυν', ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω;

ᾧς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο πτόντια μήτηρ' 215  
 'ὦ μοι, τέκνον ἐμὸν, περὶ πάντων κάμμορε φωτῶν,  
 οὐ τί σε Περσεφόνεια, Διὸς θυγάτηρ, ἀπαφίσκει,  
 ἀλλ' αὕτη δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνησιν·  
 οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἴνες ἔχουσιν,  
 ἀλλὰ τὰ μὲν τε πυρὸς κρατερὸν μένος αἰθομένοιο 220  
 δαμνᾷ, ἐπεὶ κε πρῶτα λίπη λεύκ' ὀστέα θυμὸς,

218. *ὅτε τίς κε θάνησιν*] So Ameis and La Roche, with good MSS, for the common *ὅτε κέν τε θάνωσι*. Eustath. gives *ὅτε τις θάνησι*. See note below.  
 221. *δαμνᾷ, ἐπεὶ*] *δάμναται ὡς*, Κράτης Schol. H. See Porson and Buttm. in Dind. Scholl. ad loc.

identically with *ψυχή*, as the immaterial ghost that remains when the body is dead, and the *θυμὸς* extinguished. But it implies more than the notion of *ψυχή*. first, as conveying specially the idea of something unreal and illusive, and secondly, as presenting a visible though unsubstantial copy of the person whom it represents. Thus it is coupled with *ψυχαί* in Il. 23. 72; Od. 24. 14 *ψυχαὶ εἰδωλα καμόντων*, and in Il. 27. 104 the apparition of Patroclus is called *ψυχή καὶ εἰδωλον*, while inf. 475 we even have *νεκροὶ . . βροτῶν εἰδωλα καμόντων*. The seer Theoclymenus, Od. 20. 355, when he beholds the prophetic vision of the suitors passing to their doom, cries, *εἰδῶλαν δὲ πλεόν πρόθυρον, πλείη δὲ καὶ αὐλή | ἱεμέναν Ἑρμῆοςδε ὑπὸ ζόφον*. But the strongest passage for deciding the use of the word, as meaning the unreal and phantom image, is inf. 601 *ἐνόησα βίην Ἑρακλῆϊν | εἰδωλον, αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσι | τέρπεται*, where the contrast between *εἰδωλον* and *αὐτὸς* is vividly brought out. In exact harmony with this view we have the phantom of Aeneas, which Apollo fashioned to delude the Greeks, called *εἰδωλον* . . *αὐτῷ τ' Αἰνεία ἱκελον καὶ τεύχεσι τοῖον* Il. 5. 449; and when Athena sends a warning dream to Penelope, in the form of her friend Iphthime, we read *εἰδωλον ποίησε, δέμας δ' ἦκετο γυναικί* Od. 4. 796, called ib. 824, 835 *εἰδωλον ἁμυνόν*. This notion of *εἰδωλον* has many points in common with the Lucretian *simulacra*.

216. *περὶ πάντων*. See on Od. 1. 235.  
*κάμμορε*, Od. 2. 351.

218. *αὕτη δίκη ἐστὶ βροτῶν*, 'this is the way with mortals.' Cp. Od. 4. 691.

The reading *ὅτε κέν τε θάνωσι* may be supposed to be a later assimilation to the number of *βροτῶν*, but the combination *κέν τε* is suspicious. For the change from plural to singular cp. Od. 5. 120 *θεαὶς ἀγάσθε . . ἦν τις τε ποιήσεται*, 13. 180 *πομπῆς μιν παύσασθε βροτῶν ὅτε κέν τις ἱκηται*. See also Il. 20. 454. The singular is also more appropriate, as it suggests the special instance of Anticlea herself. For the resumption of the plural cp. Od. 9. 96 *ὅς τις φάγοι . . οὐκ ἤθελεν . . ἀλλὰ βούλοντο*.

219. *ἔχουσιν*, 'hold together.' Not unlike is *φρένες ἦταρ ἔχουσι* Od. 9. 301. Cp. *δοιοὶ δ' ἐντοσθεν ὀχῆες | εἶχον ἐπημοιβοί*, sc. *πύλας*, Il. 12. 455, *θύρην δ' ἔχε μούνοσ ἐπιβλής* Il. 24. 453.

221. *θυμὸς . . ψυχή*. The etymology of *θυμὸς*, root *θυ*, as in *θεῖλλα*, *θυιάς*, is the Skt. *dhi*, seen in *dhāmas*, 'smoke,' Lat. 'fumus.' Plato, Cratyl. 419, speaks of *θυμὸς ἀπὸ τῆς θύσεως καὶ ζέσεως τῆς ψυχῆς*. The connection of *ψυχή* with root *spu*, *spku*, signifying 'to blow,' suggests its identity of meaning with *anima* and *spiritus*. The general meaning of *θυμὸς* is 'feeling,' 'temper,' 'affection,' or 'desire,' the seat of it is *ἐν στήθεσσι* Od. 23. 215, or *ἐν φρεσὶ*. It is often used for vital principle or vital powers; so we have *θυμὸν δλέσσαι*, *ἀφελέσθαι*, *ἀποπνεῖν*, *ἀγείρειν ἐν φρεσὶ*, etc.; and, as here, *λίτ' ὀστέα θυμὸς*. Generally it is applied to men, but we also find it used for the life of animals, as in Il. 3. 294; 12. 150. We have *ψυχή* coupled with *θυμὸς* in Il. 11. 334, and frequently with *μένος*.

ψυχὴ δ' ἤντ' δνειρος ἀποπταμένη πεπότηται.  
ἀλλὰ φώσδε τάχιστα λιλαίεο· ταῦτα δὲ πάντα  
ἴσθ', ἵνα καὶ μετόπισθε τεῇ εἴπησθα γυναικί·

Νῶϊ μὲν ὥς ἐπέεσσιν ἀμειβόμεθ', αἱ δὲ γυναῖκες 225  
ἤλυθον, ὄτρυνεν γὰρ ἀγανὴ Περσεφόνηα,  
δοσαι ἀριστῶν ἄλοχοι ἔσαν ἡδὲ θυγάτρεις.  
αἱ δ' ἀμφ' αἶμα κελαινὸν ἀολλέες ἡγερέθοντο,  
αὐτὰρ ἐγὼ βούλευον ὅπως ἐρέοιμι ἐκάστην.  
ἥδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή· 230  
σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ

With the phrase λίπῃ .. ὁστία θυμός we may compare τὸν δ' ἔλιπε ψυχή, used of swooning, Il. 5. 696; of death, in Od. 14. 426. Life, as expressed by ψυχή, is a separable principle. When the body dies, the ψυχή may escape by the mouth, Il. 9. 409; or through a wound, Il. 14. 518. The ψυχή, when separated from the body, finds its natural home in the realm of Hades. It is in the fact of having an existence of its own, separate from the body, that ψυχή is characteristically distinguished from θυμός, which is considered to be extinguished with the death of the body; though in Il. 7. 131 we find θυμὸν ἀπὸ μελέων δύναι δόμον Ἄιδος εἶσω. The disembodied ψυχή, though unsubstantial, might preserve exactly the form and lineaments of the body which it had occupied, Il. 23. 65 foll. See note on εἶδων sup. 213. In this passage we may render θυμός 'life,' and ψυχή 'soul.'

222. πεπότηται. The tense here has the force of a continuous condition = 'flutters.' So πεποτῆται Il. 2. 90, δέχεται Il. 12. 147. Nitzsch prefers to regard it as equivalent to οἴεται, and illustrates the tense by Virgil's 'fugere ferae' Georg. 1. 330.

223. ἀλλὰ φώσδε. His mother ends her words by bidding him press forward to regain the light of the upper world again, and 'bear in mind' (ἴσθι), she says, 'all these things, that thou mayest hereafter tell them to thy wife.' This end of her speech does not seem very pointed. It looks as if the two last lines were out of their right place: unless we are content to regard them, with Eustath., πρὸς ἐνδειξιν

δηλατὴ φίλιας, meaning that Odysseus, in recounting these scenes in after time to his wife, should make kindly mention of his meeting with his mother.

225. The next hundred lines or so are taken up with a catalogue of noble ladies, mothers and daughters of heroes. It will be noticed (if we omit vv. 321-325, of very questionable authenticity) that all the characters are taken from legends of the Minyans and Thebans, seeming thus to point to a Boeotian origin of the passage. Lauer (Hom. Quaest. p. 70 foll.) claims a Boeotian author for the whole of the 11th book; thinking that the entire story of the visit of Odysseus to Hades belongs most appropriately to a country that was singularly devoted to the worship of Hades and Persephone, and where so many oracles of the dead (νεκυομαντεῖα) were established. He reminds us that there were oracles of Amphiaraus in Thebes; of Teiresias at the springs of Tilphosa; of Trophonius at Lebadea; and at Coronea there was said to be an opening into the nether-world. Whether we go as far as Lauer in assigning the whole book to Boeotian authorship, we can hardly help accepting his arguments for the nationality of the present passage, especially when he reminds us that the Boeotians had a peculiar fondness in grouping together lists of noble women, as illustrated by the Ἡοῖαι, or κατάλογος γυναικῶν, of Hesiod. And we may remark that the κατάλογος νεῶν in Il. 2 was known by the distinctive title Βοιωτία. Cp. Od. 15. 225 foll.

229. ὅπως does not point to the form of the intended questions, but to the possibility of putting them.

οὐκ εἶων πῖεῖν ἅμα πάσας αἶμα κελαινόν.  
αἱ δὲ προμνηστῖναι ἐπήσαν, ἥδὲ ἐκάστη  
δν γόνον ἐξαγόρευεν· ἐγὼ δ' ἐρέεινον ἀπάσας.

Ἔνθ' ἥ τοι πρώτην Τυρῶ ἴδον εὐπατέρειαν, 235  
ἥ φάτο Σαλμωνῆος ἀμύμονος ἔκγονος εἶναι,  
φῇ δὲ Κρηθῆος γυνὴ ἔμμεναι Αἰολίδαο·  
ἥ ποταμοῦ ἠράσσατ', Ἐνιπῆος θείοιο,  
ὅς πολὺ κάλλιστος ποταμῶν ἐπὶ γαίαν ἴησι,  
καί ρ' ἐπ' Ἐνιπῆος πωλέσκετο καλὰ ῥέεθρα. 240  
τῷ δ' ἄρ' εἰσάμενος γαίηοχος ἐννοσίγαιος  
ἐν προχοῇς ποταμοῦ παρελέξατο δινηέντος·  
πορφύρεον δ' ἄρα κύμα περιστάθη, οὐρεῖ ἴσον,  
κυρτωθέν, κρύψεν δὲ θεὸν θνητὴν τε γυναικα.

233. ἡδὲ] τὸ δὲ, ἡ δὲ, Ἀρίσταρχος ψιλοῖ καὶ οἱ ἄλλοι Schol. H. 236. ἀμύμονος]  
τινὲς ἀτασθάλου γράφουσι Schol. H. See on Od. i. 29.

233. προμνηστῖναι, 'one before another,' or, as we say, 'one after another.' Eustath. supposes the word to be equivalent to προμενέσθαι (or, acc. to Butt. προμενέσθαι), i. e. μία μένουσα τὴν ἄλλην. It is more probably a lengthened form of πρόμοι, analogous in structure to ἀγχιστῖνοι from ἀγχι. Cp. Od. 21. 230 προμνηστῖνοι ἐσέλθετε, μὴδ' ἅμα πάντες, where the meaning is sufficiently explained.

235. Τυρῶ. Cp. Schol. H. T. ταύτην ἐπανύμωι οὕτω καλεῖσθαι φασὶ διὰ τὴν λευκότητα, the name no doubt coming from τυρός, and meaning 'fair-faced,' lit. 'curd-white.' She was the daughter of the Thessalian Salmoneus and wife of Cretheus, the founder of Iolcus. By Poseidon she became mother of Pelias and Neleus; by her husband Cretheus, of Aeson, Pheres, and Amythaon. Cretheus was brother to Salmoneus, both being sons of Aeolus by Laodice; so that, like Arete, Tyro married her uncle. Salmoneus, who originally lived in Thessaly, migrated afterwards to Elis, where he built a city Salmone. The river Enipeus rises in Mount Othrys in Thessaly, and, after receiving the waters of the Apidanus, falls into the Peneus; but as Salmoneus had two homes, one in Thessaly and the other

in Elis, so we find the name of the river on which his Elean city, Salmone, was built was also called Enipeus.

εὐπατέρειαν. With this form compare εὐρύθεια, κνανοπύρεος, and, perhaps, ἡυγένοιος. Is is used as an epithet of Helen in Il. 6. 292; Od. 22. 227.

239. ἴησι, see on Od. 7. 130.

241. τῷ δ' ἄρ'. 'Now the Earthshaker having made himself like unto him,' sc. to the river-god. Compare τῇ εἰσαμένη Od. 6. 24. For marriage between a mortal woman and a river-god cp. Il. 21. 142 foll.; 16. 175 foll.

242. ἐν προχοῇς can only mean the outfall or mouth of the river, cp. Od. 5. 453; Il. 17. 263. But the expression is used loosely here, for to admit Poseidon, the river should flow directly into the sea, whereas the Enipeus falls into the Peneus, but see inf. 253.

244. κυρτωθέν. Cp. Virg. Georg. 4. 360 'At illum | (Aristaeum) curvata in montis faciem circumstetit unda, | accepitque sinu vasto.' On which passage Conington interprets the Homeric expression as describing 'a wave.. swelling to the height of a mountain, and furnishing by the displacement occasioned by its rising a cavity beneath

[λύσε δὲ παρθενίην ζώνην, κατὰ δ' ὕπνον ἔχευεν.] 245

αὐτὰρ ἐπεὶ ῥ' ἐτέλεσσε θεὸς φιλοτήσια ἔργα,  
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

‘Χαῖρε, γύναι, φιλότητι, περιπλομένου δ' ἐνιαυτοῦ  
τέξεις ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφώλιοι εὔναι  
ἀθανάτων· σὺ δὲ τοὺς κομέειν ἀτιταλλέμεναί τε. 250

νῦν δ' ἔρχευ πρὸς δῶμα, καὶ ἴσχεο μὴδ' ὀνομήνης·  
αὐτὰρ ἐγὼ τοί εἰμι Ποσειδάων ἐνοσίχθων.’

\*Ὡς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.

ἢ δ' ὑποκυσαμένη Πελλίην τέκε καὶ Νηληΐα,

245.] ἀθεύεται. πρὸς τί γὰρ ἱρώση καὶ ἑκουσίῳ βουλομένη μῆτραι κατέχευεν ὕπνον; Ζηρόδοτος δὲ ἀγνοεῖ τὸν στίχον. Eustath. has the line, and all MSS. Modern editors, except La Roche, bracket it. 249. τέξεις] οὕτως Ἀρίσταρχος. Ζηρόδοτος δὲ κακῶς τέξειαι Schol. H. τέξεις is the reading of the MSS. and Eustath., but Bekk., Dind., and Nauck adopt τέξειαι. La Roche adds, ‘Aristarchea lectio potior est, media enim forma Homerus nonnisi de patre aut de ambobus parentibus utitur.’ ἀποφώλιοι] τινὲς ‘ἀνεμάλιοι εὔναι’ γράφουσιν. οὐκ εὖ Schol. H.

its surface, in which a person might hide himself.’ The idea readily suggests itself to anyone who watches the over-arching of a wave just before its fall — ‘the hollow ocean ridges.’ Eustath. expresses it neatly, τὸ δὲ κυρτωθὲν κύμα ὡς εἰς θαλάμου ὄροφον ἰσχεδιάσται. This mode of concealment used by Poseidon resembles the description in Ps. 18. 11 ‘He made darkness his secret place: his pavilion round about him, with dark water .. to cover him.’ Cp. Il. 61. 239.

245. λύσε δέ. The Schol. A. speaks of Tyro as already wife of Cretheus, so that λύσε παρθενίην ζώνην would be incorrect. The expression does not occur elsewhere in Homer. For the objection raised to the latter half of the verse see crit. note. Dr. Hayman however ingeniously suggests that the sleep might have been intended to give the god an opportunity of resuming his own form. He compares h. Hom. Ven. 171 foll., where Aphrodite, as she rises from the bed of Anchises, Ἀχιχίστη μὲν ἐπὶ γλυκύν ὕπνον ἔχευεν, and then resumes her immortal shape, and reveals herself to her lover.

248. χαῖρε, intended as a blessing, ‘Be happy in this love.’

περιπλομένου. Eustath. συμπληρουμένου οὐ μὴν καὶ πεπληρουμένου ἤδη.

Cp. Aul. Gell. N. A. 3. 16 ‘Quod si ita est neque ultra decimum mensem fetura mulierum protolli potest, quaeri oportet cur Homerus scripserit, Neptunum dixisse puellae ab se recens compressae, χαῖρε .. τέκνα,—sed Favorinus mihi ait περιπλομένου ἐνιαυτοῦ non confecto esse anno sed affecto. In qua re usus est verbo non vulgaris significationis; affecta enim, (sicuti M. Cicero et veterum elegantissimi locuti sunt) ea proprie dicebantur, quae non ad finem ipsum sed proxime finem progressa productave sunt.’ But it is not impossible to render π. δ. of the year coming to its close, if we take it as the short year of ten months. Cp. Virg. Ecl. 4. 61 ‘matri longa decem tulerunt fastidia menses.’

249. εὔναι, ‘embraces.’ For ἀποφώλιοι cp. Od. 8. 177.

250. ἀτιταλλέμεναι, (with imperatival force), is a reduplicated form of ἀτάλλω. See on ἀτάλλω sup. 39. The gender of τοῦς is assimilated to the idea of ‘sons,’ implied in τέκνα.

251. ἴσχεο, ‘refrain thyself,’ sc. from speaking. Cp. Od. 22. 356 ἴσχεο, μὴδέ τι τοῦτον ἀναίτιον οὔτ᾽ εἰς χαλεπῶ, Il. 1. 214 σὺ δὲ ἴσχεο.

254. ὑποκυσαμένη ‘having conceived,’ so the uncompounded form ἐκύει υἱόν Il. 19. 117. The root κυ is

τὸ κρατερὸν θεράποντε Διὸς μέγαλοιο γενέσθην 255  
 ἀμφοτέρω· Πελὶς μὲν ἐν εὐρυχόρῳ Ἰωλκῷ  
 ναῖε πολύρηνος, ὃ δ' ἄρ' ἐν Πύλῳ ἡμαθβεντι.  
 τοὺς δ' ἑτέρους Κρηθῆι τέκεν βασιλεια γυναικῶν.  
 Αἰσονά τ' ἡδὲ Φέρητ' Ἀμυθάονά θ' ἱππιοχάρμην.  
 Τὴν δὲ μετ' Ἀντιόπην Ἴδον, Ἀσωποῖο θυγάτρα, 260

257. πολύρηνος] According to La Roche, the Aristarchean reading, instead of the common πολύρηνος. 260. τὴν δὲ μετ' οὐκ ἀναστρεπτέον τὴν μετὰ πρόθεσιν Herodian, quoted by La Roche.

seen in Skt. *gvi*, *gvaj-d-mi* = 'tumere,' Lat. *cu-tu-lu-s*, etc.

255. θεράποντε Διὸς, i.e. 'kings;' as θεράποντες Ἀργεῖος are 'warriors,' and θεράποντες Μουσῶν, 'singers.'

256. εὐρυχόρῳ, cp. Od. 4. 635.

Ἰωλκῷ, epic form of Ἰωλκῶ, a town in the Thessalian Magnesia, the capital city of the Aeolids, and the rendezvous of the Argonauts.

257. πολύρηνος, epic form of πολύρην (πολύρηνος Il. 9. 154). We must suppose the true form to be πολύρην, from *φραν*-, metathesis for *φαρν*-, 'sheep.'

259. ἱππιοχόρμης = 'fighting from the war chariot.'

After the death of Cretheus, Pelias refused any share in the kingdom to his half-brother Aeson, expelled his brother Neleus, and made himself king in Iolcos. He then sent Jason, Aeson's son, to Colchis on the dangerous quest of the golden fleece, fearing that he might claim his royal rights. For an account of Neleus see on Od. 3. 4 foll. Aeson was murdered by Pelias during Jason's absence; Pheres, father of Admetus, founded the town of Pherae in Thessaly, Od. 4. 795; Il. 2. 713. Amythaon was father by Idomene of Bias and Melampus: see inf. 288; Od. 15, 225 foll.

260. Ἀντιόπην. Here again we have Boeotian legend; the Asopus flowing between the territories of Thebes and Plataeae. Homer calls the river (Il. 4. 383) *βαθύσχοινον λεχέοιον*. Amphion and Zethus, the two sons of Antiope by Zeus, are represented here as the first builders and fortifiers of Thebes. This is an earlier account than the common story of the foundation of Thebes by Cadmus. The

Scholl. attempt to reconcile the two forms of the legend, by representing Eurymachus, king of the Phlegyae, as having sacked the newly settled town after the death of Amphion and Zethus, so that Cadmus had to found it anew. But Apollodorus, following the older logographers, places Cadmus first, and introduces Amphion and Zethus at a later point in the series, representing them as having built the lower city of Thebes at the foot of the citadel Cadmeia. So Pausan. 9. 5, 6 *τὴν πόλιν τὴν κάτω προσέκτισαν τῇ Καδμείᾳ*. To this later stage of the legend belong the stories of Lycus, Dirce, and Nycteus, in connection with Antiope, and of the walls of Thebes rising to the sound of Amphion's lyre. Grote notices on this legend that the logographers, having by their connecting artifices, opened a vacant place for it in the descending series of Theban myths, 'have proceeded in a way not usual with them. For whereas they are generally fond of multiplying entities, and supposing different historical personages of the same name, in order to introduce an apparent smoothness in the chronology—they have here blended into one person Amphion the son of Antiope, and Amphion the father of Chloris (inf. 283), who seem clearly distinguished from each other in the Odyssey,' vol. i. cap. 14. The analogy of the Theban Amphion and Zethus to the Lacedaemonian Dioscuri is worth notice. Euripides (Phoeniss. 606) calls them *θεοὶ λευκόπλοοι*, and in Aristoph. (Ach. 906) the Boeotian swears *ἢ τὸ σιῶ*, where see Bergk, 'Iurat per Amphionem et Zethum tanquam Thebanus. Cum Lacon aliquis aut Lacæna iurat *καὶ τὸ σιῶ*

ἡ δὲ καὶ Διὸς εὐχετ' ἐν ἀγκοίνῃσιν λαῦσαι,  
καὶ ῥ' ἔτεκεν δύο παῖδ', Ἀμφιόνά τε Ζῆθόν τε,  
οἱ πρῶτοι Θήβης ἔδος ἔκτισαν ἑπταπύλοιο,  
πύργωσάν τ', ἐπεὶ οὐ μὲν ἀπύργωτόν γ' ἐδύναντο  
ναίεμεν εὐρύχορον Θήβην, κρατερῷ περ ἔοντε. 265

Τὴν δὲ μετ' Ἀλκμήνην ἴδον, Ἀμφιτρύωνος ἄκοιτιν,  
ἡ ῥ' Ἑρακλῆα θρασυμέμοννα θυμολέοντα  
γείνατ' ἐν ἀγκοίνῃσι Διὸς μέγαλοιο μυγείσα·  
καὶ Μεγάρην, Κρείοντος ὑπερθύμοιο θύγατρα,  
τὴν ἔχεν Ἀμφιτρύωνος υἱὸς μένος αἰὲν ἀτειρής. 270  
Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,

264. οὐ μὲν] Ἀριστοφάνης οὐ μὲν Schol. H.

intellegit Castorem et Pollucem.' Later mythology regarded Zethus as the son of Epopeus, and therefore mortal and inferior to Amphion the son of Zeus. Similarly in the case of Castor and Polydeuces, of Iphicles and Heracles, the former in each pair was the inferior mortal of human parentage.

261. καὶ Διὸς, her boast was that she had a lover higher than Poseidon himself, even Zeus. Compare *Ζηὸς γὰρ τοῦ ἀρίστου ἐν ἀγκοίνῃσιν λαβεῖς*, the words of Aphrodite to Hera, Il. 14. 213.

263. Θήβης ἔδος, as *Ἰθάκης ἔδος* Od. 13. 344; *Οὐλύμπιοι ἔδος* Il. 24. 144. Cp. Il. 4. 406. A fenced city was needed as a protection against the wild tribes living round Thebes. For the form *Θήβη*, later *Θήβαι*, compare *Μυκῆν Μυκῆναι*, *Ἀθῆναι Ἀθήναι*.

266. Ἀλκμήνη was the daughter of Electryon, king of Messene. The common form of the legend represents Zeus as having visited her in the likeness of her husband, so that she was pregnant of two sons at once, of Heracles by Zeus and of Iphiclus by Amphitryon. Thus Heracles is called by Catullus, (68. 112) 'falsiparens Amphitryoniades.'

267. *θρασυμέμοννα*, epithet of Heracles here and in Il. 5. 639, was generally regarded as equivalent to *θεθρασυέως μένει*. It is rather *θρασυέως μεμάνει*, as if *θρασύ-μέν-μον*, where *μέν* = root *μα*, or, more directly, from *μέμονα*.

*θυμολέοντα* is used of Odysseus Od. 4. 724, 814.

269. *Μεγάρη* was the first wife of Heracles. Creon her father, king of Thebes, bestowed her hand upon Heracles for his gallant defeat of Erginus, king of Orchomenus, who had laid Thebes under tribute. She bore several children to Heracles, but, in a paroxysm of madness inspired by Hera, he slew them and their mother (*παῖδας φονεύσας καὶ δάμαρτα* Eur. H. F. 1015). This Creon is not identical with the brother-in-law of Oedipus.

270. *ἀτειρής* (*ἀ, τεῖρω, τερ*) = 'sturdy,' lit. 'unwearying.' Cp. *κραδίη πέλεκεν ὥς ἐστιν ἀτειρής* Il. 3. 60. The epithet is used of *χαλκός* Il. 5. 292; of a voice, Il. 13. 45, etc.; of persons, Il. 15. 697.

271. The story of Oedipus, as related here, appears in its simplest and probably earliest form. The incest and the parricide, and Epicaste's suicide are the only events recorded. Perhaps the marriage with Epicaste (in later times Iocaste) may be taken as implying the legend of the Sphinx and the solving of her riddle. But a real divergence is apparent in the words *ἄφαρ... ἀνθρώποισιν*, which can have no other meaning than that the union had but just taken place, when its incestuous nature was revealed, and that Epicaste, instead of living many years in wedlock with Oedipus and bearing children to him, at once put an end to her life;

ἡ μέγα ἔργον ἔρεξεν αἰδρεῖνσι νόοιο,  
 γημαμένη φ' υἱὶ· ὁ δ' ὃν πατέρ' ἐξεναρξίας  
 γήμεν' ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.

273. υἱὶ] So La Roche, following G. Hermann on h. Hom. Apoll. 48, for the common υἱέ. The reading is supported by several good MSS, others give υἱά.

while Oedipus still continued king at Thebes, though haunted by the avenger of his mother's wrong. No allusion is made to his self-inflicted blindness, nor of his wandering to Athens to find a grave; and it is not unlikely that the connection of the king of Thebes with Theseus was the later invention of an Attic poet or rhapsodist. Indeed, Homer makes it evident (Il. 23. 679) that Oedipus died at Thebes, and that his funeral games were held there. The manner of his death is not recorded, but the expression *δεδουπότος* *Οἰδῆπῶδαο* has been supposed to imply that he fell in war, or, at any rate, by violence; for it seems too artificial to interpret it of his sudden fall from prosperity. The Attic tragedians represent the discovery of his relationship to his mother as long deferred, and his four children as all born to him by Jocasta. But Grote (vol. i. chap. 14) reminds us that the 'ancient epic called Oedipodia, treading more closely in the footsteps of Homer, represented him as having after her death married a second wife Euryganeia, by whom the four children were born to him; and that the painter Onatas adopted this story in preference to that of Sophocles.' See Pausan. 9. 5. 5. In the old narrative of the Cyclic Thebais, Oedipus does not appear to be described as blind; nor, as far as can be known, is the blindness mentioned in the narrative of Pherecydes (Schol. Eur. Phoen. 52), though it forms part of the narrative of Hellanicus (ib.).

*Οἰδῆπῶδαο*. This form occurs in Il. 23. 679; Hesiod, Opp. et Di. 163; cp. Pind. Pyth. 4. 263. If the nom. *Οἰδῆπῶδης* exists, it may be compared with *ἑταπῶδης* Il. 15. 729. The universally received account makes the name of Oedipus a reminiscence of his exposure on Cithaeron, when his 'feet were swoln' with the cords that bound them; 'forata ferro gesserat vestigia, | tumore nactus nomen et vitio pedum Senec. Oed. 812. It is more likely that

the story formed round the name, and was suggested by the apparent etymology. No allusion is made to the circumstance in Homer; and Döderlein, n. 964, seeks to derive the name simply from *οἰδεῖν*, as it were 'tumidus ira,' regarding *-rous* as a mere termination. Schneidewin (Einleit. zum Oed. Tyr. s. 25), with greater probability, refers the word to *οἶδα*, as though Oedipus were *par excellence* the *insipiens sapiens*; cp. O. T. 397 ὁ μηδὲν εἰδὼς Οἰδίπους, where the jingle can hardly be unintentional. *Ἐπικάστη*, from root *καδ*, as in *κέασμαι*, meaning 'brightness.'

272. μέγα ἔργον, see on Od. 3. 261. It is interesting to see how μέγας gets the bad sense of 'monstrous,' through the instinctive feeling in the Greek mind of the connection between moderation and propriety. See Od. 12. 373.

274. ἄφαρ has variously been connected with root *απ*, as in *ἐξάντη* or *ἄφνω*, or with Skt. *ana*. The older commentators referred it to *ἄνω* or to *ἀπό* and *ἄρα*, Hartung to *αἶψα* and *ἄρα*. It is important to settle the meaning here, for one of the main features of the story depends upon it, as Schol. B. saw, interpreting it *οὐκ εὐθέως ἐπεὶ πῶς ἔσχε παιδας*; ἀλλ' ἐξαίφνης. We know however that if we keep to the old form of the story, the Scholiasts' difficulty disappears. Now the Et. Mag. gives four shades of meaning to *ἄφαρ*, viz. τὸ ταχέως, καὶ τὸ πρόχειρον καὶ παραχρήμα, καὶ τὸ ἀφνίδιον, καὶ τὸ βῆδαιον, but the adverbs used by the paraphr., by the Scholl., and by Apollon., to interpret *ἄφαρ*, are generally *ταχέως*, *εὐθέως*, *εὐθύς*, and *ἐπευσμένως*, and Schol. B. L. V. on Il. i. 349 says, *θῆλοῖ δὲ καὶ τὸ ἐπειτα*. The last remark is valuable, as it seems to hit the real point in the use of *ἄφαρ*, which is to express immediate sequence upon what has gone before. In Il. 23. 311 we have *ἴπποι ἀφάρτεροι*, an adjective, perhaps of comparative degree, from *ἄφαρ*, the Scholl. and Ap. rendering the word

ἀλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἀλγεα πάσχων 275  
 Καδμείων ἤνασσε θεῶν ὀλοὰς διὰ βουλὰς  
 ἡ δ' ἔβη εἰς Αἴδαο πυλάρταο κρατεροῖο,  
 ἀψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῖο μελάθρου,  
 φ' ἀχεῖ σχομένη· τῷ δ' ἀλγεα κάλλιπ' ὀπίσσω  
 πολλὰ μάλ', ὅσσα τε μητρὸς ἐρινύες ἐκτελέουσιν. 280  
 Καὶ Χλῶριν εἶδον περικαλλέα τήν ποτε Νηλεΐς

by εὐθεῖς and ταχεῖς. Seber gives as a complete list of its occurrences, Il. 1. 349, 594; 2. 453; 10. 537; 11. 13, 418; 12. 221; 13. 814; 16. 323; 17. 392, 417, 750; 19. 405; 21. 528; 22. 270; 23. 375, 593; 24. 446; Od. 1. 410; 2. 95, 169; 3. 456; 4. 85; 5. 482; 6. 49; 8. 270, 409; 9. 328; 10. 122; 11. 273; 17. 305; 19. 140; 21. 307; 24. 129. Translate, 'at once.'

ἀνάπυστα is the adjective from ἀναπύσθαι, as τὰς πάτρας αὐτῶν ἀνετίθετο Hdt. 6. 128, 'he enquired closely into.' The transition of meaning from 'enquired into' to 'well-known' is easy. It seems to imply that the gods made no special revelation, but secured the discovery of the deed by stimulating men's curiosity, and setting them on the right track of enquiry.

275. πολυηράτῳ. Perhaps a contrast is here intended between the 'loveliness' of Thebes and the 'misery' of the king who reigned there.

Join θεῶν διὰ βουλὰς with ἀλγεα πάσχων, and for this use of διὰ with the accusative cp. Od. 8. 520; 13. 121; 19. 154.

277. πυλάρτης, 'the warder,' is used of Hades, here and in Il. 8. 367; 13. 415.

Apion interprets it ὁ τῶν πύλων προσρηγμένος. It is rather ὁ τὰς πύλας ἀραρυίας ἔχων, as πύλαι . . . πύκα στιβαραὶ ἀραρυῖαι Il. 12. 454, etc.

278. ἀψαμένη, 'having fastened high a noose from the lofty beam,' αἰπὺν has here its simple physical meaning, and stands predicatively with ἀψαμένη, the words ἀφ' ὑψ. μελ. being added as exegesis; cp. γυμνὸν ἀπὸ κόρυθος τε καὶ δασύδος Il. 21. 50. As Hephaestus, Od. 8. 279, let down his fine nets over the bed where Ares and Aphrodite lay (καθ' ὑπερθε μελαθρόφιν ἐκπέχυντο), so here Epicaste makes fast the rope ἀφ' ὑψηλοῖο μελάθρου. This long rafter, which went across from wall to wall,

carried the weight of the roof. Athena, in the form of a swallow, sits ἀπὸ μεγάρου μελάθρου, and the eagle in Penelope's dream perches ἐπὶ προύχοντι μελάθρῳ, which may be the free end that came through the wall to the outside.

μελάθρον was also used more widely, in the senses in which we use 'roof,' as μελαθρον ὑπελθεῖν Od. 18. 150, φίλτατοι ἄνδρες ἐμῷ ὑπέραι μελάθρῳ Il. 9. 204. The ethical meaning attached to it is seen in the words αἰδεσσαι μελαθρον Il. 9. 640.

279. With φ' ἀχεῖ σχομένη it seems most natural to compare such usages as ἀσθματι ἔχεσθαι Il. 15. 10, and to assign a passive force to the aor. mid. σχομένη, making it mean 'held fast by,' 'absorbed in' her own sorrow. Cp. πληθμῷ δ' ἔσχοντο inf. 334. The Schol. interprets by κατασχεθεῖσα, but Ameis seeks to retain the middle force, and to give it the sense of 'letting herself be bound by her sorrow' ('nachdem sie sich durch ihren Gram gefesselt hatte').

280. ἐρινύες. See on Od. 2. 135.

281. Χλῶριν. Chloris, daughter of Amphion, king of the Minyan Orchomenus, was married to Neleus king of Pylos, and was mother by him of three sons and one fair daughter Pero, whose hand was to be bestowed upon the man who could succeed in bringing from Phylace the cows of Iphiclus. There was a noble prophet who undertook the task, but he was caught and imprisoned for a year by Iphiclus, who then set him free as a reward for his prophetic revelations. This is the whole of the story as it stands here; but it reappears in a somewhat different form, or at any rate with additional details, in Od. 15. 225 foll., when Theoclymenus is first introduced upon the scene, the descendant of Melampus,

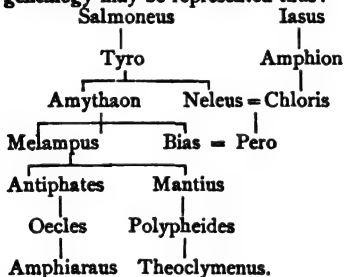


γῆμεν ἐδὸν διὰ κάλλος, ἐπεὶ πόρε μυρία ἔδνα,  
 ὀπλοτάτην κούρην Ἀμφίονος Ἰασίδαο,  
 ὅς ποτ' ἐν Ὀρχομενῷ Μινυεῖω Ἴφι ἀνασσειν  
 ἡ δὲ Πύλου βασιλεὺς, τέκεν δὲ οἱ ἀγλαὰ τέκνα,

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284. *Μινυεῖω*] So La Roche, with Bekk. ii, for the common *Μινυήω*. The shortening of a long vowel before *Ἰφι* (*Ἰφι*) is unprecedented in Homer. The MSS. give these and several other forms of the word. 285. *ἡ δὲ*] So Wolf and subsequent editors, with Herodian, instead of the reading of the MSS. *ἡ δὲ*. See note below.

who is the *μάντις ἀμύμον* of the present passage. Melampus, according to this version, had once lived in Pylos, but had sought a new home; for, while he was prisoner in the house of Phylacus, Neleus had seized and kept his possessions. He had fallen into the hands of Phylacus while attempting to carry off his cows, the price demanded by Neleus for the hand of Pero; but at last he succeeded in bringing away the cows to Pylos, when he avenged himself on Neleus, handed the lady he had won to his brother (Bias), and went to be a great chieftain among the Argives, where he married, and begot among other children Oecles, who was father of Amphiarus. The steps in the genealogy may be represented thus:—



The story is briefly summed up by Propertius, Eleg. 2. 4. 17 foll.

'Turpia perpressus vates est vincla Melampus,

Cognitus Iphicli surripuisse boves.

Quem non lucra, magis Pero formosa coëgit,

Mox Amythaonia nupta futura domo.'

283. *Ἀμφίονος*. This Amphion, son of Iasus, is distinct from the Theban Amphion; but a later form of the story identified the two, and represented Chloris as daughter of Am-

phion by Niobe, and the only one of the children whom the gods spared.

284. *Ὀρχομενῷ*. This ancient Boeotian city, at the influx of the Cephissus into the Copaic lake, was the capital of the kingdom of the Minyae, so called after their eponymous king Minyas, who built the famous treasure-house at Orchomenus. The legends speak of a Minyan Orchomenus in Thessaly, and Nitzsch prefers to regard the city here spoken of as Thessalian, comparing Il. 2. 511; 9. 381. If the question could be decided it would make but little difference to the story, as the Minyae are represented as having immigrated from Thessaly into Boeotia, and if there were two Minyan cities called Orchomenus, they would be inhabited by the same people. There was an Arcadian Orchomenus, Il. 2. 605. For the discrepancies of Orchomenian genealogy see Grote's Greece, vol. i. chap. 6.

285. *ἡ δὲ Πύλου βασιλεὺς*. The regular use of *βασιλεύειν* is as an intransitive verb; compare *βασιλεύειν ἐν Ἰθάκῃ* Od. 1. 401, *κατὰ δῆμον* 22. 52, *ὑπὸ Πάλαμ* Il. 6. 425. This inclines us to take Πύλου as a purely local genitive, and not in government with the verb. In Od. 7. 59 we find *Γιγάντεσσι βασιλεύειν*, where the dative is ethical. Translate, 'she was queen in Pylos, and bare the king noble children;' so *μητέρα δ' ἡ βασιλεύειν ὑπὸ Πάλαμ* Il. 6. 425. It was her marriage with Neleus that made her queen, so that οὐ readily refers to *βασιλεῖν* implied in *βασιλεὺς*. The former clause would naturally be participial, as *ἡ δὲ Πύλου βασιλῆι γημαιμένη, τέκεν οἱ*, etc., but it is here put as an independent sentence. Neleus had twelve sons in all (Il. 11. 693 foll.), but all except Nestor were slain by Heracles.

Νέστορά τε Χρομίον τε Περικλύμενόν τ' ἀγέρωχον.

τοῖσι δ' ἐπ' ἰφθίμην Πηρῷ τέκε, θαῦμα βροτοῖσι,

τὴν πάντες μνώνοντο περικτῖται· οὐδέ τι Νηλεὺς

τῷ ἰδίδου δς μὴ ἔλικας βῆας εὐρυμετώπους

ἐκ Φυλάκης ἐλάσειε βίης Ἰφικληΐης

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ἀργαλέας· τὰς δ' οἶος ὑπέσχετο μάντις ἀμύμων

ἐξελάαν· χαλεπὴ δὲ θεοῦ κατὰ μοῖρα πέδησε,

δεσμοὶ τ' ἀργαλέοι καὶ βουκόλοι ἀγροῖῶνται.

ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεῦντο

[288. οὐδέ τι] Ἀρίσταρχος, οὐδ' ἄρα Schol. H.

286. ἀγέρωχον. This word has thoroughly exercised the ingenuity of etymologists. Aristonicus and the older commentators regarded it as equivalent to γέρωχος. Hesych. and Et. Mag. διὰ τὸ ἀγείρειν ὁχλὴν τοῦτοισι τὴν τροφήν. Modern philologists have proposed ἀγείρειν — ὅχους — 'curtus colligere'; ἀγείρειν — ὁκῆς, etc. etc. Buttm. and Lobeck, not unnaturally, despaired of any derivation being discoverable.

The only guide we have to the meaning is the use of the word in Homer, where we find it as an epithet of Trojans (Il. 3. 36), Mysians (Il. 10. 430), and Rhodians (Il. 2. 654); the present passage being the only one where it is used as the epithet of a single hero; a fact which has raised not a little suspicion. It appears to have been employed as a title of praise by Homer and Pindar and Alcman (τοῖς σεμνοῖς, ὡς Ἀλκμάν βούλεται Eustath. 314. 42). In later writers it bears the sense of 'haughty' and 'overbearing.' An entirely new etymology is proposed by Göbel, Nov. Quaest. Hom. 9, who compounds it of ἀγα, an adverbial accusative from the same root as ἀγη ('stupor', 'admiration'), and ἐροή ('impetus'): the whole word thus meaning 'qui magno impetu fertur.' Others again attempt to refer it to γαῦρος and γαίω, with the prefixed δ, so that the word will be almost identical with ἀγανός. Neleus himself is called (Od. 15. 229) ἀγανότατον ζώντων, and the epithet suits well with the haughty self-assertion of the early Aeolid kings, of whom

Salmones is a specimen. But none of these views can be called satisfactory.

287. Join τοῖσι with ἐπὶ, 'besides these.'

289. τῷ, not τῷ, for the enclitic cannot well begin a verse. For the use of the demonstrative to prepare for a relative sentence compare τῶν αὐτῶν ἦσαν Od. 2. 119, γαμίσσθαι | τῷ ὅτεφ' τε πατήρ κέλεται Od. 2. 114, τῷ δόμεν δς... εἶποι Il. 18. 508.

ἰδίδου. Notice the tense, 'was not ready to give'; 'was not for giving'; compare ἐμσούτο παρ' οὐκ ἐκιδόντος τὴν αὐλήν Hdt. 1. 68.

290. ἐλάσειε represents a sort of 'oratio obliqua' implied in the former clause, = 'nisi abegisset.'

βίης Ἰφικληΐης, cp. Od. 2. 409. Iphiclus or Iphicles was son of Phylacus, living in Phylace on Mount Othrys in the Thessalian Phthiotis. Phylacus seems to have stolen these kine from Tyro, mother of Neleus (v. 235); and Iphiclus was now keeping them guarded by savage herdsmen, and, as later legends added, by a furious watch-dog. The story of the imprisonment of Melampus may have come from the ideas suggested by the words Φύλακος and Φυλάκη.

291. With ἀργαλέας supply ἐλάσαι from ἐλάσειε, 'hard' or 'dangerous' to drive away, as being so well guarded.

293. δεσμοὶ καὶ βουκόλοι describe and define the μοῖρα θεοῦ. With the form ἀγροῖῶνται (= ἀγραινοῖ) compare σπαργανιῶτης h. Hom. Merc. 301; ἐραφιώτης h. 26. 2.

H h 2

ἀψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὄραι,  
καὶ τότε δὴ μιν ἔλυσε βίη' Ἰφικληΐη,  
θέσφατα πάντ' εἰπόντα· Διὸς δ' ἔτελείετο βουλή.

295

Καὶ Λήδην εἶδον, τὴν Τυνδαρέου παράκοιτιν,  
ἥ ρ' ὑπὸ Τυνδαρέφ κρατερὸφρονε γείνατο παῖδε,  
Κάστορά θ' ἱππόδαμον καὶ πῶξ ἀγαθὸν Πολυδεῦκεα, 300  
τοὺς ἀμφω ζωὸς κατέχει φυσίζοος αἶα·

297. *θέσφατα* .. *εἰπόντα*. Eustath. interprets this of a special prediction made by him, *περὶ παιδοποιίας μαντευόμενος τῷ Ἰφίκλῳ (ἦν γὰρ ἀπαιε), καὶ ἐπιτυχὸν ἀπελίσθη*. The Schol. V. refers it to the fact of the prophet having foretold the fate that would befall him on this enterprise, *εἰδὼς, ὅτι δὴ μάλιστα, ὅτι ἀλώσεται ἑναυτὸν*. Melampus was supposed by the later logographers to understand the language of all animals; and many stories are told about his questioning of the birds, and his listening to the talk of the worms as they bored through the beam of his chamber.

The phrase *Διὸς δ' ἔτελείετο βουλή* appears in II. i. 5.

298. *Λήδην*. This passage, if it be genuine, makes a break in the list of Boeotian or Thessalian legends. Leda (whose name may be identical with *lada*, 'wife,' found in Lycian inscriptions: compare the name of the Carian island, *Λάδη*) is described as a daughter of the Aetolian king Thestius. Tyndareus (from the same stem as *Τυνεύς*, cp. Lat. 'tun-d-o') was a prince of Sparta. Driven thence by his brothers, he found a home with Thestius and married his daughter. Leda became the mother of four children, Castor and Polydeuces, Helen and Clytemnestra; but the parentage is variously given. Castor and Polydeuces are both called sons of Tyndareus, while their sister Helen is called a daughter of Zeus, II. 3. 426; Od. 4. 189, 219, 596; and Clytemnestra, again, a child of Tyndareus, Od. 24. 199. In the Homeric hymns (17 and 33) the two sons are called both *Διὸς κοῦροι* and *Τυνδαρίδαι*, and later forms of the story refine upon this, making Clytemnestra and Castor the offspring of Tyndareus, and Helen and Polydeuces of Zeus. Thus Castor appears as a

mortal, and Polydeuces as an immortal; but when Castor falls in the fight with the Apharidae, Polydeuces gives up half his immortality, sharing it on alternate days with his brother Castor. Cp. Pind. Nem. 10. 55 *μεταμειβόμενοι δ' ἐναλλὰξ ἀμέραν τὰν μὲν παρὰ πατρί φιλῶ Διὶ νέμονται, τὰν δ' ὑπὸ κεύθεσι γαίας ἐν γυάλοις θεράπτας* (where their grave was shown), *πότημον ἀμμιπλάντες ὁμοῖον*, ib. Pyth. 11. 63 *τὸ μὲν παρ' ἀμάρ ἔδρασι θεράπτας τὸ δ' οἰκόντας ἐνδον Ὀλύμπου*.

This story would seem to connect the Dioscuri with some myth representing the alternation of light and darkness, Welcker (Gr. G. i. 606 foll.) identifying them with the morning and evening star; cp. Stat. Silv. 4. 6. 15 foll., where Castor is used for Lucifer. The epithets *λευκόπῳλοι*, *εὐπῳποι* Pind. Pyth. 1. 66; Ol. 3. 39, and the expression *ἔστωις μαρμαίροντε* Eur. I. A. 1154, cannot but remind us of *λευκόπῳλοις ἡμέρα* Soph. Aj. 673. But if the *ἐτερημερία* is so necessary to connect them with such myths, it is remarkable that it finds no place in the Iliad, where Helen describes them (3. 243) as 'dead and buried' in Lacedaemon before the Trojan war began. Müller (Dor. 2. 10. § 8) thinks that we have the worship of some ancient Peloponnesian deities blended with the heroic honours of the human Tyndaridae; the former attributes in process of time superseding the latter. See Dict. Biogr. and Myth. s. v.

300. *Κάστορα*, from root *καθ*, as *Ἐνικάστη* sup. For the meaning of *Πολυδεύκης* see on *ἀδευκής* Od. 4. 489.

301. *τοὺς ἀμφω*. Cp. II. 3. 243 *τοὺς δ' ἤδη κάτεχευ φυσίζοος αἶα | ἐν Λακεδαιμονίᾳ αὐθι φιλῶ ἐν πατρίδι γαίᾳ*. For the phrase *γαίᾳ* or *αἶα κατέχει* cp. Od. 13. 427; 15. 31; II. 16. 629, where the expression has the regular meaning of

οἱ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες  
 ἄλλοτε μὲν ζῶουσ' ἑτερήμεροι, ἄλλοτε δ' αὖτε  
 τεθνᾶσιν· τιμὴν δὲ λελόγγασιν ἴσα θεοῖσι.

Τὴν δὲ μετ' Ἰφιμέδειαν, Ἀλωῆος παράκοιτιν, 305  
 εἰσίδον, ἣ δὴ φάσκε Ποσειδάωνι μιγῆναι,  
 καὶ ῥ' ἔτεκεν δύο παῖδε, μινυνθαδίω δὲ γενέσθην,  
 ὦτόν τ' ἀντίθεον τηλεκλειτόν τ' Ἐφιάλτην,  
 οὗς δὴ μηκίστους θρέψε ζεῖδωρος ἄρουρα  
 καὶ πολὺ καλλίστους μετὰ γε κλυτὸν Ὠρίωνα· 310  
 ἐννέωροι γὰρ τοί γε καὶ ἐννεαπήχες ἦσαν

304. λελόγγασιν] The MSS. all give this form, notwithstanding the unusual shortening of the penult. Eustath. adopts the reading, remarking how τὸ λελόγγασιν συστέλλει τὸ παραληγόμενον, but suggests that it might be written κατ' ἐπελῶσιν τῆς ληγοῦσης, sc. λελόγγᾱς, which Wolf writes in his text. See on Od. 7. 114.

being dead and buried. It is difficult to reconcile this with ζῶουσ', unless we apply a sort of oxymoron to the effect that though dead, buried, and νέρθεν γῆς, they are 'alive' to a certain extent, the extent being limited by the words of καὶ .. τεθνᾶσιν. Nitzsch proposes to read ἀμφιζῶουσ', to which the following line would form the exegesis. But only by straining the interpretation is it possible to harmonise the form of the story in the Iliad with that in the Odyssey.

304. λελόγγασιν. See crit. note. The unusual shortening of the penult. in this word suggests a suspicion as to the genuineness of the passage. To which we may add that τὴν Τυνθαρίου παράκοιτιν (sup.) seems to be a use of the demonstrative pronoun, or article, that is quite post-Homeric. We might quote Θάμνιν τὸν Θρήικα Il. 2. 595 as the nearest parallel; but not δ' Ἰφίλειον πῦος (as Krüger) Il. 13. 698, for δ there is the emphatic demonstrative, referring back to δ μὲν, ib. 694. Lauer (Hom. Quæst. 51) says well, 'Vocabulum τὴν articuli quasi vicarium improbandum est, cum a versibus 260, 266, 305, quamvis eadem in iis sit coniunctio, vocola ista τὴν absit.'

305. Ἰφιμέδεια was daughter of Triops, king of Thessaly. Aloeus, her uncle and husband, is described as son of Poseidon by Canace daughter of Aeolus. Iphimedeia told Odysseus

(φάσκε, as sup. 236 φάτο, and 261 εὐχετο) that she was mother of Otus and Ephialtes by Poseidon; the common form of legend reappearing, as in the story of Tyro, Antiope, Alcmena, and Leda.

307. μινυνθαδίω is explained by vv. 318-320; with the form of adjective compare κρυπτάδιος, διχθάδιος, αἰφιδίος. The name Aloeus is from ἀλώῃ, he is the 'man of the threshing-floor;' and his son Otus (ὄθῳ) tramples the corn from the husk, while Ephialtes (ἐπι-ιάλλω, Eustath. quoting the reading Ἐπιάλτῃς, see La Roche ad loc.) tosses it up for the wind to winnow it. Others connect Ephialtes with ἐπι-ἄλλομαι, making the name descriptive of the leaping upon the grapes in the wine-press. Anyhow, the names commemorate the early glories of agriculture—a fact further pointed to by the words θρέψε ζεῖδωρος ἄρουρα. The size of these giant children of the soil reminds us of the γηγενῆς Tityus, δ δ' ἐπ' ἐννέα κεῖτο πέλεθρα, inf. 577. Otus and Ephialtes are represented in the Iliad (5. 385 foll.) as having imprisoned Ares for thirteen months χαλεπὸν ἐν κεράμφι, on which Schol. D. remarks, τοὺς Ἀλακίδας φασὶ καταπαῦσαι τὸν πόλεμον καὶ τὰς ἐς αὐτὸν παρασκευὰς, καὶ ἐν εἰρήνῃ ποιῆσαι βιοτεύειν τοὺς ἀνθρώπους.

311. ἐννέωροι, see on Od. 10. 19. It is hardly possible to attach any

εὔρος, ἀτὰρ μῆκος γε γενέσθην ἐννεόργυιοι.  
οἷ ῥα καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὀλύμπῳ  
φυλόπιδα στήσιν πολυάικος πολέμοιο.

Ὅσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὅσση 315  
Πήλιον εἰνοσίφυλλον, ἱν' οὐρανὸς ἀμβατὸς εἴη.  
καὶ νῦ κεν ἐξετέλεσσαν, εἰ ἥβης μέτρον ἴκοντο·  
ἀλλ' ὄλεσεν Διὸς υἱὸς, δν ἡύκομος τέκε Λητῶ,  
ἀμφοτέρῳ, πρὶν σφωιν ὑπὸ κροτάφοισιν ἰούλους  
ἀνθήσαι πυκάσαι τε γένυς εὐάνθει λάχνη. 320

315, 316.] ἀθετοῦνται ὡς ἀδύνατοι (sc. by Aristarchus) Schol. V. ἀθετοῦνται πρὸς τινων Eustath.

other meaning to it here than 'at nine years of age,' because of the word ἐννεο-πήγεες. This rendering will also fall in with μινυθαδῖω γενέσθην. The meaning of γάρ refers back to μηκίστους in v. 309; the words from καὶ πολὺ .. Ὀρίωνα being parenthetical.

313. With the form ἀπειλήτην, instead of the usual ἀπειλείτην, Krüg. 34. 4 compares ὁμαρτήτην in Il. 13. 584, where however Bekk. adopts the Aristarchian ὁμαρτήτην.

314. With φυλόπιδα (elsewhere φύλοπιν) στήσιν compare ἔριν στήσαι Od. 16. 292; 19. 11. φύλοπις (often used in the Iliad, but found in the Odyssey only here and in 16. 268; 24. 475) is referred by some to φύλον only, the rest of the word being terminational. Curtius proposes to connect -οπις with root οπ = 'work,' as in Πηνελ-όπεια and Lat. op-us; but the common etymology gives φύλον-ος in the sense of the 'battle cry of the hosts' or the 'slogan yell of gathering clans.' With this last view we might compare the use of βοή and ἀντή.

315, 316. See crit. note. Eustath. remarks upon the passage that these lines are rejected, εἰ καὶ οἱ λυτικοὶ (the professed elucidators) φασὶν ὅτι μέμασαν οἱ παῖδες ποιῆσαι τὸ ἀδύνατον, οὐ μὴν ἔπραξαν, that is to say, they felt the difficulty of supposing the circumstances to have taken place, and so laid all the stress upon μέμασαν, as though the Aloiadae had had the will but not the power to achieve. The objection felt by Aristarchus no doubt was how to reconcile ἐν Ὀλύμπῳ of v. 313 with Ὅσσαν ἐπ' Οὐλύμπῳ μέμασαν

θέμεν. In one verse Olympus is the scene of the fight; in the other, the gods are far above Olympus, which must itself be used as only the first step in a gigantic staircase, by which the gods might be reached. Eustath. might say on v. 315 ἐνταῦθα Ὀλυμπος δ οὐρανός, but Aristarchus laid it down as a rule (Lehrs, Aristarch. 175) that Ὀλυμπος in Homer was always the mountain of that name. Nitzsch objects to the explanation suggested by Lehrs (p. 176); but if the two lines are to be retained, it is the best that can be offered: 'Olympum ascendunt Aloiadae; tum Dii illos fugientes in altiora caeli effugiant; quae caeli altiora ut et ipsi ascendere possint .. montes superstruere molliuntur.' It is very likely that the two lines are a later interpolation from some Γιγαντομαχία. The legends about the wars of gods and giants are not found in Homer, but are already developed in the Hesiodic epic. The presumptuous pride of the Aloiadae in attempting to scale the skies has its prototype in the building of the tower on the plain of Shinar, 'whose top should reach unto heaven.'

318. Διὸς υἱός. In Pind. Pyth. 4. 88 they are represented as slain by Artemis in Naxos.

319. ἰούλοι, 'whiskers.' Cp. Xen. Conviv. 4. 23 τούτῳ μὲν ἰούλους παρὰ τὰ ἄλλα καθέρπει. Curtius regards the initial ι as a weakened reduplication, comparing λαῖω, ἰουλῶ and οὐλώ, names of Demeter, ἰωρὸς and οἶρος, ἰαγῇ for Φιφωγῇ.

320. πυκάσαι. It is better, keeping ἰούλους still as the subject, to render

Φαίδρην τε Πρόκριν τε ἶδον καλήν τ' Ἀριάδην,  
 κούρην Μίνως ὀλοόφρονος, ἥν ποτε Θησεὺς  
 ἐκ Κρήτης ἐς γουνὸν Ἀθηνάων ἱεράων  
 ἦγε μὲν, οὐδ' ἀπόνητο· πάρος δέ μιν Ἀρτεμις ἔκτα

324. ἀπόνητο] τινὲς ἐτέλεσσαν γρ. Schol. H. ἔκτα] Ἀριστοφάνης ἔσχε Schol. H. Eustath. gives both readings. Probably ἔσχε is the original reading, found in Vind. 5. 50, 56, Ven. 613, with variant ἔκτα.

'and covered their cheeks with sprouting down'; others make γέννη the subject, and treat πικρᾶσαι as intransitive. We might expect εὐανθία λάχην, which would remove all difficulty.

321. Φαίδρην. The three names that follow belong to Attic legend, and thus the continuity of Thessalian and Boeotian story is again broken. Vv. 321-325 are probably a later interpolation, and, like other passages that allude to Athenian legend, they may belong to the date of the Peisistratean recension. Phaedra was daughter of the Cretan Minos, and wife of Theseus after the death of Hippolyte. Her tragical fate was caused by her guilty passion for her step-son Hippolytus.

Procris was daughter of Erechtheus, king of Athens, and wife of Cephalus. The story of her fate takes many different forms; but Cephalus generally appears as a young hunter, carried off by Eos for his beauty, ἀνθρωπίν ποτε | ἡ καλλιφρογῆς Κέφαλον ἐς θεοὺς Ἔως | ἔρωτος οὐνεκ' Eur. Hipp. 454. Other forms of the story represent Cephalus as son of Hermes by the Cecropid Herse. If a nature-myth be sought for in this legend, Cephalus may be supposed to represent the morning star; and Procris (ἡ προκεκριμένη = 'eximia') may be the moon, under the form of a fair woman (see Preller, Grk. Myth. 2. 145 foll.). She was famed, as Eustath. says, ad loc., ἐπ' ἀνδρίᾳ... καὶ παροιμία ἐξ αὐτῆς φέρεται τὸ Πρόκριδος ἀκοντα, i. e. a dart that never misses its aim. Cp. Eurip. Ion 1155, of the full moon, κύκλος δὲ πανσέληνος ἡκοντιζ' ἄνω | μηνὸς διχρήρη. The story goes on that Eos tempted Cephalus to test his wife's fidelity, and when it was found wanting, she fled to Crete, where she joined the huntress Artemis. Coming back to her lord, she brought with her the famous dart and gave it to him for his own use. The last scene of her life describes her as following Cephalus to the woods, sus-

picious that he visited some paramour here. As she tried to hide herself in a thicket, he saw something moving, and shot the unerring dart only too truly. Procris falls by her own weapon. If we are to carry out the idea of Procris as the moon, we must think of her faint and pale, dying before the darts of the rising day. See Ov. Met. 7. 697 foll. But the name Ἔρση given to the mother of Cephalus makes it likely that the abduction of Cephalus by Eos has some connection with the morning-rays absorbing the dew.

Ariadne, i. e. Ἀριάστη (a form of the name actually found on a vase), cp. Hesych. ἀνδρὸν ἀγνὸν Κρήτης, may be intended to represent a personification of the fertile powers of the soil. She was the daughter of Minos and Pasiphae, and gave her lover Theseus the clue by which to thread the labyrinth and slay the Minotaur.

322. Minos is here called ὀλοόφρων, 'evil-hearted,' perhaps in remembrance of the cruel tribute he had laid upon Athens. In this form of the story Theseus 'was carrying Ariadne off from Crete to the soil of sacred Athens, but he did not have his joy of her; for, ere that, Artemis slew her in sea-girt Dia, on the information of Dionysus.' The Dia mentioned here is the little island, now Standia, just off Heracleion, on the north coast of Crete. Theseus would pass the island in sailing for Athens. This is different from the common account, which represents Ariadne as deserted by Theseus in Dia (Naxos), and taken to wife by Dionysus. What are the μαρτυρίαι? Some suppose that Dionysus informed Artemis that Theseus had lain with Ariadne in her sacred grove in Dia; or that Ariadne had been promised to Dionysus, but had surrendered herself to a mortal lover.

324 With οὐδ' ἀπόνητο, 'he had no joy of her,' cp. Od. 16. 120; 17. 293.

Δίη ἐν ἀμφιρύτῃ Διονύσου μαρτυρήσι.

325

Μαῖράν τε Κλυμένην τε ἴδον στυγερὴν τ' Ἐριφύλην,

ἥ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήντα.

πάσας δ' οὐκ ἂν ἐγὼ μυσήσομαι οὐδ' ὀνομήνω,

δσσας ἡρώων ἀλόχους ἴδον ἡδὲ θύγατρας·

πρὶν γάρ κεν καὶ νύξ φθίτ' ἀμβροτος. ἀλλὰ καὶ ὥρη 330

εὐδειν, ἥ ἐπὶ νῆα θοὴν ἐλθόντ' ἐς ἐταίρους

330. φθίτ'] φθεῖτ' Schol. B. Q.

Elsewhere ἀπονίναμαι is found with a genitive, as ἀρετῆς Il. 11. 763. τιμῆς Od. 24. 30, ἡβης Il. 17. 25.

If ἔσχε (see crit. note) be read for ἔκτα, we can hardly render it, with Eustath., ἔπεσχε θανάτῳ, but rather 'stopped her,' i. e. let her go no further with Theseus.

325. The form Διονύσου occurs only here; the regular form in Iliad and Odyssey being Διώνυτος, Il. 6. 132, 135; 14. 325; Od. 24. 74. In the hymns, the orthography Διώνυτος is common. In Hesiod, Scut. Herc. 400, Διώνυτος occurs (but Athen. 10. 428 cites the line as from the μεγάλοι 'Ἅοιαι); also in Theocr. 17. 112; Theogn. 976; Callim. h. 6. 72; Pind. Ol. 13. 25; frag. 5. 104.

326. With Maera, Clymene, and Eriphyle the story returns to Boeotian legend, the continuity of which we supposed to have been broken by the interpolation of later rhapsodists or editors. Maera, says Pherecydes, ap. Schol., was ἡ Προίτου θυγάτηρ καὶ Ἀντίας, κάλλιε διαπρεπεστάτη. ταύτης ἐρασθεὶς Ζεὺς ἀφικνεῖται ὡς αὐτὴν καὶ λανθάναν διαφθεῖρει· ἥ δὲ ἔγκονα γενομένη τίκει Λοκρὸν τὸ ὄνομα παῖδα, δι' ἧς μετ' Ἀμφίονος καὶ Ζήθου οἰκίει. She is represented as having been a nymph of Artemis, and having been slain by the goddess for her amour with Zeus. The name Μαῖρα is probably connected with the root μαρ, and means 'brilliant.'

Clymene was a daughter of Minyas, wife of Phylacus, and mother of Iphiclus. Her name is common in Minyan legend; there is a Clymene, daughter of a Minyas and mother of Atalanta; an Eteoclymene, a Periclymene, in the same family; and a Clymenus, king of the Minyae.

Eriphyle was wife of Amphiarus of Argos, but her story is closely connected with Theban legend; for Amphiarus, though desirous of taking no part in the expedition to Thebes, which he knew would prove fatal to him, was overpersuaded by his wife Eriphyle, who had been bribed with the gift of a golden necklace by Polynices. Amphiarus was on the point of being slain in the war, when Zeus clave the ground asunder with his thunderbolt, and engulfed Amphiarus with his chariot and horses. There was an oracle of Amphiarus established near Thebes, but afterwards removed to the neighbourhood of Oropus: cp. Od. 15. 244. The whole story was narrated in one of the Cyclic epics called Ἀμφιάρων ἐξέλασις, which, according to current tradition, was composed in Boeotia by Homer himself.

327. φίλου ἀνδρός. With this genitive of price cp. Γλαῦκος .. πρὸς Διομήδεα τεύχε' ἀμειβε, | χρύσεια χαλκείων, ἑκατόμβοι' ἔννεαβοίων Il. 6. 236, νῆε δῶο Πριάμοιο .. ἔλυσεν ἀποίνων Il. 11. 106, χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθα 22. 50. Similarly προικὸς χαρίσασθαι Od. 13. 15.

328. See Od. 4. 240; Il. 2. 488.

330. πρὶν γάρ, 'for, ere that, night would pass away.' Cp. Virg. Aen. 1. 374 'ante diem clauso componet Vesper Olympo.'

φθίτ[ο] is optat. See Od. 10. 51. Only here is ἀμβροτος used as epith. of νύξ, instead of the common ἀμβρόσιος. Cp. ἀβρότη Il. 14. 78.

331. In Od. 7. 317 Alcinoüs had said πομπὴν δ' ἐς τὸδ' ἐγὼ τεκμαίρομαι .. αἶριον ἔσ, and the preparations (8. 50, 444) had already been made; so that by ἐταίρους we may understand the sailors

ἡ αὐτοῦ πομπή δὲ θεοῖς ὑμῖν τε μελήσει·

ᾧ εἶπαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,  
κηληθμῷ δ' ἔσχοντο κατὰ μέγαρα σκιδεντα.

τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων· 335

Ῥαίηκες, πῶς ὅμμιν ἀνὴρ δδε φαίνεται εἶναι  
εἰδὸς τε μέγεθός τε ἰδὲ φρένας ἔνδον ἑίσας;  
ξεῖνος δ' αὐτ' ἐμός ἐστιν, ἕκαστος δ' ἔμμορε τιμῆς·  
τῷ μὴ ἐπειγόμενοι ἀποπέμπετε, μηδὲ τὰ δῶρα  
οὕτω χρῆζοντι κολούετε· πολλὰ γὰρ ὅμμιν 340  
κτῆματ' ἐνὶ μεγάροισι θεῶν ἰότητι κέονται·

Τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἐχένης,  
[ὅς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν]

343.] Wanting in some of the best MSS, as Harl. Ven. 613, etc., but found in others and in Eustath. The Cod. Aug. adds καὶ μύθοις ἐκαστοῦ παλαιὰ τε πολλὰ τε εἶδός (7. 157).

whom Alcinous had sent down to the harbour ready to take the ship on the morrow. ἄθρόν[α] is accusative, as Od. 6. 60; 15. 240.

334. κηληθμῷ is the 'glamour' of his story. The Schol. interprets it ἡ μετὰ ἡδονῆς καὶ τέλειος ἡσυχία. Cp. Eustath. ad loc. κάτοχοι ἐγένοντο εὐφροσύνη πολλῇ· ἐπίτασι γὰρ ἡδονῆς ἀπηληθμός. Quintilian, 4. 2. 37, seems to imply the same thing when he translates κηληθμός by 'intentionis silentium.' Eustath. further says, διὸ καὶ ὁ Πλούταρχος ἐν συμποσιακοῖς, ὡς διάφορά τινα λέγει τὴν εὐφροσύνην καὶ τὴν κήλησιν. ἐκ δὲ τοῦ κηλεῖν καὶ αἱ παρὰ τῷ Πινδάρῳ Κηληδόνες παράγονται, ὡς Ἀθηναῖος μέμνηται (7. 35) ὡς θελγουσῶν οὐδὲν ἑλαττον ἦεν αἱ τοῦ μύθου Χεῖρνες.

With ἔσχοντο cp. Od. 8. 182, and sup. 279.

336. πῶς . . εἶναι is used like the later πῶς ἔχειν; 'How does he seem to be circumstanced?' For the combination cp. Il. 11. 838 πῶς κεν εἴη τάδε ἔργα; Il. 14. 333 πῶς εἴη;

337. εἶσας. If with Ahrens we refer εἶσῃ to root εἰς, we can render here 'good,' 'seemly,' or the like. If we regard εἶσῃ as equivalent to εἶσῃ, from ἴσος, we must render 'fair,' i.e. well-balanced, like the ῥῆς εἶσαι, with 'equal curves,' or 'on even keel.' It can hardly be, as Schol., τὰς ἀναλογούσας τῷ σώματι.

338. The words δ' αὐτὲ mark the transition to a new thought. Arete seems to find a satisfactory answer to her question in the approving looks of the Phaeacians; so she proceeds—'Now, he is my guest;' mine, especially because he made his first appeal to me; 'but each one of you has a share in the honour' of entertaining him and treating him well. Wherefore, be not in too great haste to send him off, nor curtail the number of presents for one who needs them so sorely.

ἕκαστος δ' ἔμμορε τιμῆς is best explained by Il. 15. 189, where the partition of the world between the gods is thus described, τρεῖς γὰρ τ' ἐκ Κρόνου εἰμὲν ἀδελφοὶ οὐδὲ τέκετο Ῥέα, | Ζεὺς καὶ Ἥρῃ, τρίτατος δ' Αἰθήρ, ἐνέροισιν ἀνάσσειν, | τρυχθὰ δὲ πάντα δίδασται, ἕκαστος δ' ἔμμορε τιμῆς. Cp. also Il. 1. 278.

339. By τὰ δῶρα are meant the presents alluded to in Od. 8. 438 foll. Arete knows that if his departure is awhile delayed there will be more presents made to him; even as Alcinous himself proposes, Od. 13. 13.

340. κολούετε (κόλος, κυλλός, and, perhaps, κείρω) does not refer to any possible withdrawal of gifts already promised; but to the limitation of the gifts to a smaller number than would be given, should Odysseus tarry a little longer: cp. ἔο δ' αὐτοῦ πάντα κολούει



᾽Ω φίλοι, οὐ μὰν ἡμῖν ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης  
 μυθεῖται βασιλεια περίφρων' ἀλλὰ πίθεσθε. 345

'Αλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε.'

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε  
 'τοῦτο μὲν οὕτω δὴ ἔσται ἔπος, αἶ κεν ἐγὼ γε  
 ζωὸς Φαίηκεσσι φιληρέμοισιν ἀνάσσω  
 ξείνος δὲ τλήτω, μάλα περ νόστοιο χατίζων, 350

ἔμπης οὖν ἐπιμείναι ἐς αὔριον, εἰς δ' κε πᾶσαν  
 δωτίνην τελέσω' πομπή δ' ἄνδρεςσι μελήσει  
 πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ δῆμῳ.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 'Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν, 355  
 εἴ με καὶ εἰς ἐνιαυτὸν ἀνώγοιτ' αὐτόθι μῖμνεν,  
 πομπήν τ' ὀτρύνετε καὶ ἀγλαὰ δῶρα διδοῖτε,  
 καὶ κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον εἴη,

357. πομπήν τ' ὀτρύνετε] γρ. πομπή δ' ὀτρύνοιτο Schol. H.

Od. 8. 211. With ξείνος ἑμός compare Od. 7. 142. Eustath. joins οὕτω with κολουῖτε, as if οὕτω resumed the participle ἐπιγόμενοι, but it seems far better to couple it with χρῆζοντι, and make the expression directly antithetical to πολλὰ ὅμῳν κτήματα.

344. ἀπὸ σκοποῦ. In Homer σκοπός is generally used of a 'watcher' or 'spy'; but in Od. 22. 6 of a mark at which an archer shoots; and this must be the meaning to be assigned to it here, viz. 'wide of the mark.' So ἀπὸ σκοποῦ εἰρηκέναι, εἰρησθαι Plat. Theaet. 179 C, Xen. Symp. 2. 10, and παρὰ σκοπὸν Pind. O. 13. 94.

ἀπὸ δόξης is interpreted by the Schol. as οὐκ ἀποθεν ἥς ἔχομεν περὶ τοὺς ξένους διαθέσθαι, i.e. not at variance with our own ideas; Eustath. takes it to mean, 'not at variance with our expectation' of what she would do; ὑπολαμβάνοντες ὅτι δηλαδὴ εὖ περὶ τοὺς ξένους διάκειται. The latter meaning of 'what one expects' seems settled by Il. 10. 324 σοὶ δ' ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι, οὐδ' ἀπὸ δόξης. In later Greek the phrase reappears in the form παρὰ δόξαν.

346. Ἀλκινόου δ', 'but on Alcinous

here depends both promise and performance.' Compare for ἔργον τε ἔπος τε Od. 2. 272. See also Od. 6. 197.

348. τοῦτο, sc. this suggestion of Arete (to increase the number of the presents, and keep their guest a little longer) shall so be fulfilled 'as sure as I am alive and reigning:' the emphasis is on ζωῶς.

350. ξείνος δέ, 'but let our guest make up his mind (Od. 1. 353), though deeply desiring his return, to abide here notwithstanding.'

351. ἔμπης resumes the adversative force of περ with the participle: see generally on Od. 2. 199. The use of οὖν with ἔμπης here is like the ordinary combination of δ' οὖν or γοῦν.

πᾶσαν should be taken in a predicative sense with τελέσω, as its emphatic position suggests.

358. καὶ κε τό. Here, as in sup. 111, the apodosis is introduced by καί. 'I should indeed like this better,' viz. πλειοτέρῃ οὖν χειρὶ λείσθαι, for it was a bad thing to return κενεὰς σὺν χεῖρας ἔχοντας Od. 10. 42.

357. With the sentence πομπήν τ' .. διδοῖτε (still in the government of εἰ, and adding a further qualifi-

πλειοτέρη σὺν χειρὶ φίλην ἐς πατρίδ' ἰκέσθαι  
καὶ κ' αἰδιότερος καὶ φίλτερος ἀνδράσιν εἴην 360  
πᾶσιν, ὅσοι μ' ἴθακηνδε ἰδοῖατο νοστήσαντα.'

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·  
'ὦ Ὀδυσσεῦ, τὸ μὲν οὐ τί σ' εἴσκομεν εἰσπορώντες  
ἡπεροπῆά τ' ἔμεν καὶ ἐπὶ κλοπον, οἶά τε πολλοὺς 365  
βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους  
ψεύδεά τ' ἀρτύνοντας, ὅθεν κέ τις οὐδὲ ἴδοιτο·  
σοὶ δ' ἐπὶ μὲν μορφῇ ἐπέων, ἐνὶ δὲ φρένες ἐσθλαί,  
μῦθον δ' ὥς δτ' αἰοῖδός ἐπισταμένως κατέλεξας,  
πάντων τ' Ἀργείων σέο τ' αὐτοῦ κήδεα λυγρά.  
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 370

359.] Ἀριστοφάνης πλειοτέρῃσιν χειρὶ Schol. H. Perhaps it should be πλειο-  
τέρῃς σὺν. 364. πολλοῦς] οὕτως Ζηνόδοτος· ὁ δὲ Ἀρίσταρχος πολλοὺς Schol. H.  
This imperfect citation probably means that Zenodotus wrote πολλά (see Od. 9.  
128). Düntzer, on the other hand, assigns πολλά to Aristarchus.

cation to the main conditional clause)  
cp. Od. 4. 97, 98; 8. 340-342.

360. καὶ κ' introduces a second ad-  
vantage he would thus secure.

363. τὸ μὲν merely anticipates the  
following words, sc. ἡπεροπῆά τ' ἔμεν.  
'This in truth we do not judge thee  
when we look upon thee, viz. to be a  
deceiver and cheat; even as dark earth  
breeds many men—spread far and wide  
—framing lies out of things which one  
can never bring to proof of sight.'

365. πολυσπερέας must be regarded  
as a descriptive epexegetis of πολλοὺς  
(see crit. note); cp. Il. 2. 804 ἄλλη δ'  
ἄλλων γλώσσα πολυσπερέων ἀνθρώπων,  
Virg. Aen. 1. 602 '(gens) magnum quae  
sparsa per orbem,' etc. Eustath. seems  
to give the sense rightly when he says,  
τὸ δὲ οἶά τε πολλοὺς δύναται ποτε μὴ  
καλῶντοσι τοῦ μέτρου φράζεσθαι οἷους  
πολλοῦς.

366. Nitzsch interprets ὅθεν κέ τις,  
κ.τ.λ. by 'mendacia componentes usque  
eo unde quis mendacia ea esse neatiquam  
amplius sentiat,' i.e. carrying their  
invention to a pitch of perfection, at  
which no one can detect them. This is  
identical with the words of Schol. B.  
T. ὅθεν τις οὐκ ἂν διασκοπήσειεν οὐδὲ  
προῖδοιτο ὅτι ψεύδεται. But we must  
remember that Odysseus has just been  
entertaining his hosts with stories of

marvel in the land of Hades, where no  
mortals could go and test the truth of  
his narration. He is like the bold  
assertor about the sources of the Nile,  
of whom Herodotus (2. 23) says, ὁ δὲ  
... λέξας ἐς ἀφανὲς τὸν μῦθον ἀνερείκας  
οὐκ ἔχει ἐλεγχόν. Not that Alcinoüs  
intends to throw discredit on his adven-  
tures, but he seems gently to remind  
him of the doubtful veracity of some tra-  
vellers' tales. According to this, ὅθεν...  
ἴδοιτο might exactly be interpreted by ἐξ  
ἀνελέγκτων, cp. Thucyd. 1. 21; 5. 85.  
Curtius suggests as the etymology of  
ἡπεροπέως the Skt. *apara* = 'otherwise,'  
'different,' and root *ἔει* = 'speak.' For  
the Homeric constructions with εἴσκω  
cp. Od. 9. 321; also Il. 13. 446 ἦ ἄρα  
δὴ τι εἴσκομεν ἄξιον εἶναι | τρεῖς ἔνδε  
ἀντὶ περσάσθαι, and 21. 332 ἄντα σέθεν  
γὰρ | Ἐάνθων δινηέτα μέγχι ἥσκομεν  
εἶναι. The common construction, of  
course, is εἴσκομεν τινί τι.

368. ὥς δτ' αἰοῖδός. This short form  
implies the repetition of κατέλεξε from  
κατέλεξας. Ameis quotes as parallel  
instances Od. 5. 281; 19. 494; Il. 2.  
394; 4. 462; 12. 132; 13. 471, 571;  
18. 219; 23. 712.

369. πάντων Ἀργείων. As a matter  
of fact Odysseus did not tell of the  
fate of 'all the Argives.' Eustath.  
notices the difficulty, and proposes to

εἴ τις ἀντιθέων ἐτάρων ἴδες, οἳ τοι ἄμ' αὐτῷ  
 ἴλιον εἰς ἄμ' ἔποντο καὶ αὐτοῦ πότμον ἐπέσπον.  
 νύξ δ' ἦδε μάλα μακρὴ ἀθέσφατος· οὐδὲ πῶ ὦρη  
 εὐδειν ἐν μεγάρῳ σὺ δέ μοι λέγε θέσκελα ἔργα.  
 καὶ κεν ἐς ἡῶ διαν ἀνασχοίμην, ὅτε μοι σὺ  
 τλαίης ἐν μεγάρῳ τὰ σὰ κήδεα μυθήσασθαι.' 375

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·  
 'Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,  
 ὦρη μὲν πολέων μύθων, ὦρη δὲ καὶ ὕπνου·  
 εἰ δ' ἔτ' ἀκουέμεναί γε λιλαίαι, οὐκ ἂν ἐγὼ γε 380  
 τούτων σοι φθονέοιμι καὶ οἰκτρότερ' ἄλλ' ἀγορεύσαι,  
 κήδ' ἐμῶν ἐτάρων, οἳ δὴ μετόπισθεν ὄλοντο,  
 οἳ Τρώων μὲν ὑπεξέφυγον στονόεσσαν ἀντήν,

381. ἀγορεύσαι] So most MSS. Ameis, with Eustath. and Cod. H. prim. man., reads ἀγορεύειν.

treat it as a similar inaccuracy to *ἀέθλων* *πειρηθῶμεν πάντων* Od. 8. 100, where see note. But by *Ἀργείων* Alcinoos possibly intends to refer to the men whom Odysseus brought with him from Troy: cp. Od. 1. 61; 2. 173. ἀντίθιοι ἱταροὶ (cp. inf. 382) will then be limited to chieftains of the Greek host.

371. ἄμ' αὐτῷ .. ἄμ' ἔποντο = 'qui tecum ipso simul profecti sunt,' the first ἄμα meaning only 'accompaniment'; the second, coincidence in point of time.

373. νύξ δ' ἦδε, 'and the night before us (ἦδε) is long.' To Odysseus, in his desire to go to bed, the night seemed far spent, and little time enough left for sleep. Alcinoos, in his eagerness to hear more, would fain think it quite early still: he says, in a playful strain, that there is a 'vast' portion of the night still left. This is the simple meaning, and is better than the refinement of Eustath., *φθινόπωρον ἦν ἡ καὶ περαιτέρω ταύτης ὥρας*. It looks as if Alcinoos intended to parody the words of Odysseus in sup. 330:

374. λέγε = 'go on recounting.'

θέσκελος is a word of difficult etymology. The ancients regarded it as equivalent to *θεοσίκελος*, and Lobeck partly adopts this by compounding it

of *θεός* and *ἱεσκελος*, from *ἱσκαν* or *ἔσκαν*. Other philologists see in *θεσ-* the termination of a dative plural, and the termination *-κελος* might then mean 'renowned.' Perhaps *θέσκελος*, like *θεσπέσιος*, may be compounded of *θεός* and root *σεπ-* (*ἔπος*), the *π* being represented by *κ*. Anyhow, if we write *θέσ-κελος* we may compare it with *θέσφατος*, or if we divide it *θέ-σκελος* it comes nearer to *θεσπέσιος*. See Curt. Gk. Etym. 452.

375. καὶ .. ἐς ἡῶ, 'even till morn.' ἀνασχοίμην is used here absolutely, like the vernacular 'I could hold on.' In Od. 4. 595 it is found with a participle.

ὅτε .. τλαίης, with the use of the mood cp. Od. 5. 189, and 13. 391.

379. ὦρη μὲν. The words εἰ δ' ἔτ' ἀκουέμεναι show plainly enough that the emphasis lies in the words ὦρη δὲ καὶ ὕπνου. Odysseus thinks that *now* is the time for sleep; but he is not unwilling to make a sacrifice.

381. Join τούτων καὶ οἰκτρότερα = 'his vel flebiliora.'

382. μετόπισθεν, of time 'afterwards'; when they had left Troy.

383. ἀντήν, more often used in Iliad than Odysseus for 'battle.' Cp. the use of *βοή* and *φύλοπις*.

ἐν νόσφω δ' ἀπόλοντο κακῆς ἰότητι γυναικός.

Αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἄλλυδις ἄλλη 385

ἀγνὴ Περσεφόνηια γυναικῶν θηλυτεράων,

ἦλθε δ' ἐπὶ ψυχῇ Ἀγαμέμνονος Ἀτρεΐδαο

ἄχτυμένῃ· περὶ δ' ἄλλαι ἀγγεράθ', ὅσσοι ἄμ' αὐτῷ

οἴκῳ ἐν Αἰγίσθιοιό θάνον καὶ πότμον ἐπέσπον.

ἔγνω δ' αἰψ' ἐμὲ κείνος, ἐπεὶ πῖεν αἷμα κελαινόν· 390

κλαῖε δ' ὁ γε λιγέως, θαλερόν κατὰ δάκρυον εἴβων,

πιτνάς εἰς ἐμὲ χεῖρας, ὀρέξασθαι μενεαίνων·

ἀλλ' οὐ γὰρ οἱ ἔτ' ἦν ἴς ἔμπεδος οὐδὲ τι κύκυσ,

οἷη περ πάρος ἔσκειν ἐνὶ γναμπτοῖσι μέλεσσι.

τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ, 395

καί μιν φωνήσας ἔπεα πτερέντα προσηύδων·

ἽΑτρεΐδῃ κύδιστε, ἀναξ ἀνδρῶν, Ἀγάμεμνον,

τίς νύ σε κῆρ ἐδάμασσε ταυηλεγέος θανάτοιο;

ἦε σέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασεν

385. ἄλλη] οὕτως Ἀρίσταρχος. Ἀριστοφάνης δὲ ἄλλην φησὶ Schol. H. 386. ἀγνὴ] τινὰ δὲ τῶν ἀντιγράφων αὐτὴ Περσεφόνῃ γράφουσιν Eustath. 399-403.] ἀδεοῦνται ἐπὶ Ἀριστοφάνους, ὡς ἀπὸ τῶν ἐλησομένων μετενεχθέντες Schol. H.

384. κακῆς γυναικός can only refer to Clytemnestra, considering the illustrative story that is immediately told. Eustath. does indeed suggest that ἀρχέ-κακος Ἑλένη is possibly intended; or even Cassandra. So also Scholl.

385. αὐτὰρ ἐπεὶ marks a transition. It serves here to resume the narration broken at sup. 329.

386. ἀγνή, used in Odyssey only as epithet of Artemis, 5. 123; 18. 202; 20. 71, and of ἑορτὴ 21. 259. It is possible that ἀγνή is a later alteration, pointing to a time when Persephone was regarded from a fresh point of view.

θηλυτεράων. Ameis quotes from Lobeck, De Epith. otiosis, 361 'Veteres hoc ad schema referunt quod χαριεντισμὸν vocant, neque negari potest hanc adiectionem attributi omnium oculis occurrentis nativam prisci sermonis simplicitatem prae se ferre.' The expression is found inf. 434; Od. 15. 422; 23. 166; 24. 202; Il. 8. 520, and θεαὶ θηλυτέρα Od. 8. 324; cp. Il. 8. 7. There does not appear to be in the word any quality implied, like

'fair' or 'tender.' It is merely a way of marking off by a naïve emphasis the one sex from the other; the termination -τερος helping to suggest this antithesis. The meaning of the word is nothing but 'female,' being connected with θηλή, θῆσθαι, and Lat. *fe-mina*.

388. ἀγγεράτο, 'congregatae erant,' from ἀγείραι.

392. πιτνάς, from πίτνημι, related to πετάννυμι, as σκιδνάμαι to σκεδάννυμι, κίρνημι to κεράννυμι. The participle μενεαίνων is not merely co-ordinated with πιτνάς, but it gives the reason for that action, sc. 'because he desired to reach me.'

393. ἀλλ' [οὐκ ἔλαβε] οὐ γάρ, etc., as Od. 10. 202; 14. 355.

κύκυσ, found only here, and h. Hom. Ven. 238, is probably connected with κίω and κινέω and Lat. *cio* and *ciso*, and therefore combines the idea of movement with that of power.

394. γναμπτοῖσι μέλεσσι, as in Od. 13. 398; 21. 283; Il. 11. 669; 24. 359, signifies 'supple,' here contrasting the limbs of the living with the stiffness and starkness of the dead.

ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀντμήν, 400  
 ἥέ σ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου  
 βουὸς περιταμνόμενον ἡδ' οἴων πώεα καλὰ,  
 ἥε περὶ πτόλιος μαχεούμενον ἡδὲ γυναικῶν ;  
 "Ὡς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·  
 'διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ, 405  
 οὗτ' ἐμέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασεν,  
 ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀντμήν,  
 οὔτε μ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου,  
 ἀλλὰ μοι Αἴγισθος τεύξας θάνατόν τε μύρον τε  
 ἕκτα σὺν οὐλομένη ἀλόχῳ, οἰκόνδε καλέσσας, 410  
 δειπνίσσας, ὥς τίς τε κατέκτανε βοῦν ἐπὶ φάτνῃ.  
 ὥς θάνον οἰκτίστῳ θανάτῳ περὶ δ' ἄλλοι ἐταῖροι  
 νωλεμέως κτείνοντο, σῦες ὥς ἀργιόδοντες,  
 οἷ ῥά τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο  
 ἦ γάμφῃ ἦ ἐράνῳ ἦ εἰλαπίνῃ τεθαλυίῃ. 415  
 ἦδη μὲν πολέων φόνῳ ἀνδρῶν ἀντεβόλησας,

400. ἀργαλέων] 'Αριστοφάνης, λευγαλέων Schol. H. 407.] Omitted in the majority of MSS. 416. ἀντεβόλησας] οὕτως 'Αριστοταρχος Schol. H., implying that there was a variant; probably ἀντεβόλησα, as some MSS.

400. ἀμέγαρτον. See Buttm. Lexil. s. v. μεγαῖρα.

402. περιταμνόμενον, as Schol. ἐλαύνοντα περικυκλούμενον, 'boves intercipientem et abigentem.' Cp. h. Hom. Merc. 73 τῶν τότε Μαιάδος υἱὸς .. πενήτηκοντ' ἀγέλης ἀπετάμετο βοῦς ἐριμίκουε, | πλανοδίας δ' ἤλαυνε, Il. 18. 527 ἄκα δ' ἔπειτα | τάμνοντ' ἀμφὶ βοῶν ἀγέλας. We may render 'making a raid upon;' but the full picture is of a band of marauders surrounding a number of oxen and cutting them off from the main herd.

403. μαχεούμενον. Curtius (p. 293, Gk. Et.) remarks that the epic presents μαχέσθαι and μαχεῖσθαι must be referred to a theme μαχεσ, just as τελῶν and τελείω imply a theme τελεσ. We find a present participle μαχεῖόμενος Od. 17. 471, and the form μαχεούμενος may be a metathesis quantitatis of this, or a form metri gratia of μαχεόμενος. In Il. 1. 272 μαχέοντο appears as present

optat. The passage may either signify 'fighting on behalf of one's city and its women,' cp. Il. 16. 496 foll.; 17. 147, or 'fighting to take a city and carry off its women,' as Il. 18. 265. The latter interpretation is commended, by the allusion to the foray on the cattle.

409. Αἴγισθος. The Homeric version makes Aegisthus the murderer, and the scene of the murder a banquet. Aeschylus and Euripides represent Agamemnon as slain by Clytemnestra in the bath. But at any rate, even here Clytemnestra is the accomplice, as σὺν οὐλομένη ἀλόχῳ shows.

411. δειπνίσσας, the asyndeton is intentional, befitting the outburst of indignation and sorrow.

414. οἱ ῥα, for omission of the verb cp. Il. 8. 306 μήκαν δ' ὡς ἐτέρωσε κάρη βάλεν, ἦ τ' ἐνὶ κήπῳ | καρπῷ βριθομένη νοτίζσι τε εἰσρηγῇσι, and Il. 16. 406 foll. ἐν .. ἀνδρόεσσι, sc. οἴκῳ.

416. ἀντεβόλησας, 'didst encounter,'

μουνάξ κτεινομένων καὶ ἐνὶ κρατερῇ ὕσμινῃ  
 ἀλλὰ κε κείνα μάλιστα ἰδὼν ὀλοφύραο θυμῷ,  
 ὥς ἀμφὶ κρητῆρα τραπέζας τε πληθούσας  
 κείμεθ' ἐνὶ μεγάρῳ, δάπεδον δ' ἅπαν αἵματι θύεν. 420  
 οἰκτροτάτην δ' ἤκουσα ὅπα Πριάμοιο θυγατρὸς,  
 Κασσάνδρης, τὴν κτείνε Κλυταιμνήστρη δολόμητις  
 ἀμφ' ἐμοί· αὐτὰρ ἐγὼ ποτὶ γαίῃ χεῖρας ἀείρων  
 βάλλον ἀποθνήσκων περὶ φασγάνῳ· ἡ δὲ κυνώπις  
 νοσφίσατ', οὐδέ μοι ἔτλη ἰόντι περ εἰς Αἶδαο 425

or 'wast present at.' Generally the verb is construed with the genitive, as Od. 4. 547; frequently with dative of the person, as Il. 7. 114; 11. 809; Od. 7. 16, but very rarely with dative of the thing. Compare τάφῳ .. ἀντεβόλησας Od. 24. 87.

417. μουνάξ = 'in single fight.'

418. Join ὀλοφύραο κε θυμῷ, 'misertus esses animo.'

κείνα anticipates what follows, namely, ὡς ἀμφὶ .. θύεν: this last word is commonly used of the violence of winds and waves, as Od. 12. 400, 408, 426; 13. 85; Il. 21. 324; 23. 230. Here we may render 'swam,' or 'bubbled.'

421. οἰκτροτάτην is used here with predicative force: 'but saddest of all that I heard was the voice of Priam's daughter.'

423. ἀμφ' ἐμοί. Eustath. gives as alternative interpretations ἡ δὲ ἐμὲ ἢ ἐπ' ἐμοί. The former rendering may have been suggested by the notion that Cassandra was not present at the banquet.

But there is no difficulty in supposing that she came in with Agamemnon, and sate at his side: her hated presence adding a sting of jealousy to the bitterness of Clytemnestra against Agamemnon. Translate then, 'close by me,' 'along side,' comparing ἤριπε δ' ἀμφ' αὐτῷ Il. 4. 493, εἰσάνυχες δέ μοι ἀμφ' αὐτῷ παρὰ νύκτας ἱανον Il. 9. 470. The next words are commonly translated, 'but I, on the ground, raising my hands, tried to throw them round my sword [hilt], as I was dying,' with which we may compare Od. 21. 433 ἀμφὶ δὲ χεῖρα φίλῃν βάλεν ἐγχεί. But χεῖρα βαλεῖν is a very different picture from that suggested by χεῖρας

βαλεῖν, so that perhaps φάσανον may be the sword of Aegisthus which Agamemnon clutches at in his dying agony, trying to do what the Cyclops did with the brand—δ μοχλὸν | ἐτέρυσ' ὀφθαλμοῦ .. τὸν μὲν ἔπειτ' ἔρριπεν ἀπὸ τοῦ χερσὶν ἄλυνον Od. 9. 396. This still leaves ποτὶ γαίῃ as an awkward expression by itself.

Seiler quotes (from Königinhoff, Crit. et Exeg. p. xx.) the following good résumé of the 'situation': 'Quum Cassandra haud procul ab Agamemnone interficeretur, hic manus tollit, ut quantum possit concubinam tueatur, vel potius ut pro hac [?] coniugi supplicet. Sed quum gladio transfixus viribus exhaustus esset, manus eius humi cundunt, et paulo post ipse animam effiat. Vecors autem Clytemnestra maritum nihil curans aversa secessit.' We shall thus have ποτὶ γαίῃ [χεῖρας] βάλλον brought close together, and χεῖρας ἀείρων placed in connection with the phrase; while ἀποθνήσκων is joined directly, as the rhythm suggests, with φασγάνῳ. Translate, 'but I, as I raised my hands, dropped them again to the ground, [as I lay] dying with the sword through me.' With βάλλον ποτὶ γαίῃ cp. Od. 2. 80; 5. 415; 7. 279. With ἀποθνήσκων περὶ φασγάνῳ cp. Il. 8. 86, of the wounded horse, κυλωδόμενος περὶ χαλκῷ, Il. 13. 570 ἥσπαιρε περὶ δουρί, Il. 21. 577 περὶ δουρὶ πεπαρμένη, Il. 23. 30 ὀρέχθεον ἀμφὶ σιδήρεω σφαιζόμενοι. See also Soph. Aj. 899 φασγάνῳ περιπτύχῃς, cp. ib. 828. With χεῖρας ἀείρων as a supplicatory gesture we may compare Od. 9. 294 ἀνσχεθέμεν Διὶ χεῖρας, and similar uses with ἀνατελεῖν, ἀναφέρειν. That some sort of prayer is here intended seems to

χερσὶ κατ' ὀφθαλμοὺς ἐλέειν σὺν τε στομ' ἐρεῖσαι.  
 ὥς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικὸς  
 [ἢ τις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάλῃται]  
 οἷον δὴ καὶ κείνη ἐμήσατο ἔργον ἀεικές,  
 κουριδίῳ τεύξασα πόσει φόνον. ἦ τοι ἔφην γε 430  
 ἀσπᾶσιος παίδεσσιν ἰδὲ δμῶεσσιν ἐμοῖσιν  
 οἴκαδ' ἐλεύσεσθαι· ἢ δ' ἔξοχα λυγρὰ ἰδυῖα  
 οἷ τε κατ' αἶσχος ἔχευε καὶ ἐσσομένησιν ὀπίσσω  
 θηλυτέρησι γυναιξί, καὶ ἦ κ' εὐεργὸς ἔησιν.  
 ὦς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον· 435  
 ὦ πόποι, ἦ μάλα δὴ γόνον Ἀτρεὺς εὐρύσπα Ζεὺς  
 ἐκπάγλως ἠχθῆρε γυναικείας διὰ βουλὰς

428.] ἐν πολλοῖς οὗ φέρεται Schol. H. 435-440.] ἀθετοῦνται παρ' Ἀριστοφάνει Schol. H. The obelus is marked against 435-442 in Cod. Marc. Düntzer would represent vv. 441-443 also as rejected by Aristarchus, and La Roche extends the objection of Aristophanes to the whole passage 435-443.

be decided by the following words, ἢ δὲ κινῶμαι νουφίσατο, i.e. 'turned away' (Od. 23. 98) and would not listen.

426. Join κατὰ .. ἐλεῖν (καθελεῖν) in the sense of 'oculus premere' Virg. Aen. 9. 485. So ὀφθαλμοὺς καθελοῦσα Od. 24. 296, ὅσσε καθαρῆσιν θανόντι Il. 11. 453.

427. ὥς οὐκ. With this sentiment cp. Hes. Opp. 703 τῆς δ' αὐτῆς κακῆς [γυναικὸς] οὐ βέβαιον ἄλλο, Eur. Hipp. 627 τούτῳ δὲ δῆλον ὡς γυνὴ κακὸν μέγα, and foll., also Med. 407 πεφύκαμεν | γυναικές, ἐς μὲν ἐσθλ' ἀμνησώμεσθαι, | κακῶν δὲ πάντων τίκτοντες σοφώταται.

428. ἦ τις .. βάλῃται, the conjunctive is used because the sentence is thrown into a conditional form.

429. οἷον δὴ illustrates the general sentiment by the special instance; cp. Od. 4. 242, 271; and a similar use with ὥς in Od. 1. 35.

430. κουριδίος seems to refer to κόῦρος, not in the sense of 'youth,' but of 'free-born,' 'gentle.' So that κουριδίος πόσει or κουριδίῳ ἀλοχος (Od. 19. 266; 24. 196; Il. 1. 114; 15. 40) implies the honourable relation between husband and wife of the same high social station. Compare especially the words of Briseis, recalling the promise of Patroclus, Il. 19. 297 ἀλλά μ' ἔφασκε

Ἀχλλῆος θέλειο | κουριδίῳ ἀλοχον θήσιν, ἄρην τ' ἐνὶ νηυσὶν | ἐς Φθίην, δαίσειν δὲ γάμον μετὰ Μυρμιδόνεσσι, where the contrast is evidently intended between the condition of the παλλαίης and the 'lady-wife.'

ἦ τοι ἔφην γε, 'verily, I *did* think,' as Od. 14. 176. It will be noticed that he studiously avoids mentioning his wife as one of those who would be glad to welcome him.

432. ἢ δ' ἔξοχα, 'but she, having her heart set upon monstrous wickedness, hath poured shame upon herself, and upon all women that shall hereafter be born, yea, even upon her who is honest.'

433. οἷ is used here emphatically as the reflexive pronoun; generally in this sense expressed by the combination ἐοῖαυτόν, as in Od. 4. 38; Il. 13. 495.

Join κατὰ .. ἔχευε, used with a personal dative, as in Od. 2. 12; 14. 38; 22. 463.

434. For the omission of the antecedent before καὶ ἦ cp. Od. 2. 29.

437. διὰ βουλὰς, cp. Od. 8. 520; 13. 121; 19. 154, for this use of διὰ with the accusative expressing a mediate agent or instrument. Here Zeus made the intrigues of Helen and of Clytemnestra as the means of working out his enmity.

ἐξ ἀρχῆς· 'Ελένης μὲν ἀπωλόμεθ' εἵνεκα πολλοί,  
σοὶ δὲ Κλυταιμνήστρη δόλον ἤρτυε τηλὸν' ἐόντι.'

ἌΩς ἐφάμην, ὃ δὲ μ' αὐτίκ' ἀμειβόμενος προσέειπε· 440

τῷ νῦν μὴ ποτε καὶ σὺ γυναικί περ ἥπιος εἶναι·  
μήδ' οἱ μῦθον ἀπαντα πιφασκόμεν, ὃν κ' εὖ εἰδῆς,  
ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι.  
ἀλλ' οὐ σοὶ γ', Ὀδυσσεύ, φόνος ἔσσεται ἕκ γε γυναικός·

λίην γὰρ πιυντή τε καὶ εὖ φρεσὶ μῆδεα οἶδε 445  
κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια.

ἥ μὲν μιν νύμφην γε νέην κατελείπομεν ἡμεῖς  
ἐρχόμενοι πόλεμόνδε· πάϊς δέ οἱ ἦν ἐπὶ μαζῷ  
νήπιος, ὃς που νῦν γε μετ' ἀνδρῶν ἵζει ἀριθμῷ,  
δλβιος· ἥ γὰρ τόν γε πατὴρ φίλος ὄψεται ἐλθὼν, 450  
καὶ κείνος πατέρα προσπτύσσεται, ἥ θέμις ἐστίν.

ἥ δ' ἐμὴ οὐδὲ περ υἱὸς ἐνιπλησθῆναι ἄκοιτις

442.] τινεὶ, μήθ' οἱ, καὶ οὗ Schol. H. 452.] οὐδὲ οὗτοι ἐφέροντο ἐν τοῖς πλείστοις,  
ὡς μαχόμενοι τοῖς προκειμένοις Schol. H. 'Annotatio loco alieno posita spectat  
fortasse ad v. 454-456' Dind.; and so La Roche and Nauck. See note below.

438. ἐξ ἀρχῆς, 'of old,' Od. i. 188.

441. τῷ, 'wherefore,' introducing the inference drawn from the conclusion at which Agamemnon had arrived, viz. that all women were false. By νῦν he contrasts the 'present case' of Odysseus with the incidents quoted from the past. Join γυναικί περ, 'even thy wife.' The infinitives εἶναι, πιφασκόμεν, φάσθαι, and κεκρυμμένον-εἶναι have all an imperative force.

442. μῦθον is used generally for 'all that is in thy mind,' as Il. i. 545 'Ἐρη, μὴ δὴ πάντας ἐμοῖς ἐπιέλπεο μῦθους | εἰδήσειν.

443. ἀλλὰ τὸ μὲν, 'but something [thou mayest] tell, and let something else be kept secret.' For the use of εἶναι with the force of ἔστω cp. Il. 6. 86 εἰπὲ δ' ἔπειτα | μητέρῃ σῇ καὶ ἐμῇ, ἥ δὲ...θεῖναι, i.e. 'and let her place'; Il. 7. 78 τεύχεα συλῆσας φερέτω κοίλας ἐπὶ νῆας, | σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν. It is possible that τὸ δέ is an accusative governed by κεκρυμμένον with a middle force. As we find πεφυγμένον ἄμμε γενέσθαι = 'has escaped us' Il. 22. 219, or πεφυλαγμένοι εἶναι =

πεφύλαξο Il. 23. 343, and λελασμένον εἶναι = λαθίσθαι, so κεκρυμμένον εἶναι may mean 'be close' or 'be retentive about something else;' for the form of sentence we might compare Il. 6. 208 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων. But the first way seems preferable.

447. ἡμεῖς. Cp. the words assigned to Agamemnon Od. 24. 115 foll. ἥ οὐ μέμνη ὅτε κείσε κατῆλυθον θυμέτερον δῶ, | ὀτρυνέον Ὀδυσῆα, σὺν ἀντιθέῳ Μενελάῳ, | Ἴλιον εἰς ἄμ' ἔπεσθαι;

452. ἥ δ' ἐμὴ seems to be intentionally separated from ἄκοιτις to produce a sort of painful emphasis. She not only gave him no loving welcome, but did not suffer him even to have his joy in meeting with his son (οὐδὲ περ υἱός).

The Scholion on this line in the Harl. MS, which is rather to be referred to vv. 454-456 (see crit. note), is evidently the expression of a feeling that, after such praise of Penelope, Agamemnon cannot consistently recommend Odysseus to be so suspicious of her.



ὀφθαλμοῖσιν ἔασε πάρος δέ με πέφνε καὶ αὐτόν.  
 [ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·  
 κρύβδην, μῆδ' ἀναφανδὰ, φίλην ἐς πατρίδα γαίαν 455  
 νῆα κατισχέμεναι· ἐπεὶ οὐκέτι πιστὰ γυναιξίν.]  
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατὰλεξον,  
 εἴ που ἔτι ζώντος ἀκούετε παιδὸς ἐμοῖο,  
 ἥ που ἐν Ὀρχομενῷ, ἥ ἐν Πύλφ ἡμαθδέντι,  
 ἥ που παρ Μενελάφ ἐνὶ Σπάρτῃ εὐρείῃ· 460  
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ διὸς Ὀρέστης·  
 ὦς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 'Ἀτρεΐδῃ, τί με ταῦτα διείρεαι; οὐδέ τι οἶδα,  
 ζῶει δ' γ' ἡ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν·  
 Νῶϊ μὲν ὧς ἐπέεσσιν ἀμειβομένω στυγεροῖσιν 465  
 ἔσταμεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες·  
 ἦλθε δ' ἐπὶ ψυχῇ Πηληϊάδῳ Ἀχιλλῆος  
 καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο  
 Αἴαντός θ', ὃς ἀριστος ἔην εἰδὸς τε δέμας τε

461. ἀθετεῖται διὰ τὸ εἰρηθεῖν. εἰ γὰρ ἐπέμειστο ὅτι οὐκ ἔθνηκε, πρὸς τί ἔρωτῃ ἡ πῶς ἔτι ζώντος ἀκούετε; Schol. H. This Schol. is assigned to v. 458 in Dind. οὐ γάρ πω] οὐ γάρ πω, αἰ Ἀριστάρχου Schol. H.

With *ὄλος ἐνπλησθῆναι*... ὀφθαλμοῖσιν cp. Eur. Hipp. 1328 *πληροῦσα θυμόν*, Catull. 64. 220 *'Lumina sunt gnati cara saturata figura.'*

453. Join *πέφνε με καὶ αὐτόν* = 'metipsium interfecit.'

456. *πιστά*, 'trustworthiness.' For a similar use of neuter plurals compare *ἴσα* = 'recompence' Od. 2. 203, *φευγὰ* = 'escape,' Od. 8. 299. With the sentiment cp. Hesiod. Opp. 375 *ὅς δὲ γυναικὶ πέποιθε, πέποιθ' ὃ γε φηλήτρῃσι*.

458. *ἀκούετε* refers to Odysseus and his companions, who on their travels might have heard of the lost Orestes. It is implied in v. 452 that Orestes was away from Mycenae when Agamemnon returned, so that the father's murder took place during the son's absence. It is best to take *πῶς* in a local sense closely with *ζώντος*, 'alive anywhere,' this 'anywhere' being further subdivided into the places suggested by Agamemnon as the pos-

sible scene of his sojourn. There seems no particular reason why these places are chosen, except as representing a refuge at a considerable distance from Mycenae. There is no clue given as to whether the Boeotian or Arcadian Orchomenus is intended; and we are surprised to have no allusion to Phocis or to Athens; see on Od. 3. 307. Agamemnon takes for granted that his son is not dead; or they would have met among the shades.

465. Notice the confusion of dual and plural in this sentence.

467. *Ἀχιλλῆος*. The friendship of these heroes is resumed in the underworld. Patroclus is the dearest comrade of Achilles, and cp. Il. 23. 555 *μειδῶσαν δὲ ποδάρκης ἕως Ἀχιλλεύου χαίρων Ἀντιλόχῳ, ὅτι οἱ φίλος ἦεν ἑταῖρος*. See also Od. 4. 187; 24. 78. No allusion is made in this second scene to the drinking of the blood by the shades.

τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα. 470  
 ἔγνω δὲ ψυχὴ με ποδώκεος Αἰακίδαο,  
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·  
 'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,  
 σχέτλιε, τίπτ' ἔτι μείζον ἐνὶ φρεσὶ μήσεαι ἔργον;  
 πῶς ἔτλης Ἀιδόσδε κατελθέμεν, ἔνθα τε νεκροὶ 475  
 ἀφραδέες ναίουσι, βροτῶν εἶδωλα καμόντων;'  
 'Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
 'ὦ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν,  
 ἦλθον Τειρεσίαιο κατὰ χρέος, εἴ τινα βουλήν  
 εἶποι, ὅπως Ἰθάκην ἐς παιπαλδέσσαν ἰκοίμην· 480  
 οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιῖδος, οὐδὲ πω ἀμῆς  
 γῆς ἐπέβην, ἀλλ' αἶν ἔχω κακά· σείο δ', Ἀχιλλεῦ,  
 οὐ τις ἀνὴρ προπάρειθε μακάρτατος οὐτ' ἄρ' ὀπίσσω.  
 πρὶν μὲν γάρ σε ζῶν ἐτίομεν Ἰσα θεοῖσιν  
 Ἀργεῖοι, νῦν αὖτε μέγα κρατέεις νεκύεσσιν 485

476. ἀφραδέες] γρ. ἀδρανέες Schol. T. Πηλῆος. See note below.  
 483. μακάρτατος] Bekk. ii., with Cod. Stutg., μακάρερος.

478. Πηλέος υἱέ] Bekk. ii. and Ameis

474. τίπτ' ἔτι, 'What still mightier feat wilt thou devise?' sc. than this adventurous descent to Hades. He means, Surely this must be the crowning enterprise of all! With *σχέτλιε* in the sense of 'daring' or, almost, 'fool-hardy,' cp. Od. 9. 351, 478, etc.

476. ἀφραδέες, see on Od. 10. 495. καμόντων, we have in καμόντες an euphemistic equivalent for θανόντες. It has been variously interpreted, some rendering it as 'defuncti laboribus;,' others, as Buttm. and Nitzsch, 'tired out.' But see the remarks of Classen on this word as an illustration of the force of the aorist participle (Beobacht. p. 57). His conclusions are thus summed up by L. Schmidt (Tractand. Syntax. Graecae ratio, Marburg. 1871, p. 10) 'Acutissimo iudicio Classenius exposuit, defunctos apud Homerum propterea tam saepe participiis θανόντες et καμόντες appellari, quia non tam de eorum statu apud inferos quam de praeterito mortis momento cogitur, τεθνηῶτας autem ita dici ut magis sive corporum sive in Orco exstantium ani-

marum condicio significetur.. atque in universum sponte intellegitur in perfecti participio, ut quod simul cum re acta eius effectum denotet, longe ponderosius quid inesse quam in participio aoristi, utpote ad solum actus momentum spectante.' For other meanings of κάμω see Od. 9. 127.

478. Πηλέος is here scanned as a spondee. If we read Πηλῆος we must make the first syllable of *υἱέ* short, comparing οὐδὲ Δρύαντις υἱός Il. 6. 130, Ποδῆς υἱός Ἡερίωνος Il. 17. 575. But in Il. 2. 566 Spitzner disallows Μηκιστῆος υἱός, asserting that *υἱ-* is never used short unless a dactyl precedes.

479. κατὰ χρέος, generally rendered 'on business with,' as κατὰ πρῆξιν Od. 3. 72, or 'in need of.' But perhaps, because of the frequent phrase ψυχῇ χρῆσόμενος, we ought to translate 'for consulting with.'

483. προπάρειθε, 'in time past;,' ὀπίσσω, 'in time to come.' With σείο μακάρτατος see on Od. 5. 105.

485. κρατέεις νεκύεσσιν. The common construction with κρατεῖν is the

ἐνθάδ' ἑὼν τῷ μὴ τι θανὼν ἀκαχίσει, Ἀχιλλεῦ.

ᾧ Ως ἐφάμην, ὁ δὲ μ' αὐτίκ' ἀμειβόμενος προσέειπε

‘μὴ δὴ μοι θάνατόν γε παραύδα, φαίδιμ' Ὀδυσσεῦ.

βουλοίμην κ' ἐπάρουρος ἑὼν θητευέμεν ἄλλω,

ἀνδρὶ παρ' ἀκλήρῳ, φῖ μὴ βίωτος πολὺς εἴη,

490

ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.

ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγανοῦ μῦθον ἐνίσπες,

ἢ ἔπετ' ἐς πόλεμον πρόμος ἔμμεναι ἦε καὶ οὐκί.

εἰπὲ δέ μοι Πηλῆος ἀμύμονος, εἴ τι πέπυσσαι,

ἢ ἔτ' ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν,

495

ἢ μιν ἀτιμάζουσιν ἀν' Ἑλλάδα τε Φθίην τε,

οὐνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε.

οὐ γὰρ ἐγὼν ἐπαρωγὸς ὑπ' αὐγὰς ἡελίοιο,

489. ἐπάρουρος] So all MSS, Apoll., Soph. and Hesych. But Schol. H. writes *τινὲς δὲ πάρουρος, ὁ ἀπόλουθος, οὐκ εἶδ.* A reading noticed also by Eustath., and found in Etym. Mag. 353. 35. 492. ἐνίσπες] So most modern edd. since Bekker. La Roche retains *ἐνίσπεε*. 498.] Ζηνόδοτος, εἰ γὰρ ἐγὼν Schol. H. Vind. 133.

genitive, as Il. 1. 79, 283; Od. 15.

274. The construction with the dative is found only here, and in Od. 16. 265. Perhaps νεκύεσσι should be regarded as a local dative only, 'among the dead;' or even as an ethical dative, 'thou art mighty in the judgment of the dead.' Cp. Od. 4. 509.

488. θάνατόν γε catches up impatiently the word θανών in v. 486, 'about death, 'prithce, speak not comfortably to me!' Cp. Od. 18. 178 μὴ ταῦτα παραύδα κηδομένη περ, similarly Od. 15. 53; 16. 279. The word may be compared with παρηγορεῖν and παραμυθεῖσθαι.

489. ἐπάρουρος, lit. 'on the soil,' used of a serf, who is *adscriptus glebae*: θητευέμεν appears to express the condition of such a 'serf' or 'villain': ὄητες are distinguished from δμῶες in Od. 4. 644: the fact of 'working for hire' seems to mark the difference between the two. In the Solonian constitution the ὄητες were commonly defined as hired labourers. Buttm. in his Lexil. refers ὄης to τί-θη-μι and θάσσω, as if implying a 'settlement' on the spot; others to root θε, Skt. *dhā*, in the sense of 'doing,' i.e. 'working.' To the same root Curtius refers the Lat. *familus*.

490. The words φ... εἴη are expegetical of ἀκλήρῳ. Plato, Rep. 386 C, would gladly expunge (*ἐξαλείφειν, διαγράφειν*) this and similar passages from Homer, as causing groundless fears, and giving a false picture of the under-world.

491. καταφθιμένοισιν. Notice the force of this aorist participle, and compare note upon καμόντες sup. 476.

492. τοῦ παιδὸς ἀγανοῦ, 'that noble son [of mine].' With the position of the article cp. τὸν ξείνον δόστηνον Od. 17. 10, τὸν λαιβητήρα ἐπεσβόλον Il. 2. 275, τοῦ βασιλῆος ἀπηνέος Il. 1. 340, τὰ μῆλα ταναῶνοδα Od. 9. 464, ὁ μοχλὰς ἐλάινος ib. 378.

παιδὸς... μῦθον = 'story about my son,' as inf. 506 παιδὸς... ἀληθείην.

494. There is nothing to guide us in the punctuation of the line; as Πηλῆος can equally well follow εἰπέ or πέπυσσαι. The rhythm seems rather to suggest the former. The general question is subdivided into ἢ... ἢ = 'whether... or.'

496. Ἑλλάδα, see Od. 1. 344. Phthia must include the neighbourhood as well as the town; see Il. 2. 683.

497. Join κατὰ-ἔχασ. For the double accus. μιν... χεῖρας see on Od. 1. 64.

498. ἐπαρωγός, sc. εἰμί. In Od. 2. 181 we have ὑπ' αὐγὰς φοιτῶσι, where

τοῖος ἔων οἶός ποτ' ἐνὶ Τροίῃ εὐρείῃ  
πέφνον λαὸν ἄριστον, ἀμύνων Ἀργείοισιν. 500  
εἰ τοῖόςδ' ἔλθοιμι μίνυνθά περ ἐς πατέρος δῶ,  
τῷ κέ τεφ στύξαιμι μένος καὶ χεῖρας ἀάπτους,  
οἱ κείνον βιδῶνται ἐέργουσιν τ' ἀπὸ τιμῆς.

\*Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
'ἦ τοι μὲν Πηληῖος ἀμύμονος οὗ τι πέπυσμαι, 505  
αὐτὰρ τοι παῖδός γε Νεοπτολέμοιο φίλοιο  
πᾶσαν ἀληθείην μυθήσομαι, ὥς με κελεύεις·  
αὐτὸς γάρ μιν ἐγὼ κοίλῃς ἐπὶ νηὸς εἴσης  
ἤγαγον ἐκ Σκύρου μετ' ἐκνήμιδας Ἀχαιοὺς.  
ἦ τοι δὲτ' ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλὰς, 510  
αἰεὶ πρῶτος ἔβαζε καὶ οὐχ ἡμάρτανε μύθων·  
Νέστωρ τ' ἀντίθεος καὶ ἐγὼ νικάσκομεν ὅκω.  
αὐτὰρ δὲτ' ἐν πεδίῳ Τρώων μαρνοίμεθ' Ἀχαιοὶ  
οὐ ποτ' ἐνὶ πληθυὶ μένεν ἀνδρῶν οὐδ' ἐν δμῶλφ,

502. τῷ] τέων, Ἀρίσταρχος Schol. H. τέων = ἐκείνων Gl. Vindob. 50. 510. Τροίην] τρισυλλάβηαι τὸ Τροίην ὡς καὶ Ἀρίσταρχός φησι Vind. 133. 'Hoc testatur etiam schol. Il. 1. 129, rationesque exponit cur hoc praestet scripturae Zenodoti πόλιν Τροίην. Sed rectius haud dubie Zenodotus' Dind. Eustath. Τρώων or [?] Τρώην. 512. νικάσκομεν] διχῶς, νικάσκομεν ἀπὸ τοῦ νικάω, νεικέσκομεν ἀπὸ τοῦ νεικεῖν ῥήματος Schol. H. 513. μαρνοίμεθ' Ἀχαιοί] 'Ἀχαιοὶ non χαλεπῶ dedi cum libris fere omnibus. ΑΧΑΛΚΟΙ et ΑΧΑΙΟΙ quam facile permutari potuerint, unusquisque videt' La Roche. μαρνοίμεθα, the reading of the majority of MSS, follows the analogy of such forms as κρέμοιτο (Ar. Vesp. 298), μέμνοιτο and δννοιτο. Bekker's reading μαρναίμεθα has only one MS. to support it. See Ameis, Anh.

the accusative describes the movement in φοιτᾶν. But with ἐν' αὐγὰς [εἰμὶ] we may compare πῖταρ ἐπ' οὐδᾶς Od. 9. 135. We have to contrast αὐγὰς ἡελίοιο with the darkness of the under-world.

502. τῷ κε, 'in that case I would make bitter my might and my invincible hands to [many an] one [of those] who,' etc.

With στύξαιμι cp. ἀπεσθθαίρει Od. 4. 105; but this 1 aor. tense is often causative, as in ἔβησα, ἔνασσα. Apoll. Rhod. 4. 512 uses στύξαν as = 'oderunt.' For the omission of antecedent before οἱ cp. Od. 4. 177.

508. Neoptolemus (Od. 4. 5-9) had been brought up by his grandfather Lycomedes in Scyros (cp. Il. 19. 326 foll.). Odysseus brought him from Scyros to Troy, in accordance with an

oracle given by Helenus, who announced that, without the presence of Neoptolemus, Troy could never be taken; cp. Soph. Phil. 114 foll.

510. πόλιν Τροίην, like πόλιν Καλυδῶνα Il. 9. 530. It is needless to write Τροίην adjectivally (see crit. note). In Od. 1. 2 we have Τροίης πτολίεθρον.

δτε .. φραζοίμεθα. Iterative optative, as in inf. 513; 8. 87; 9. 208, etc.

511. οὐχ ἡμάρτανε μύθων (cp. ἀφμαρτοετής and ἀμφορτοετής Il. 3. 215; 13. 824) means, 'he did not miss the right words to say;' i. e. did not say the wrong ones. 'Nestor and I alone were his masters' in speaking.

514. δμῶλφ means more than πλεθύνῃ, it is the actual 'battle-broil,' as Il. 5. 353; 10. 499, etc.

ἀλλὰ πολὺ προθέεσκε, τὸ δν μένος οὐδενὶ εἶκων 515  
 πολλοὺς δ' ἀνδρας ἐπεφνεν ἐν αἰνῇ δημοτῇ.  
 πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,  
 δσσον λαὸν ἐπεφνεν ἀμύνων Ἀργείοισιν,  
 ἀλλ' οἷον τὸν Τηλεφίδην κατενῆρατο χαλκῷ,  
 ἥρῳ Εὐρύπυλον πολλοὶ δ' ἀμφ' αὐτὸν ἐταῖροι 520  
 Κῆτειοι κτείνοντο γυναίων εἵνεκα δῶρων.  
 κεῖνον δὴ κάλλιστον ἶδον μετὰ Μέμνονα δῖον.  
 αὐτὰρ δτ' εἰς ἵππον κατεβαίνομεν, δν κάμ' Ἐπειδς,  
 Ἀργείων οἱ ἄριστοι, ἐμοὶ δ' ἐπὶ πάντ' ἐτέταλτο,  
 [ἤμην ἀνακλίνειν πυκινὸν λόχον ἥδ' ἐπιθεῖναι.] 525  
 ἐνθ' ἄλλοι Δαναῶν ἡγήτορες ἡδὲ μέδοντες  
 δάκρυά τ' ὠμόργυνντο τρέμον θ' ὑπὸ γυῖα ἐκάστου·  
 κεῖνον δ' οὐ ποτε πάμπαν ἐγὼν ἶδον ὀφθαλμοῖσιν  
 οὔτ' ὠχρήσαντα χροῖα κάλλιμον οὔτε παρειῶν  
 δάκρυ' ὁμορξάμενον· ὁ δέ με μάλα πόλλ' ἰκέτευεν 530  
 ἱππόθεν ἐξέμεναι, ξίφεος δ' ἐπεμαίετο κόπην

521. Κῆτειοι] τοὺς μεγάλους Ἀκουστίων παρὰ τὸ κῆτος, ὡς καὶ ὁ Ἀρίσταρχος· ἄλλοι δὲ ἔθνος Μυσίας. ἐνιοὶ δὲ γράφουσι κῆδειοι, οἱ συγγενεῖς. οἱ δὲ χῆτειοι γυναίων (so La Roche), ὅσον ἰσπερημένους τῶν γυναικῶν Schol. B. H. Q. Vind. 133. Cp. Eustath. 1697. 525.] Ἀρίσταρχος οὐκ οἶδε τὸν στίχον. ἐνὶ [ἐνια] δὲ τῶν ἱπομνημάτων Schol. H. But the line is in all MSS. 526.] Ἀρίσταρχος, ἐνθ' ἄλλοι πάντες πατὰ δοῦριον ἵππον Ἀχαιοὶ Schol. H. 531. ἐξέμεναι] ἐμφαντικώτερον τὸ ἐξέμεναι Schol. H. The lemma gives ἐξίμεναι. Eustath. quotes both.

515. τὸ δν μένος, 'in that spirit of his'; cp. τὸν ἔμὸν γάμον Od. 2. 97, τῷ ἐμῷ θυμῷ Od. 4. 71, τὴν σὴν ὀρμήν Od. 2. 403, τὰ ἂ τεύχεα Il. 18. 451, τὰ ἂ κῆλα Il. 12. 280.

520. Eurypylos was son of Telephus, king of the Mysians, by Astyoche, a sister or daughter of Priam. He was the last of the allies who came to the help of the Trojans, his mother having been persuaded to send him by the present of a golden vine given her by Priam.

521. The words γυναίων εἵνεκα δῶρων recur in Od. 15. 247, referring to the story of Amphiarus and Eriphyle. The name Κῆτειοι, to represent a stock of the Mysians living in the district of Teuthrania, is said to come from the river Κῆτειος, an affluent of the Caicus. But there seems to have been great uncertainty about the name: cp. Strabo, 13. p. 615 οὕτε τοὺς

Κητείους ἴσμεν οὐσίνας δέξασθαι δεῖ, οὔτε τὸ 'γυναίων εἵνεκα δῶρων.' Ἄλλὰ καὶ οἱ γραμματικοὶ μυθῶρα παραβάλλοντες εὐρεσιλογούσι μᾶλλον ἢ λούσι τὰ ζητούμενα (see crit. note). Mr. Gladstone (Homeric Synchronism, p. 166 foll.) sees in the Κῆτειοι the children of Heth (Gen 10. 15), and regards them as equivalent to the Kheta of the Egyptian monuments, and the Khatti of Assyrian inscriptions—a powerful tribe originally occupying northern Syria and the lower valley of the Orontes.

525. The line is probably borrowed from Il. 5. 751 ἤμην ἀνακλίνειν πυκινὸν νέφος, ἥδ' ἐπιθεῖναι. But words that are appropriate with νέφος are very forced with λόχος. Besides, the line seems to give an unsatisfactory epexegetis of πάντ' ἐτέταλτο.

531. ἐξέμεναι, from ἐξίμην, suits better with ἰκέτευεν than the v. l. ἐξίμεναι from ἐξίμην.

καὶ δόρυ χαλκοβαρὲς, κακὰ δὲ Τρώεσσι μενοίνα.  
 ἀλλ' ὅτε δὴ Πριάμοιο πόλιν διεπέρασαμεν αἰπὴν,  
 μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὶς ἔβαινε  
 ἀσκηθῆς, οὐτ' ἄρ βεβλημένος ὀξεί χαλκῷ 536  
 οὐτ' αὐτοσχεδίην οὐτασμένος, οἷά τε πολλὰ  
 γίγνεται ἐν πολέμῳ ἐπιμῖξ δέ τε μαίνεται Ἄρης.

\*Ὡς ἐφάμην, ψυχὴ δὲ ποδώκεος Αἰακίδαο  
 φοῖτα μακρὰ βιβῶσα κατ' ἀσφοδελὸν λειμῶνα,  
 γηθοσύνη δ' οἱ υἱὸν ἔφην ἀριδείκετον εἶναι. 540

Αἱ δ' ἄλλαι ψυχαὶ νεκύων κατατεθνηώτων  
 ἔστασαν ἀχνύμεναι, εἶροντο δὲ κήδ' ἐκάστη.  
 οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο

539. ἀσφοδελόν] ἀθλον δὲ πότερον σφοδελόν ἢ ἀσφοδελόν Schol. H. Q. φοῖτα] So Schol. H. giving however ἄχετο in lemma. 540. γηθοσύνη] χαρὸς τοῦ ἱ. Schol. H. Aristophanes and Herodian seem to have read γηθοσύνη = 'gaudio,' as in Il. 21. 390. So a few MSS. here.

534. μοῖραν, 'his share of the spoil;' cp. Il. 9. 318 ἴση μοῖρα, see also Od. 9. 42. The special γέρας was the possession of Andromache, according to the story as it appears in the μακρὰ Ἰλιάς of Lesches, in the fragment quoted by Nitzsch from Tzetzes on Lycophr. 1265 αὐτὰρ Ἀχιλλῆος μεγαθύμου παῖδ' ἰδὼς | ἑκτορέην δλοχὸν κατάγει κοῖλας ἐπὶ νῆας | παῖδα δ' ἰδὼν ἐκ κόλπου ἐυστοκάμοιο τιθήνης | ῥίψε ποδὶς τεταγὰν ἀπὸ πύργου τὸν δὲ πεισόντα | ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταῖή. | ἐκ δ' ἔλετ' Ἀνδρομάχην ἡύσανον παράκοιτιν | ἑκτορος, ἦντα οἱ αὐτῷ ἀμυστῆς Παναχαῖων | δῶκεν ἔχειν ἐτήριον ἀμειβόμενοι γέρας ἀνδρῶν. But there need not necessarily be an allusion to this form of the legend here, as γέρας may be any special article of value out of the spoils.

536. αὐτοσχεδίην. For this feminine accusative form in -ῖην, like ἀμφαδίην, see Curt. Gk. Etym. p. 571.

537. ἐπιμῖξ, i.e. 'the war-god wreaks his rage indiscriminately.' Cp. Τρώες ὀρόνουνται ἐπιμῖξ Il. 11. 525, and ἐνδὲς Ἐνυάλιος Il. 18. 309, like 'Mars communis' Cic. ad Fam. 6. 4. 1; Liv. 5. 12. 1. Archil. frag. 62 ἐτήτυμον γὰρ ἐνδὲς ἀνθρώποις Ἄρης.

539. ἀσφοδελός is used adjectivally with oxyton accent, as τόμος, τομός. It is

described by Pliny, H. N. 21. 68, 'Theophrastus et fere Graeci et Pythagoras caulem anthericon, radicem vero, quae ex LXXX simul accervatis bulbis constat, asphodelum nominarunt, cuius genera duo faciunt. Fuit tenuiorum cibus, quem et mortuorum in tumulis apponebant.' See Hesiod. Opp. 41, where ἀσφόμελος is coupled with μαλάχη, as the representatives of frugal food, and cp. Aristoph. Plut. 544. It is a kind of squill with a large stalk and long leaves and pale blossoms. It is still found in the Greek islands, where it is used for planting on graves: the custom serving to show its ancient connection with the scenery of the under-world. No doubt the idea of planting the asphodel was to supply the dead with some simple food.

540. γηθοσύνη δ = 'gaudens quod.'

542. εἶροντο. The Schol. renders ἔλεγον τὰ κῆδεα τῶν ἐν (ᾧ) καταλειφθέντων, quoting Il. 1. 513; but even there εἶροτο implies the notion of a question, as the speaker looks for a 'Yes' or 'No.' Render then, with Bothe, 'sciscitabantur de curis suis,' i.e. 'de iis qui curae ipsis erant apud superos.' But see La Roche, Hom. Stud. § 99 b.

543. οἷη δ'. Transl. 'Alone of them all, the soul of Ajax son of Telamon

νόσφιν ἀφροστήκει, κεχολωμένη εἵνεκα νίκης,  
 τήν μιν ἐγὼ νίκησα δικάζόμενος παρὰ νηυσὶ  
 τεύχεσιν ἀμφ' Ἀχιλῆος ἔθηκε δὲ πόντια μήτηρ.  
 παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.  
 ὥς δὴ μὴ ὄφελον νικᾶν τοιῶδ' ἐπ' ἀέθλῳ·  
 τοίην γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχευ,

545

547.] ἀθετεί Ἀρίσταρχος Schol. H.

stood aloof, enraged because of the victory in which I was victor over him, when defending my right at the ships about the arms of Achilles. His lady-mother put them up [for a prize], and the sons of the Trojans gave the sentence, and Pallas Athena.' The action of the Iliad ends before the death of Achilles, which is however alluded to in several passages, such as Il. 22. 358; 21. 278. In Od. 24. 46 foll. there is a more circumstantial allusion to the arrival of his mother Thetis, to the hero's burial, and the funeral games appointed in his honour. At this point the story is taken up by the Cyclic epics. In the *Althiois* of Arctinus there is the description of a fierce fight round the corpse of Achilles, who had fallen at the Scaean gates either by the hand of Paris guided by Apollo, or by the arrows of Apollo himself. Ajax bears away the corpse on his shoulders, while Odysseus keeps the Trojans at bay. To the prizes at the funeral games (alluded to in Od. 24) Thetis adds the possession of the arms of her son, to be granted to the doughtiest hero among the Greeks. Only Ajax and Odysseus compete for the *ἀριστεία*. But Agamemnon and the chieftains cannot decide between their rival claims; so, on Nestor's advice, the question is referred to the Trojan captives, as to which of the two heroes had done the Trojans most harm. They answer, 'Odysseus;' and Ajax, in the bitterness of his disappointment, falls upon his sword. Lesches, in his *μικρὰ Ἰλιάς*, reproduces the story with new details. In order to learn the views of the Trojans on the merits of the two heroes, spies are sent to listen at the walls of Troy. They hear two maidens talking; one of whom

would give the prize for valour to Ajax, for his gallantry in carrying off the corpse of Achilles, *Ἄϊας μὲν γὰρ αἶρε καὶ ἔκφερε θησιότητος | ἦρω Πηλεΐδην, οὐδ' ἤθελε δῖος Ὀδυσσεύς*. But her fellow, whose mind Athena had influenced, answered her, *ἀντείπεν Ἀθηναῖς προνοίᾳ, 'Πῶς τὰδ' ἐφανήσω; πῶς οὐ κατὰ μοῖραν εἶπες | ψεύδους;'* .. καὶ κε γυνὴ φέροι δαχθος, εἶπε κεν ἀνὴρ ἐπιθείη. | ἀλλ' οὐκ ἂν μαχέσαιτο. (See Scholl. Arist. Eqq. 1056.) Neither of the Cyclics represent the Atridae as umpires in the matter; but Pindar, Nem. 7. 20 foll.; 8. 23 foll.; Isthm. 3. 53 foll.; 5. (6.) 27 foll., implies that there was some treachery at work in the decision, and Ajax himself, in the representation of him by Sophocles, distinctly states that view (Aj. 445, etc.).

545. For τήν (sc. νίκην) νίκησα see on Od. 6. 61.

δικαζόμενος. Cp. Od. 12. 440.

546. ἔθηκε, 'set up, as a prize;' cp. Il. 23. 262 *ἵππεύσιν μὲν πρῶτα νόδωκαςιν ἀγλά' ἀέθλα | θῆκε γυναῖκα ἄγεσθαι*, ib. 265 *τῷ δευτέρῳ ἵππον ἔθηκεν*.

547. παῖδες. The grounds on which Aristarchus rejected the line (see crit. note) are not given. But, as Nitzsch remarks, (1) the Trojan captives would be the most unlikely umpires to be chosen in a dispute between these chieftains: (2) Homer does not use such a phrase as *παῖδες Τρώων*, but would have said *κούροι* (*κούραι*) or *νῆες*, as in Il. 23. 175: (3) the verse is superfluous; and (4) Odysseus would scarcely have represented Athena here as the author of such a disastrous decision.

548. τοιῶδ' ἐπ' ἀέθλῳ, 'for such a prize;' cp. *δῶρ' ἐπι μεγάλῳ* Il. 10. 304, *μισθὺ ἐπι ῥηγῷ* 21. 445. This is settled by *ἔνεκ' αὐτῶν* (549) referring back to *τεύχεα*.

Αἶανθ', ὅς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο 550  
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.

τὸν μὲν ἐγὼν ἐπέεσσι προσηύδαμ μελιχίοισιν·

Ἄϊαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἔμελλες 555  
οὐδὲ θανὼν λήσεσθαι ἐμοὶ χόλου εἵνεκα τευχέων  
οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοισι,

τοῖος γάρ σφιν πύργος ἀπώλεο· σείω δ' Ἀχαιοὶ

Ἴσον Ἀχιλλῆος κεφαλῇ Πηληϊάδαο

ἀχνύμεθα φθιμένοιο διαμπερές· οὐδέ τις ἄλλος

αἴτιος, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητῶν

ἐκπάγλως ἤχθηρε, τεῖν δ' ἐπὶ μοῖραν ἔθηκεν. 560

ἀλλ' ἄγε δεῦρο, ἀναξ, ἵν' ἔπος καὶ μῦθον ἀκούσῃς

ἡμέτερον· δάμασον δὲ μένος καὶ ἀγήνορα θυμὸν·

ᾧΩς ἐφάμην, ὃ δέ μ' οὐδὲν ἀμείβετο, βῆ δὲ μετ' ἄλλας

ψυχὰς εἰς Ἔρεβος νεκῶν κατατεθνηώτων.

ἔνθα χ' ὅμως προσέφη κεχολωμένος, ἥ κεν ἐγὼ τόν· 565

556. ἀπώλεο] Apoll. Soph. 138. 5 ἀπώλετο. σπώσω Schol. Q.

565. ὅμως] ὁμῶς αἱ πλείους περι-

550. περὶ μὲν, 'was superior in form and in achievements to the other Greeks.' See Od. 1. 66.

555. θεοί. Here lies the emphasis. You need not visit your anger on me: it was the gods who offered these arms as a prize: which was a beginning of sorrow for the Greeks, 'for so mighty a stronghold was lost to them in thee;' cp. with this use of πύργος, as applied to a person, Psalm 144. 2.

556. σείω, 'but we evermore sorrow for thee, fallen in death, as sorely as for Achilles.'

559. αἴτιος ἄλλᾳ. Cp. Od. 8. 312 ἀτὰρ οὐ τί μοι αἴτιος ἄλλος | ἀλλὰ τοῦτ' ἐδύω. The logical way of stating the sentence would be, οὐ τις ἄλλος αἴτιος, ἀλλὰ Ζεὺς αἴτιός ἐστιν ὃς ἤχθηρε κ.τ.λ. Zeus was really guilty of it, because in his hatred of the Danai he laid doom on thee. Cp. οἷσιν ἐπὶ Ζεὺς ἔθηκε κακὸν μόρον II. 6. 357.

560. τείν. See on Od. 4. 619.

565. ὅμως, 'notwithstanding;' cp. II. 12. 393 ὅμως δ' οὐ λήθεο χάριτες. We do not find ὅμως elsewhere in Homer, but, in place of it, ἐμπεως. We

do find ὁμῶς with the meaning 'equally,' which the Schol. reads here; though he interprets it, contrary to Homeric custom, by ἐμπεως. This use of ὅμως throws some suspicion upon the verse, which is heightened by the unusual way in which the participle κεχολωμένος is connected with the verb; 'though angry, he would notwithstanding have addressed me:' and not less strange is the substantial use of κατατεθνηώτων (inf. 567) without any noun such as νεκῶν. It is indeed probable that the interpolation which Schol. H. (see crit. note) notes as extending from vv. 568-627 really begins at 565. Odysseus did not, like Aeneas, make a descent into the netherworld, but he sits at the edge of the trench, and questions the shades as they come forward and taste the blood. In the following passage however the story is told by one who is an eyewitness of what is going on in the depths of Erebus. The whole scene gives a view of mythology and of the punishment of the dead that seems to be later than Homer. Plato (Gorg. 525 D) refers to this passage, remarking that Homer



ἀλλὰ μοι ἤθελε θυμὸς ἐνὶ στήθεσσι φίλοισι  
τῶν ἄλλων ψυχὰς ἰδέειν κατατεθνηώτων.

Ἔνθ' ἦ τοι Μίνωα ἴδον, Διὸς ἀγλαὸν υἱὸν,  
χρῦσεον σκῆπτρον ἔχοντα, θεμιστεύοντα νέκυσσιν,  
ἡμενον· οἱ δέ μιν ἀμφὶ δίκας εἶροντο ἀνακτα,  
ἡμενοι ἐσταβτες τε, κατ' εὐρυπυλὲς Ἄϊδος δῶ.

570

Τὸν δὲ μετ' Ὠρίωνα πελώριον εἰσενύησα

568.] νοθεύεται, μέχρι τοῦ 'ὅτι εἰπὼν ὁ μὲν αὖθις ἔδω δόμον Ἄϊδος εἶσω' (627) Schol. H. 'Manifestum est, ad hunc versum ut principium narrationis spectare scholium: nam dubium hoc quidem relinquere codd. Harl. et Vindob. 50... apparet... (Buttm.). Nihil impedire quominus etiam v. 565-567 inter spurious referantur, in quibus *θμῶς* (*δμῶς*) offensionem est, monet Lehrs. Aristarch. p. 159. Nam duplicem in textum venisse videri recensionem, alteram 541-564, alteram 541-546, quibus statim annexos esse 565-567' Dind.

has represented here τοὺς ἐν Αἴδου τὸν δὲ χρόνον τιμαυμένους, Τάνταλον καὶ Σίσυφον καὶ Τίτυον, and he quotes (526 D) the line that describes Minos bearing his sceptre. Cp. also Protag. 315 B, C. These references however need only show that the interpolation was an early one. La Roche (Hom. Stud. § 97. 3) is inclined to refer the whole passage to an Attic source; and traces of Athenian interpolation are found in the Iliad, as 1. 265; 2. 553-555, 558; 15. 333-383; and in the Odyssey, as 5. 121-128; 7. 80; and 11. 321-325, 631. The remark of the Schol. on inf. 604, τοῦτον ὑπὸ Ὀνομακρίτου [ἐμ]πεποιήσθαι φασιν, may give the key to the whole of this interpolation. Onomacritus, Zopyrus, Orpheus, and Conchylus (?) are named as the coadjutors of Peisistratus in his recension of the Homeric poems. To such men a system of punishments in the nether-world was probably an article of belief or profession. We are reminded by Herodotus (7. 6) that Onomacritus was caught making interpolations in an oracle.

568. Minos, son of Zeus and Europa, and king in Crete (Il. 13. 450 foll.), is described in Od. 19. 179 as Διὸς μεγάλου βασιστῆς, which Plato interprets by δμολητῆς καὶ μεθηγῆς, and Horace (Od. 1. 28. 9) reproduces by 'Iovis arcanis Minos admissus.' It is not to be understood that he is represented here as performing the office which later legends assigned to him; viz. of trying and sentencing the dead in Hades (cp.

Virg. Aen. 6. 431, etc.). He only presents a shadowy counterpart of himself as he was when alive. Law-giver, king, and judge in the flesh, he is also lawgiver, king, and judge in the shades. In a later mythological period, his brother Rhadamanthys (who is, according to Od. 4. 564, in Elysium) is given him as an assessor, as well as his other brother, Sarpedon or Aeacus.

569. θεμιστεύοντα = 'ius dicentem,' used here with dative: but in Od. 9. 114, where the more direct idea of 'being master of' comes in, we have θεμιστεύειν παῖδων ἢδ' ἀλόχων [αὐν]. He is represented as on his seat, while the ghosts are either sitting, as waiting their turn, or standing, as each one states his case, or asks for the judge's decision: 'and they all around him, the king [ἀνακτα in apposition to μιν], were questioning him of their rights.'

570. Some take εἶροντο, as sup. 540, to mean 'stated their cases;' but it is better to render, 'de iure suo eum interrogabant' Damm.

572. Like Minos, Orion continues his customary pursuits in Hades. A phantom hunter, he appears driving before him phantom beasts, the shadows of those which he himself (αὐτός) had once chased on the lonely hills. For the distinction between αὐτός and εἰδωλον, which is brought out more strikingly in the doubtful line 604 inf., Mr. Gladstone (Homeric Synchronism, p. 261) quotes from Bunsen's Egypt the remark that, in the Book of the Dead,

θήρας ὁμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα,  
τοὺς αὐτοὺς κατέπεφνεν ἐν οἰοπόλοισιν ὄρεσσι,  
χερσὶν ἔχων ῥόπαλον παγχάλκεον, αἶν ἀαγές. 576

Καὶ Τιτυδὸν εἶδον, Γαίης ἐρικυδέος υἱὸν,  
κείμενον ἐν δαπέδῳ· ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα,  
γῦπε δέ μιν ἐκάτερθε παρημένῳ ἦπαρ ἔκειρον,  
δέρτρον ἔσω δύνοντες· ὁ δ' οὐκ ἀπαμύνετο χερσὶ·  
Λητῶ γὰρ ἔλκεσε, Διὸς κυδρὴν παράκοιτιν, 580  
Πυθῶδ' ἐρχομένην διὰ καλλιχόρου Πανοπῆος.

Καὶ μὴν Τάνταλον εἰσεῖδον χαλέπ' ἀλγέ' ἔχοντα,

582.] 'Schol. Pind. ad Ol. i. 60 [97] versus ponens de Tantalo 583. 584 καὶ τὰ ἐξῆς addit: πλὴν εἰ μὴ κατὰ Ἀρίσταρχον νόθα εἰσὶ τὰ ἐπὶ ταῦτα' Buttm.

there is a picture representing the corpse of a dead man marching, with his soul behind it offering up prayers to the Sun-God.

573. εἰλεῖν describes the process of driving the creatures together into a herd, properly = 'massing them together' or 'cooping them up': so Od. 19. 200 εἰλεῖ γὰρ Βορέης ἀνεμὸς = 'coercebat.'

576. Τιτυὸς is probably a redupl. form from root τυ, to 'swell' or 'grow big' seen in Lat. *tumor, tuber*. In Od. 7. 324 Tityus is represented as being in Euboea.

577. πέλεθρα. This word is referred by Lobeck, Elem. i. 245, to root πλε, as in πλε-πλη-μ, and rendered, 'spatium expletum, dimensum atque descriptum,' which suits well with ἀπέλεθρον (ὁ οὐκ ἔστι μετρήσαι), and ἀπλετον, 'quod mensuram excedit.' As a measure of length the π[ε]λέθρον was reckoned to be 100 feet (Greek); as measure of an area, 10,000 square feet; but this is a later limitation. Curtius (p. 250) quotes from Hultsch (Metrologie, 31), who connects πλέθρον with πλε (πλε-εύω), and understands by it a certain length of ploughing-furrow, like Lat. 'vorsus.' As a mere translation we might render 'roods.'

579. δέρτρον, from δέρω, signifying properly any 'skin' or 'membrane,' is used technically for the 'caul,' Lat. 'omentum' or 'peritoneum'; the membrane enveloping the intestines. The later Greek name was ἐπίπλοον. Apollon. Lex. 57. 13 gives as another proposed interpretation τὸ στόμα τοῦ

γυνός. This would necessitate our translating δύνοντες 'plunging.' Cp. Ov. Metam. 4. 456; Virg. Aen. 6. 595.

580. ἔλκεσε may be taken as a 1 aor. from ἐλκείω, Epic form of ἔλαω. The MSS. give various forms, such as ἤλκεσε, ἐλκεσε, ἤλκεσε, ἐλκεσε, and ἤλασε, written variously with smooth or rough breathing. La Roche decides on ἔλκεσε, as probably being the Aristarchean reading. He thinks too that the metre suggests ἔλκεσε rather than ἤλκεσε, as γάρ implies an initial digamma, viz. *ἔλκεσε*. We may render 'laid violent hands on,' comparing *θμῶς τε γυναῖκας | βυστάζοντας δεικελίως* Od. 16. 108. Cp. also *οἷς τε βοῆς σου θ' ἐλεημοῖοι πυθίσθαι* Il. 6. 465, *ἐλεηθείας τε θύγατρας* Il. 22. 62.

581. Πυθῶ, see on Od. 8. 80, and cp. Il. 2. 519. According to Pindar, Pyth. 4. 90, Tityus was slain by Artemis; but Pausanias joins Apollo with her in the act (3. 18. 15), and Hyginus (f. 55) represents him as slain by Zeus with his thunderbolt. Panopeus 'with its fair lawns' was near the Cephissus on the borders of Boeotia. In Strabo's time it was called *φανοπέα*, and some ruins of its walls still remain. The words *παρὰκοιτιν* strike us as somewhat inappropriate to Leto; it is the distinctive title of Hera, Il. 18. 184. The Schol. H. T. raises a difficulty about the insertion of the story of Tityus thus: *πῶς ὁ κείμενος ἐξῆλθεν; εἰ δὲ μὴ ἐξῆλθε, πῶς ἐπαύτο;*

582. Τάνταλον. Plato, Cratyl. 395,

ἔστεῳτ' ἐν λίμνῃ· ἡ δὲ προσέπλαζε γενεῖφ  
 στεῦτο δὲ διψῶν, πῖειν δ' οὐκ εἶχεν ἐλέσθαι  
 δόσακι γὰρ κύψει δ' γέρων πῖειν μενεαίνων, 585  
 τοσσάχ' ὕδωρ ἀπολέσκει ἀναβροχὲν, ἀμφὶ δὲ ποσσὶ  
 γαῖα μέλαινα φάνεσκε, καταζήνασκε δὲ δαίμυν.  
 δένδρεα δ' ὑψιπέτηλα κατὰ κρήθεν χέε καρπὸν,  
 ὄγχυαι καὶ ροιαί καὶ μηλέαι ἀγλαόκαρποι

586. ἀναβροχὲν] Al. ἀναβροχθέν, ἀναβροθέν, τινὲς δὲ καὶ διὰ τὸ ὃ γράφουσιν ἀναβροχέν Eustath. 588. κατὰ κρήθεν] διςυλλάβως καὶ προπερισπωμένως τὸ κατὰ κρήθεν Schol. H. Bekk. ii. writes κατ' ἀκρήθεν with a few MSS.

refers this name to *τάλας*, in the sense of 'wretched': it is more likely connected with *ταλ-, τλήναι, τολμᾶν*, meaning the 'daring' man. The close connection between *Τάν-ταλος* and *τάλαντον*, etc. appears in the proverb *τὰ Ταντάλου τάλαντα ταυταλίζεσθαι*. This fact may account for the forms of the story of his punishment; one, representing him as hanging balanced over the water; another, which the Tragedians and Lyristes mainly follow, describing him with a rock hanging over his head, like the sword of Damocles. Whether Tantalus is to be thought of as having revealed the secrets of the gods, to whose society he had been admitted, or as having stolen nectar and ambrosia from their table, at any rate there is a general agreement that his punishment came on him 'ob scelera animique impotentiam et superbiloquentiam' Cic. Tusc. 4. 16, 35, *καταπίεσθαι μέγαν ὄλβον οὐκ ἐδυνάσθη* Pind. Ol. 1. 55.

584. στεῦτο. Eustath. says *στεῦτο ἀντὶ τοῦ ἴστατο*, and quotes the comment of the Schol. V. *κείχρηται δὲ τῇ λέξει ὁ διασκευαστὴς παρὰ τὴν ποιητοῦ συνήθειαν*. But *στεῦμαι* is never used in Homer of 'standing'; and Aristarchus rightly interprets *τὸ κατὰ διάνοιαν διαρρίξο... στάσιν γὰρ ψυχῇ σημαίνει ἡ λέξις*. Almost identical are the words of Apollon. Lex. *κατὰ διάνοιαν ἴστατο, οἷον διαρρίξο*. So Meric Casaubon, quoted by Löwe, 'Est in isto verbo (ut alibi pluribus) animi gesticionis et aliquid cupide molientis per externos gestus indicatio. Hoc igitur vult poeta his verbis, eam fuisse Tantalum seu in pedes erecti sive alio quocunque gestu, ut de pugilibus olim loqui soliti, *προβο-*

*λῆν*, ut ardentissimam sitim prae se ferret.' Cp. Il. 2. 597; 3. 83; 5. 832; 9. 241; 18. 191; 21. 455; Od. 17. 525. Curtius refers *στεῦμαι* to root *σταφ* or *στεφ*, seen in *σταυρός*, Lat. *insinuare*. Düntzer, with less probability, connects it with a root *στν*, seen in *στόμα*, and meaning 'call out,' 'speak.' This position Curtius attacks, pointing out that the root *στν* in Skt. must mean 'to praise.' If we have to take *στεῦτο* as *-ίστατο*, we must join *διψῶν πῖειν*. Transl. 'eagerly essayed in his thirst; but he was not able to take anything to drink withal.'

586. ἀναβροχέν, 'swallowed up.' This is in the form of a 2 aor. participle; a late 1 aor. passive is used by Lycophr. (55), *καταβροχθεῖς*. The active voice of a compound is found in Od. 4. 222 *καταβρόξευε*, and in 12. 240 *αναβρόξευε*, the uncompounded *ἔβροξα* occurs in Anth. 9. 1. See Buttm. Lexil. s. v. *βρόβα*.

587. φάνεσκε. This iterative tense is supposed by some to be formed from *ἐφάνη*, others refer it to *ἐφανον*, 2 aor. act. with intransitive force. The word occurs again in Il. 11. 64, and Hesiod. Frag. 44. 3.

*καταζήνασκε* implies a present *καταζάινω*, cp. *ῥάναται δένδρεα* h. Hom. Ven. 271, *ἀγχιμος ῥομένη* Il. 4. 487.

588. κατὰ κρήθεν. This is the reading of Aristarch. See crit. note. *κρήθεν* is found in Hesiod, Sc. Herc. 7; *κρήθεν* being probably a syncopated form of *κάρηθεν* (*κάρη*), cp. *κρή-δεμνον*. Here the Schol. rightly interprets *κατὰ κεφαλῆς*. Bekker compares his reading with *κατ' ἀκρῆς* Il. 15. 557; 22. 411, etc.

σुकέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθώσσαι 590  
τῶν ὁπότ' ἰθύσει ὁ γέρων ἐπὶ χερσὶ μάσασθαι,  
τὰς δ' ἄνεμος ῥίπτασκε ποτὶ νέφεα σκίβεντα.

Καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ' ἀλγέ' ἔχοντα,  
λᾶαν βαστάζοντα πελώριον ἀμφοτέρῃσιν.  
ἦ τοι ὁ μὲν σκηριπτόμενος χερσὶν τε ποσὶν τε 595  
λᾶαν ἄνω ὤθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι  
ἄκρον ὑπερβαλεῖν, τότε ἀποστρέψασκε κραταῖς·

597. κραταῖς] So Aristarchus and Herodian. κραταί' is or κραταῖ' is Ptolem. Ascalon. Cp. Eustath.

592. ῥίπτασκε, see on Od. 8. 374.

593. Σίσυφος. This name is explained by Curtius as a reduplication of σοφός, with the Aeolic substitution of υ for ο. The appropriateness of this appellation is suggested by Il. 6. 152 ἔστι πόλις Ἐφύρη μυχῷ Ἀργεὺς ἱπποβότοιο, | ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν, | Σίσυφος Αἰολίδης. His story was dealt with by the Greek dramatists, Aeschylus having composed a Σίσυφος πετροκυλιστής and a satyric drama called Σ. δραπέτης. Another satyric play on the same subject was ascribed to Euripides. Sisyphus seems to have been accepted from the earliest times as the type of the cunning man; cp. Pind. Ol. 13. 52 πυκνότατον παλάμει, Aristoph. Acharn. 391 μηχανὰς τὰς Σίσυφον. The story of his guilt is told in different ways. According to Apollodorus, i. 9. 3, he betrayed one of the 'dulcissima furta Iovis'; while Theognis (703) alludes to his escape from the prison-house of Hades, ὅστε καὶ ἐξ Αἴδου πολυδρείρῃσιν ἀνῆλθεν, | πείσαις Περσεφόνην αἰμυλίοισι λόγοις.

596. λᾶαν ἄνω. Cp. Eustath. ἐμφαίνει τὴν δυσχέρειαν τοῦ τῆς ὀθήσεως ἔργου τῇ τῶν φανηγόρων ἐπαλληλίᾳ, δι' αὐτὸν ὁγκοῦνται τὸ σῶμα οὐκ ἔλατται τρέχειν ὁ λόγος, ἀλλ' ὀκνηρὰ βαίνει συνεφομοούμενος τῇ ἐργωδίᾳ τοῦ ἄνω ὀθεῖν. ἀμέλει τὸ ἔπειτα πέδονδε κυλίνδοντο λᾶας ἀναιδής, ἀχάσμητον δὲ καὶ διὰ τοῦτο οἷον τροχαστικὸν τῇ φράσει, τὸ εὐπετὲς δηλοῖ τῆς τοῦ λίδου καταφοράς, Quintil. Inst. Or. 9. 4 'Vocalium concursus cum accidit, hiat et intersistit et quasi laborat oratio.' For Lucilius' imitation of the line see Cic. Tusc. Quaest. 1. 5 'Sisyphu'

versat | saxum sudans nitendo nec proficit hilum.'

596. ἀλλ' ὅτε, 'but ever as he was just going to topple it over the hill's crest'; this is simpler than to take λᾶας as subject to μέλλοι and give an intransitive force to ὑπερβαλεῖν.

597. κραταῖς. We may set aside the interpretation of Aristarchus, who took this as an adverb, analogous in form to λεπυφίς or ἀμφοδίς. Nor is the division of κραταῖς into two words by Ptolemy of Ascalon likely. It seems left to us, either to take κραταῖς as some 'power' inherent in the stone; as we should say, 'the force of gravity' (cp. Schol. ad loc. ἡ κραταῖς δύναμις ὅ ἐστι τὸ βάρος, and Hdt. 8. 111, who uses ἀναγκαίη and ἀμχανή with a similar semi-impersonation); or, as a 'Power' or 'Mighty One' (like δαίμων sup. 587), external to the stone itself. See Od. 12. 124, where Κραταῖς is given as the name of the weird mother of Scylla. The form κραταῖς is related to κραταῖος, as ἡμέρις (Od. 5. 69) to ἡμέρος. The interpretation of Aristarchus not only suggests a form contrary to analogy, but would require an unusual intransitive sense to be assigned to ἀποστρέψασκε λᾶας ἀναιδής. This epithet is the original of the Virgilian *improbus*. Aristotle quotes the passage (Rhet. 3. 11) as a famous instance of τὸ τὰ ἀνύχα ἐμύχα λέγειν διὰ τῆς μεταφοράς. For similar dactylic lines to express rapid motion cp. Il. 5. 745; 8. 389; 13. 235; Virg. Aen. 2. 227; 5. 217; 6. 702; 8. 596; 9. 37; 11. 875; Georg. 3. 284.

αὐτὶς ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδῆς.  
αὐτὰρ δ γ' ἄψ ὥσασκε τιταινόμενος, κατὰ δ' ἰδρὼς  
ἔρρεεν ἐκ μελέων, κούη δ' ἐκ κρατὸς ὀρώρει.

600

Τὸν δὲ μετ' εἰσενήσα βῆν' Ἡρακλεῖην,

598. *ἔπειτα*] This line is quoted in Arist. Rhet. 3. 11, with *ἐπὶ δαπέδονδε*.

600. *ἐκ κρατὸς*. As he thrusts forward his hands to push the stone before him, the head is necessarily brought down near to the ground, so that the dust raised by the trampling feet and moving stone seems to rise from it.

601. The circumstances of the scene change again. Not only is Heracles seen by Odysseus, as were Minos, Sisyphus, etc., but he recognises Odysseus, accosts him, and then returns again *δόμον Ἀϊδου εἰσω*, like Achilles and Ajax (sup. 539, 563). There is certainly something tempting in passing directly from v. 565 to v. 630, and omitting all that lies between; but the excision of three lines (602-604) will really dispose of almost all the arguments that have been advanced in ancient and modern times against the genuineness of the passage about Heracles in Hades. The Schol. on Od. 11. 385 sums up the objections under four heads: (1) *πῶς Ἡρακλῆς ἐνταῦθα μένων θεός*; (2) *πῶς οὐκ ἐν τῷ αὐτῷ εἶναι καὶ ἐν αἴθρῃ καὶ ἐν σκότεινῃ*; (3) *ἢ Ἡβὴ καὶ Ὀμηρον παρθένοισιν, δὲν καὶ οἰνοχοεῖ*. (4) *ἀπὸ τῶν δὲ αὐτῶν ἔχειν καὶ τὴν σκεπὴν*. (5) *μηδὲ πῶς δὲ πῶς ὁμολογεῖ*. Now if we are willing to extend the rejection of v. 604 (which Schol. H. calls an interpolation of Onomacritus) to vv. 602, 603 as well; we shall have disposed of the objection of Aristonicus on the ground of the post-Homeric tripartition of *εἰδωλον*, *σῶμα*, and *ψυχὴ*, nor shall we have to accept the later story of the apotheosis of Heracles, nor of the marriage of Hebe. It may be safely said that Homer knew nothing of the legend which recounts the apotheosis; for in Il. 18. 117 it is distinctly said that *οὐδὲ γὰρ οὐδὲ βίη Ἡρακλῆος φύγε κῆρα*, and Diodor. Sicul. 4. 39 tells us, *Ἀθηναῖοι πρῶτοι τῶν ἄλλων αἰεθλοὺς ἐτίμησαν τὸν Ἡρακλέα*, cp. Pausan. 1. 32. 4 *ἐβόησαν δὲ οἱ Μαραθῶνιοι Ἡρακλέα, φάμενοι πρῶτοι Ἑλλήνων σφῆσιν Ἡρακλέα θεὸν νομισθῆναι*.

Such an apotheosis of heroes was a common usage of the post-heroic age, as e.g. of Achilles (Pind. Nem. 4. 49);

Diomedes (Nem. 10. 7); Ajax (Nem. 4. 48); Neoptolemus (Pausan. 10. 24. 5); Hector (Pausan. 9. 18. 4); and Odysseus himself (Tzetz. ad Lycophr. 800).

Another objection of the Scholiast is (4) that Heracles though a ghost should carry his weapons with him. But, surely, it is the regular Homeric usage to represent life in the under-world as a copy, more or less faithful, of the life in the world above. The ghosts retain their original stature, voice, and features (Il. 23. 65 foll.); they wear their own armour, and still show the wounds they had received (Od. 11. 40 foll.). Teiresias holds the golden sceptre of his office, and Heracles the characteristic weapons by which he may be recognised. The armour may be as shadowy and spectral as the wearer, but there it is; Heracles is not Heracles without it, nor Orion, Orion, without his club. The objection raised to the passage, because Heracles seems to recognise Odysseus without having tasted of the blood in the pit, would apply equally well to the case of Achilles and Ajax and the rest of the ghosts, who (542) *ἔφροντο κῆδε' ἐκαστή*, where we have either to suppose that this preliminary is taken for granted, *κατὰ τὸ σιωπώμενον*, or is dispensed with. Nitzsch, ad loc., takes further exception that Odysseus offers no answer to the words addressed to him by Heracles; but it is easier to state this as an objection than to show what ought or what could have been said in reply. Nitzsch finds a further objection in the allusion to the bringing up by Heracles of the 'dog' from Hades (inf. 623 foll.), where see notes. It may be urged that there is a peculiar propriety in the introduction of Heracles into the group of the famous dead with whom Odysseus meets in Hades, because of certain characteristic resemblances between the two heroes, both of whom are under the particular protection of Athena. There can be no doubt that the legend of the apotheosis of Heracles, though post-Homeric, is still of very early date. It would appear to have been recorded in

εἶδωλον· αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσι  
 τέρπεται ἐν θαλίσῃ καὶ ἔχει καλλίσφυρον Ἥβην  
 [παῖδα Διὸς μέγαλοιο καὶ Ἥρης χρυσοπέδιλου].  
 ἀμφὶ δέ μιν κλαγγὴ νεκύων ἦν οἰωνῶν ὧς,  
 πάντοσ' ἀτυζομένων ὃ δ' ἐρεμνῇ νυκτὶ ἑοικῶς,  
 γυμνὸν τῶξον ἔχων καὶ ἐπὶ νευρήφιν ὀιστὸν,  
 δεινὸν παπταίνων, αἰεὶ βαλέοντι ἑοικῶς.

605

602, 603.] οὗτοι δθετοῦνται καὶ λέγονται Ὀνομακρίτων εἶναι Schol. Vind. 56; but Schol. H. seems to refer this to 604, which is copied from Hesiod. Theog. 952. Aristonicus rejects the lines ὅτι ἐς τρία διαιρεῖ, εἰς εἶδωλον, σῶμα, ψυχὴν. τοῦτο δὲ οὐκ οἶδεν ὃ ποιητὴς. See La Roche ad loc.; Dind. Scholl. 603. Ἥβην] ἔνιοι δὲ οὐ τὴν οἶνοχοον Ἥβην, ἀλλὰ τὴν ἑαυτοῦ ἀνδρείαν, i.e. ἥβην Schol. H. This is evidently intended by Schol. Q. interpreting καλλίσφυρον by ἰσχυρὰ ἔχουσαν τὰ σφυρά.

the Οἰχαλίας δαίσις, ascribed to Creophylus (Welck. Episch. Cycl. 233 foll.), and it seems to be a very tenable view that the whole passage about Heracles in this 11th book is genuine, with the exception of vv. 602-604. The temptation to insert these lines, or something similar, would be a powerful influence on a rhapsodist, who might fear to offend his audience, if he seemed to leave their deified hero in the under-world. No easier means of avoiding such offence could be conceived than a simple assertion that, after all, it was only the ghost of Heracles that had its dwelling there, while the hero himself enjoyed divine honours among the gods. Probably there is not much real value in the testimony of the Scholl., that the insertion was due to Onomacritus; but it may imply that it is at any rate the work of some Attic διασκευαστής. It would be imperative to ascribe the highest honours to a hero whom the Athenians (see sup.) had learned to worship as a god. See on the whole subject C. F. Lauer, Quaest. Homer. 1. cap. 2.

606. πάντοσ' ἀτυζομένων, 'flying scared every way.' Cp. ἀτυζόμενοι πεδίοιο of runaway horses, Il. 6. 38; of routed troops, 18. 7.

νυκτὶ ἑοικῶς, used of a stern lowering look; not unlike to our vernacular 'looking as black as thunder.' It is applied to Apollo in wrath, Il. 1. 47; and to Hector, Il. 12. 463, who is farther described as νυκτὶ θοῇ ἀτάλαντος ὑπόπια, reminding us of the phrase ὑπόπια ἰδέν.

607. γυμνόν, 'uncased,' sc. from its γαρυτός Od. 21. 54.

608. παπταίνων, 'glancing terribly round.' If with the lexicons we regard this word as a reduplicated form of root πτα, seen in πτήσσω, etc., it must get its meaning from the idea of the half-timid, half-angry look of a crouching beast that is brought to bay or caught in the toils. In that sense we may perhaps compare it with δοκέειν, in Od. 5. 274 ἀρκετος.. Ὀρίαντα δοκέει. The use of παπταίνειν always suggests anxiety in the look; even here there is caution blended with keen expectation expressed.

Join αἰεὶ βαλέοντι, 'ever as if about to shoot;' comparing αἰεὶ γὰρ δίφρον ἐπιβησομένοιςιν ἐκείτην Il. 23. 379, ἀπορρήφοντι δοικῶς Hesiod. Scut. 215; 'Quos super atra silex iam iam lapsura cadentique | imminet assimilis' Virg. Aen. 6. 602. The juxtaposition of four participles here without any finite verb is very remarkable; nor do the MSS. suggest any var. lect. It is possible to conjecture πάπταινεν for παπταίνων, or ἔχεν for ἔχων, or ἑοικῶς may be supposed (as by Fäsi) equivalent to ἑοικῶς ἦν, but such a form of the 'periphrastic conjugation' would be very strange, and if the need of it had been felt, nothing would have been simpler than to write ἐρίκει. It seems not unlikely that there is a real rhetorical art in the grouping of these abrupt, unconnected, clauses. The very passage has, as it were, the expression or attitude of uneasy expectation.

σμερδαλέος δέ οἱ ἀμφὶ περὶ στήθεσσιν ἀορτὴν  
 χρύσεος ἦν τελαμῶν, ἵνα θέσκελα ἔργα τέτυκτο,  
 ἄρκτοι τ' ἀγρότεροί τε σύες χαροποί τε λέοντες,  
 ὕσμῖναι τε μάχαι τε φόνοι τ' ἀνδροκτασῖαι τε.  
 μὴ τεχνησάμενος μὴδ' ἄλλο τι τεχνήσαιοτο,  
 ὃς κείνον τελαμῶνα ἐῖς ἐγκάτθετο τέχνη.  
 ἔγνω δ' αὐτίκα κείνος, ἐπεὶ ἴδεν ὀφθαλμοῖσι,  
 καὶ μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·  
 'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεύ,  
 ἃ δειλ', ἥ τινὰ καὶ σὺ κακὸν μῦθον ἠγῆλάσεις,

610

615

611. χαροποί] χαλεποί Vind. 133.  
 ἦν ἐγκάτθετο τέχνην Schol. H.

614. ἐγκάτθετο] τινὰ, δὲ κείνῳ τελαμῶνι

609. ἀμφὶ περὶ, for this combination cp. Il. 2. 305; 8. 348; 17. 760; 21. 10; 23. 191; Od. 8. 175. It does not seem possible to discriminate between the force of the two words; though *περὶ* should add completion to the less complete sense of *ἀμφὶ*. The English use of 'round about' is near enough for translation. There is no reason for writing both words in one (*ἀμφιπερὶ*), as Bekker. Transl. 'And his terrible baldrick round about his breast was a strap of gold, whereon were wrought marvellous devices, bears and wild boars and fierce-eyed lions, and battles and fights, and bloodshed and slayings of men.' *ἀορτή* (*δείρων*) and *τελαμῶν* (*τλήναι*) both signify the 'upholders' or 'carriers,' but the position of the words suggests that *τελαμῶν* is here used as the more specific of the two.

611. χαροποί is commonly referred to *χαρά*, as expressing 'wild joy;' but this gives no very clear idea. Perhaps it is better with Curtius to refer the first part of the word to the Skt. root *ghar*, 'to glow.'

612. ὕσμῖνη is referred by the same authority to Skt. *judhman*, 'battle.'

The line recurs in Hes. Theog. 228.

613. μὴ τεχνησάμενος. Translate, 'May he who stored up [the design of] that belt in his craft' (i.e. 'in his inventive mind,' cp. Od. 23. 223 ἐφ' ἐγκάτθετο θυμῷ), 'having once fashioned it, never fashion any other work.' It was the highest effort of genius, any further attempt would mar rather than

increase the artist's glory: so Pliny, N. H. 36. 1. 7 'praeclarum opus etiam si totius vitae fuisset;' Od. 8. 176 οὐδέ κεν ἄλλως | οὐδὲ θεὸς τεύξειε. Nitzsch well compares for the use of *μὴ*... *μηδέ* Hdt. 8. 144 μὴ ποιεῖν μὴδ' ἦν ἐθέλωμεν, Plutarch. Flamin. 17. E μὴ τοῖνον, ἔφη, μὴδ' ὁμοῖο θανμάζετε. It is possible however that we have here no mere periphrasis for the highest praise, but a naïve expression of terror at the ghastliness and the reality of the representations. The emphatic position of *σμερδαλέος* is not without force; so that we may render, 'Would that he had never made it (so terrible a sight it was), but now that he has made it may he never make anything else like it!' etc. This interpretation falls in better with the somewhat similar passage in Od. 4. 684, because in both cases the participle following *μὴ* stands instead of a separate clause expressing a wish. We might state the whole sentence thus—*μὴ ἄφειλε μὲν τοῦτο τεχνήσασθαι, νῦν δὲ, μὴ ἄλλο τι τεχνήσαιοτο*. The var. lect. of Schol. H. (see above) must mean, 'who put all his inventive power into that work.'

618. ἠγῆλάσεις. Translate, 'Wretched man, an evil sort of fate thou too dost endure.' Ameis on Od. 18. 382 quotes a number of instances of *τις* put before the substantive it qualifies, Od. 5. 421; 6. 179, 206; 9. 11, 508; 11. 213, 618; 14. 391, 463; 15. 83, 362; 16. 256; 17. 449, 484; 18. 327; 19. 239; 20. 38, 140; 21. 397; Il. 6. 506; 7. 156; 11. 292, 722,

ὃν περ ἐγὼν ὀχέεσκον ὑπ' αὐγὰς ἡελίοιο.  
 Ζηνὸς μὲν παῖς ἦα Κρονίουος, αὐτὰρ οἶζυν 620  
 εἶχον ἀπειρεσίην· μάλα γὰρ πολὺ χεῖροσι φωτὶ  
 δεδμήμην, ὃ δέ μοι χαλεποὺς ἐπετέλλετ' ἀέθλους.  
 καὶ ποτὲ μ' ἐνθάδ' ἐπεμψε κύν' ἄζοντ'. οὐ γὰρ ἔτ' ἄλλον  
 φράζετο τοῦδέ γέ μοι χαλεπώτερον εἶναι ἀέθλον.  
 τὸν μὲν ἐγὼν ἀνένεικα καὶ ἡγαγον ἐξ' Αἶδαο 625  
 Ἑρμείας δέ μ' ἐπεμψεν ἰδὲ γλαυκῶπις Ἀθήνη.  
 ὦς εἰπὼν ὃ μὲν αὖτις ἔβη δόμον Ἄϊδος εἴσω,  
 αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, εἴ τις ἔτ' ἔλθοι  
 ἀνδρῶν ἡρώων, οἳ δὴ τὸ πρόσθεν δλοντο.  
 καὶ νύ κ' ἔτι προτέρους ἴδον ἀνέρας, οὓς ἔθελόν περ 630  
 [Θησέα Πειρίβοόν τε, θεῶν ἐρικυδέα τέκνα]  
 ἀλλὰ πρὶν ἐπὶ ἔθνε' ἀγείρετο μυρία νεκρῶν  
 ἡχῇ θεσπεσίῃ· ἐμὲ δὲ χλωρὸν δέος ᾗρει,  
 μή μοι Γοργεῖν κεφαλὴν δεινοῖο πελώρου

622.] After this verse Cod. Ven. 4 gives two lines, much mutilated, but restored by Cobet, *Εὐρυσθεὺς τῷ γὰρ βα πατὴρ ἐκέλευσε Κρονίῳ | πλείστον δεδμησθαι τηλεκλειτῶν ἀνθρώπων*. 624. τοῦδέ γε] La Roche with good MSS. τοῦδέ τι. Al. τοῦδ' ἔτι. 631.] Πεισίστρατον φησιν Ἡρέας ὁ Μεγαρεὺς ἐμβαλεῖν ἐς τὴν Ὀμήρου νέκυαν τὸ Ἑρμείας Πειρίβοόν τε θεῶν ἀριδείκτα τέκνα' *χαριζόμενον Ἀθηναίοις* Plutarch. Thes. c. 20.

794, 797; 13. 389; 15. 362; 16. 39; 17. 32, 61, 133; 19. 56; 21. 101. A similar emphatic use of the indefinite is found in Theocr. 1. 32 *τὶ θεῶν δαίδαμα*, 'eximium et singulare in suo genere opus' Fritzsche. ἡγηλάζειν seems to be used here as ἄγειν or διάγειν in later Greek. For the form we must suppose a word ἡγηλός related to ἡγέομαι as μμηλός (Lucian, *Jup. Trag.* 33) to μμείομαι. Philo uses μμηλάζω.

621. *χεῖροσι φωτὶ*, i.e. Eurystheus, son of Sthenelus, to whose service Heracles was bound, through the spiteful intrigues of Hera. See Il. 19. 97 foll., *Virg. Aen.* 4. 191.

623. *κύν' ἄζοντ'*. Homer does not enumerate the labours of Heracles, nor does he name the 'dog,' which appears as *Κέρβερος* first in Hesiod, *Theog.* 311. Pausanias (3. 25. 4) quoting from Hecataeus says that there was a *δεινὸς ὄφις* at Taenarus, called *Αἰδου κύν*. The eagles or vultures are similarly

called by Aesch. and Soph. *Αἰδὸς κύνες*. See Il. 8. 368; which seems to show that the story about Cerberus was known to Homer, in a simple form, the name and the other details being a later growth.

626. *ἐπεμψεν*, 'conducted me,' as Od. 6. 255.

630. *ἔτι... ἴδον*, as *ἔτ' ἔλθοι* 628.

632. ἀλλὰ πρὶν, 'but, ere that might be, up gathered (*ἐπι-ἀγείρετο*) the countless tribes of dead with awful cry; and pale fear seized me lest the dread Persephone might send upon me out of Hades a Gorgon-head of some terrible monster.' Odysseus uses the phrase to denote any horrible spectre, and not with reference to *the* Gorgon's head, mentioned in Il. 11. 36; 5. 741; 8. 349. Hesiod makes three Gorgons, daughters of Phorcys and Ceto, and names them Euryale, Stheimo, and Medusa. (*Theog.* 276).

634. *δεινοῖο πελώρου* is in apposition with *Γοργοῦς* implied in *Γοργεῖν*. Cp.



ἐξ Ἄιδος πέμψειεν ἀγανὴ Περσεφόνηα. 635  
 αὐτίκ' ἔπειτ' ἐπὶ νῆα κιῶν ἐκέλευον ἐταίρους  
 αὐτοὺς τ' ἀμβάλειν ἀνά τε πρυμνήσια λῦσαι.  
 οἱ δ' αἰψ' εἰσβαίνον καὶ ἐπὶ κληῖσι καθίζον.  
 τὴν δὲ κατ' Ὠκεανὸν ποταμὸν φέρε κύμα ῥόοιο,  
 πρῶτα μὲν εἰρεσίῃ, μετέπειτα δὲ κάλλιμος οὔρος. 640

640. εἰρεσίῃ] τὰ παλαιὰ τῶν ἀντιγράφων ἐν δοτικῇ πτώσει ἔχουσιν Eustath. But εἰρεσίῃ only occurs in Vind. 56 prim. man.

ἐκ τ' ἐμὰ ἔργ' ὁρώσα καὶ ἀμφιπόλων Od.  
 19. 514, δαήρ αὐτ' ἐμὸς ἔσκε κυνόπιδος  
 Il. 3. 180, Νεστορέη παρὰ νηὶ Πυλῳιγε-  
 νέος βασιλῆος Il. 2. 54, τὰμὰ δυστήνου  
 κακὰ Soph. O. C. 344.

639. κύμα ῥόοιο, i.e. the current down the Ocean-stream, carrying them again to the sea.

640. εἰρεσίῃ. They left the realm of Hades, and fared down the Ocean-stream.

Here there was no wind, perhaps because they were in an unearthly place beyond the ordinary atmosphere. So at first they went on by rowing (or 'it was rowing that took them on,' see crit. note), and then, as they got into the ordinary world again, there was fair wind. εἰρεσίῃ, in the nominative, seems to make a better parallel with οὔρος.

## Ο Δ Υ Σ Σ Ε Ι Α Σ Μ.

Σειρήνες, Σκύλλα, Χάρυβδις, βόες 'Ηλίου.

Αὐτὰρ ἐπεὶ ποταμοῖο λίπεν ῥέον 'Ωκεανοῖο  
 νηῦς, ἀπὸ δ' ἴκετο κύμα θαλάσσης εὐρυπύροιο  
 νησὶν ἑταίρην, ὅθι τ' Ἡοῦς ἡριγενείης  
 οἰκία καὶ χοροὶ εἰσι καὶ ἀντολαὶ 'Ηελίοιο,

2. ἀπὸ δ' ἴκετο = ἀφίκετο δέ. This is still part of the protasis; the apodosis begins with νῆα μὲν ἐνθ' v. 5.

εὐρυπύροιο, 'the great and wide sea,' as distinguished from the narrow Ocean-stream.

3. Αἰαίην. There appears to be a real contradiction in the position here assigned to Circe's island. From b. 10 we gather that Odysseus, after his disaster that befel from the opening of the wind-bag, sailed in a N. W. direction from the isle of Aeolus towards the country of the Laestrygonians; and from thence, keeping the same direction, he reaches Aeaea, still further to the North and West. In the present passage, it looks at first sight as if Aeaea were placed in the extreme east, at the sun-rising; and the description is given in the most definite language. This difficulty was rather evaded than elucidated by the ancient commentators, who generally concur in interpreting the passage, ταῦτα δὲ πρὸς σύγκρισιν τοῦ Ἀδου θέλει γὰρ εἰπεῖν ὅτι ἐκ τοῦ Ἀδου ἐς τὰ φασγὰν διήλθομεν (Schol. B.) This interpretation, which implies, as it were, a clear defining line between the land of darkness and the land of light, is substantially adopted by Voss, Nitzsch, Klausen, and others. Grotefend (Geogr. Ephem. 48. p. 266 foll.) proposes to place

Aeaea in the East: but, although this view appears to have been maintained in later times, it is not found in Homer. Völcker (Homer. Geogr. 31) would escape the difficulty by representing Eos here as a goddess, rather than as the physical conception of the dawn; but this leaves ἀντολαὶ Ἡελίοιο unexplained. The real solution seems to lie in the fact that Homer regards the extreme West and extreme East as an almost identical point. See note on the description of the short Laestrygonian nights Od. 10. 81, where the line of Aratus, quoted in Schol. H., lays the ground of the interpretation, ἤχι περ ἄραι μίσγονται δύσις τε καὶ ἀντολαί. Mr. Gladstone has adopted the same view about Aeaea in Homeric Synchronism, p. 226 foll. 'The island of Kirkè is strongly identified with the East... there is a point where the darkness and the dawn approach one another, and the Sun, when he rises, is not far from the place of his setting.'

4. χοροί, 'dancing lawns:' for Eos must be supposed to have a train of nymphs, symbolising perhaps the quick-glancing rays of light. The plural ἀντολαί (cp. ἀπὸ ἡλίου ἀνατολῶν Hdt. 4. 8) no doubt contains an allusion to a phenomenon that could not have escaped notice, namely,

νῆα μὲν ἔνθ' ἐλθόντες ἐκέλευμεν ἐν ψαμάθοισιν, 5  
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ρηγμῖνι θαλάσσης.

ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἡῶ διαν.

Ἦμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἥως,  
δὴ τότ' ἐγὼν ἐτάρους προτεῖν ἐς δώματα Κίρκης 10  
οἰσόμεναι νεκρὸν Ἐλπήνορα τεθνηῶτα.

φίτρους δ' αἶψα ταμόντες, δὲ ἀκροτάτῃ πρὸς ἄκτῃ,  
θάπτομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.  
αὐτὰρ ἐπεὶ νεκρὸς τ' ἐκάη καὶ τεύχεα νεκροῦ,  
τύμβον χεύαντες καὶ ἐπὶ στήλῃν ἐρύσαντες 15  
πήξαμεν ἀκροτάτῃ τύμβῳ εὐήρες ἐρετμόν.

Ἡμεῖς μὲν τὰ ἕκαστα διείπομεν· οὐδ' ἄρα Κίρκην  
ἐξ Ἀΐδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ' ὧκα  
ἦλθ' ἐντυναμένη· ἅμα δ' ἀμφίπολοι φέρον αὐτῇ  
σίτον καὶ κρέα πολλὰ καὶ αἶθονα οἶνον ἐρυθρόν.  
ἦ δ' ἐν μέσσοις σταῖσα μετηύδα διὰ θεάων 20

Ἑχέτλιοι, οἱ ζῶντες ὑπῆλθετε δῶμ' Αἶδαο,

15.] Ζηρόδοτος γράφει, ἀκροτάτῃ τύμβῳ ἵνα σῆμα πέλοιτο Schol. H.

that the sun rises at different points on the horizon according to the change of season. Cp. the expression *δύσις τε καὶ ἀντολαί* quoted above from Aratus.

10. οἰσόμεναι. For the use of the infinitive expressing the purpose of προτεῖν cp. τὸν καὶ ἀντρεΐσαντο θεοὶ Διὶ οἶνοχοεῖν Il. 20. 234, πὰρ δὲ δέπας οἶνοιο πιεῖν Od. 8. 70, τοῦσδ' ἀναγον ζῶντι σφίσιν ἐργά(εσθαι ἀνάγκη) Od. 14. 272, ἀήτας | Ὀκεανὸς ἀνήσιν ἀναψύχειν ἀνθρώπους Od. 4. 568.

12. θάπτομεν, imperf. 'we buried him where the beach ran out to its furthest point,' cp. τύμβον χεύαμεν.. ἀκτῇ ἐπὶ προύχουσῃ Od. 24. 80; Od. 6. 138. Similarly we have ἀκραι νῆες Il. 15. 653 = 'extremus navium ordo,' ἐπὶ σέλματος ἀκρου h. 7. 47, ἀκραι ἡῖνες Il. 17. 264.

14. Join ἐπὶ-ἐρύσαντες, 'having dragged up a stone pillar thereon,' sc. on the χῶμα. With ἐρύσαντες compare the epithet *ρυτὸς* applied to large stones, Od. 6. 267.

15. πήξαμεν.. ἐρετμόν. Cp. Virg. Aen. 6. 232 'At pius Aeneas ingenti mole sepulcrum | imponit suaque arma viro remumque tubamque.'

16. τὰ ἕκαστα, 'these things severally,' so inf. 165; cp. ταῦτα ἕκαστα Il. 1. 550; Od. 14. 362; 15. 487. Curtius compounds ἐ-καστος of ἐ the stem of ἐν (eis) and κα-στο-s identical with πο-στο-s, from the interrogative stem πο (new Ionic κο), Skt. *kas*; so that ἐ-καστος would be exactly reproduced by the Latin words *unus quotiscunque*. Gk. Et. p. 409.

Διείπομεν, to be distinguished from δειπε Il. 10. 425. The latter must be referred to root *few*, the former to *sen*, with which probably *ἐπλον* is connected.

18. ἐντυναμένη, 'having made herself ready.' Cp. ἐντυνασαν ἐ αὐτὴν Il. 14. 162.

19. αἶθονα. The use of the epithet in conjunction with ἐρυθρόν settles the interpretation as 'bright' or 'sparkling.'

δισθανέες, ὅτε τ' ἄλλοι ἀπαξ θνήσκουσ' ἀνθρώποι.  
 ἀλλ' ἄγετ' ἐσθίετε βρώμην καὶ πίνετε οἶνον  
 αὐθι πανημέριοι· ἅμα δ' ἡοῖ φαινομένεμφι  
 πλεύσεσθ'· αὐτὰρ ἐγὼ δεῖξω ὁδὸν ἥδ' ἕκαστα 25  
 σημανέω, ἵνα μὴ τι κακορραφίῃ ἀλεγεινῇ  
 ἢ ἄλδς ἢ ἐπὶ γῆς ἀλγήσετε πῆμα παθόντες.'

ᾠς ἔφαθ', ἡμῖν δ' αὐτ' ἐπεπείθετο θυμὸς ἀγήνωρ.  
 ὧς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα  
 ἤμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ· 30  
 ἥμος δ' ἥελιος κατέδυν καὶ ἐπὶ κνέφας ἦλθεν,  
 οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηὸς,  
 ἡ δ' ἐμὲ χεῖρὸς ἐλοῦσα φίλων ἀπονόσφιν ἐταίρων  
 εἶσέ τε καὶ προσέλεκτο καὶ ἐξερέεινεν ἕκαστα·  
 αὐτὰρ ἐγὼ τῇ πάντα κατὰ μοῖραν κατέλεξα. 35  
 καὶ τότε δὴ μ' ἐπέεσσι προσηύδα πότνια Κίρκη·

᾿Ταῦτα μὲν οὕτω πάντα πεπείρανται, σὺ δ' ἄκουσον,

22. δισθανέες] Schol. Q. has in lemma δις θανέες] οὕτως ἐν δυοῖς μέρεσι λόγου· φησὶ γὰρ Ἀπολλώνιος ὡς ὅτι δις καὶ τρίς ἐν ταῖς συνθήσεσιν ἐκβάλλει τὸ σ, ὅπως, τρίπους. Eustath. assigns the same reading to Apollodorus. This would seem to imply a form διθανέες, or the existence of an adjective θανής.

22. δισθανέες. Cp. Virg. Aen. 6. 134. ὅτε should properly mean 'when other men die only once,' referring to the time they had chosen for their voluntary visit to the realm of the dead. But the temporal sense cannot be strongly pressed. As in the use of the Latin 'cum,' and our 'while,' the sense is passing into that of a logical conjunction.

26. κακορραφίῃ, used in the plural, Od. 2. 236. Cp. κατὰ βάπτομεν Od. 3. 118.

27. ἢ ἄλδς ἢ ἐπὶ γῆς. Nitzsch quotes this as the solitary instance in Homer of a preposition that belongs to two objects being connected only with the latter, as though the sentence should have run ἢ ἐπὶ ἄλδς ἢ ἐπὶ γῆς. He remarks that this usage is admissible only when there is some close inter-relation or intentional contrast between the two objects; cp. Soph. Antig. 367 ποτὲ μὲν κακὸν ἄλλοτ' ἐπ' ἐσθλὸν ἔρπει, ib. 1176 πότερα πατρός· ἢ πρὸς οἰκείας χεῖρας; Hor. Od. 3. 25. 2 'quae nemora aut quos agor in specus?' See Lobeck, Aj. 249. But it is doubtful if this use with the preposition be not later than Homer, though

we find in Pindar, Pyth. 8. 99 πόλιν κόμψε Διὶ καὶ κρίοντι σὺν Ἀλακῷ. It seems better to take ἄλδς here by itself as a local genitive, as Ἄργεος Od. 3. 251, ἡπειροῖο Od. 14. 97, γαίης Il. 5. 310; 17. 373. ἀλγήσετε, the conjunctive, with short vowel.

33. Join ἐμὲ both with ἐλοῦσα and εἶσε. It appears from 143, that they were not in Circe's house, as she returns thither after her interview. Probably they were in some grotto or bower.

34. προσέλεκτο may be rendered 'accubuit;' but this in the sense rather of 'reclined at my feet,' than 'lay by me.' For, although it is night time, there is no mention of the εὐνῇ, as in Od. 10. 334, nor is the idea of 'lying' quite compatible with εἶσε (root ἔδ = 'sed'). The Scholl. seem to have found some difficulty in προσέλεκτο, for they interpret it variously by παρέκλινεν ἑαυτήν, ἐκοίμησε, and προσδιέλετο or προσείπε, the last explanation being of course quite untenable.

37. Ταῦτα includes all the circumstances of the voyage to Hades.

ὥς τοι ἐγὼν ἐρέω, μνήσει δέ σε καὶ θεὸς αὐτός.  
 Σειρήνας μὲν πρῶτον ἀφίξειαι, αἱ ῥά τε πάντας  
 ἀνθρώπους θέλγουσιν, ὃ τις σφέας εἰσαφίκηται.  
 ὃς τις αἰδρεῖη πελάσῃ καὶ φθόγγον ἀκούσῃ  
 Σειρήνων, τῷ δ' οὐ τι γυνὴ καὶ νήπια τέκνα  
 οἴκαδε νοστήσαντι παρίσταται οὐδὲ γάνυνται,

40

40. ὃ τις] La Roche regards ὃ τέ σφέας as the best established reading. See Hom. Textkrit. 413; Ameis, Anh. ad loc. The readings vary between *ὅτε σφέας*, *ὅτι σφέας*, and *ὃς τις*, the last implying *θέλγουσ'*.

38. μνήσει σε θεός. Cp. Od. 3. 27 *ἄλλα δὲ καὶ δαίμων ὑποθήσεται*, and Od. 4. 181. No special god is here alluded to, certainly not Poseidon, as suggested by the Schol., nor Helios; but in the most general sense, 'some kindly power.' We find similar expressions in *φωτὶ . . ὃν κε θεὸς τιμῇ* Il. 17. 99, *οὐδὲ κεν ἄλλως | οὐδὲ θεὸς τεύξει* Od. 8. 177, *θεὸς δὲ τὸ μὲν δώσει τὸ δ' ἔσσει* Od. 14. 444. Comparing these passages with such phrases as *ὑπὲρ θεόν* Il. 17. 327, *ἀνευθε θεοῦ* Il. 5. 185, *σὺν θεῷ* Il. 9. 49, it does not seem likely that any expression of a monotheistic feeling is intended; which would ill accord with the thorough anthropomorphism of the Homeric religion.

*αὐτός* is emphatic; like Lat. *ipse* with the force of *uliro*.

39. Σειρήνας. The etymology of the name is doubtful. Some take it from *σειρά*, and so render it the 'enchainers,' with which we may compare the expression *δέσμοις ὕμνος* in Aesch. Eum. 331; and Ov. A. A. 3. 311 'Monstra maris Sirenes erant, quae voce canora | quamlibet admissas detinuerunt rates.' Others compare *Σείρ* (the sun) and *Σείριος* (the bright star); and others again refer to the root *swar*, 'to sound sweetly.' In Homer they are represented as two in number (cp. inf. 52 *Σειρήνου*), living on one island (157). In later legend they appear as three or even four, living on three islets, *νηοῖδ' αὖ τρία . . ἔρημα πετράδῃ, ἃ καλοῦσι Σειρήνας*. Their names are differently given. Eustath. calls the Homeric Sirens 'Ἀγλαοφῆμη and Θελεξίπειρα. When the Sirens were transferred, along with other Homeric marvels, to the coast of Italy, we find the names of *Παρθενόπη* (the Siren of Naples), *Λίγεια*

and *Λευκωσία*, with sundry additions to the list, such as *Μολπή* and *Θελξινόη*. Ovid follows the legend that makes them daughters of the Achelous by one of the Muses, and he describes the form in which they were commonly represented, Metam. 5. 552 'Vobis, Acheloides, unde | pluma pedesque avium quum virginis ora geratis?' Cp. Eur. Hel. 167 *πτεροφόροι νεάνιδες, | παρθένοι, Ἰχθυόεντα κόρα, | Σειρήνες κ.τ.λ.* Claudian, when he calls the Sirens (epig. 40) 'dulcia monstra, | blanda pericla maris, terror quoque gratus in undis,' seems to express well the general notion conveyed by this legend. The Sirens appear to personify the hidden dangers of the calm sea ('placidi pellacia ponti'), and their alluring song may represent the musical sounds of the water splashing in caves and over broken rocks. The whole idea is exactly reproduced in the stories of the Lorelei. It should be remarked here that one of the peculiar characteristics of the Sirens is their superhuman knowledge of the past and future, see inf. 189. Cp. Eur. Androm. 936 *καὶ γὰρ κλύουσα τοῦδε Σειρήνων λόγους, | σοφῶν, πανούργων, ποικίλων λαλημάτων, | ἐξηρπυμένην μοῖρᾳ*. Horace expresses the common view in his phrase, 'Vitanda est improba Siren | desidia.'

40. ὃ τις σφέας. See crit. note.

42. τῷ δὲ is the apodosis to *ὃς τις*, 'illi non adistit uxor.' The singular *παρίσταται* refers to the wife alone; the children are included with her as subjects to *γάνυνται*. For another sort of confusion cp. *δοῦρα σέσπε νεῶν καὶ σπάρτα λέλυται* Il. 2. 135. We may further compare *κούροι κρινθέντες δύο καὶ πεντήκοντα | βήτην . . κατήλυον* Od. 8. 48.

ἀλλὰ τε Σειρῆνες λιγυρῇ θέλγουσιν ἀοιδῇ,  
 ἤμεναι ἐν λειμῶνι· πολλὺς δ' ἄμφ' ὀστεόφιν θῖς 45  
 ἀνδρῶν πυθομένων, περὶ δὲ ῥινοὶ μινύθουσι.  
 ἀλλὰ παρέξ ἐλάαν, ἐπὶ δ' οὐατ' ἀλείψαι ἐταίρων  
 κηρὸν δεψήσας μελιθέα, μή τις ἀκούσῃ  
 τῶν ἄλλων· ἀτὰρ αὐτὸς ἀκουέμεν αἶ κ' ἐθέλῃσθα  
 δησάντων σ' ἐν νηὶ θοῇ χεῖράς τε πόδας τε 50  
 ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήψθω,

49.] Ameis prefers to put αἶ κ' ἐθέλῃσθα between commas, as being a commonly parenthetical phrase in Homer. See note below.

44. λιγυρῇ. Cp. Alcman frag. 7 ἃ Μῶσα κέκληγ', ἃ λίγεια Σειρῆν.

45. πολλὺς δέ, 'and on either side is a great heap of bones of moulderling men; and round (the bones) the flesh is wasting away.' There is no instance in Homer of a form in -φιν standing as the genitive in dependence on another noun, though we have ἀπ' ὀστεόφιν Od. 14. 134, ἐξ εὐνήφιν Od. 2. 2. There seems however a general consent to accept ὀστεόφιν here as convertible with ὀστέων, otherwise it is tempting, on the analogy of φθινύθει δ' ἄμφ' ὀστεόφιν χράς Od. 16. 145, to join ἀνδρῶν πυθομένων ἄμφ' ὀστεόφιν, 'moulderling round their bones;' to which the words περὶ δὲ ῥινοὶ μινύθουσι would form the epexegetis, and nearer description. Nitzsch quotes Aesch. Pers. 818 οἶναι δὲ νεκρῶν καὶ τριτοσπόρου γονῇ | ἀφ' αὐτῶν σηματοῦσιν ὅμοια βροτῶν. By ῥινοὶ we must understand both flesh and skin together, as in Od. 14. 133 μέλλουσι κτεῖναι... ῥινὸν ἀπ' ὀστεόφιν ἐρύσαι. Cp. Hes. Scut. 152 ὅστιά δέ σφι περὶ ῥινοῦ σαπέλης | Σειρίου ἀζαλείου κελαῖνῃ πύθεται αἶψα, where ἡ ῥινός seems to be an Alexandrine form.

47. παρέξ ἐλάαν and ἀλείψαι have both an imperative force. Ameis extends this force to ἀκουέμεν as well, treating αἶ κ' ἐθέλῃσθα as a parenthetical sentence (Il. 18. 457; 19. 147). This necessitates a colon or period after ἐθέλῃσθα, so that δησάντων begins a new sentence; the asyndeton being similar to Od. 4. 667; inf. 429; Il. 1. 179, etc. But it is simpler to begin the apodosis after αἶ κ' ἐθέλῃσθα ἀκουέμεν. Nitzsch quotes an allusion to this scene

from Alcman, καὶ τότε 'Ὀδυσσεὺς ταλασίφρονος ἀτά θ' ἐταίρων Εἰραῇ ἐπαλείψασα ... remarking that it is the earliest testimony extant to any special scene in the Odyssey.

50. δησάντων, 'let them bind thee hand and foot standing upright in the mast-step, and from the mast [ἱστοῦ from ἱστοπέδῃ] itself let rope-ends be fastened.' See Appendix on the Ship.

51. πείρατα. Most lexicographers find such apparent incongruity in the various usages of this word, that they treat of two distinct forms; one signifying 'end,' the other 'rope.' Liddell and Scott's Lexicon rightly brings all the meanings under a single head; though Döderlein declares that all attempts at reconciliation are futile. However, the simple interpretation of the Etym. Mag. πείρατ, πείρας—τέλος—τὸ πείρας τοῦ σχοινίου will be found quite satisfactory.

In such phrases as πείρατα Ὀκεανοῦ Od. 11. 13, πείρατα γαίης Il. 8. 478; 14. 200, 301; Od. 4. 563; 9. 284; there is nothing to suggest any deviation from the meaning of 'boundaries' or 'ends.' Nor indeed should the difficulty arise in such expressions as ἐπὶ πείρατ' ἀέθλων | ἤλθομεν Od. 23. 248, or ἀλέθρου πείρατ' ἱστῆαι Il. 6. 143; 20. 429. Πείρατ διζύος or ἀλέθρου is very needlessly rendered, e.g. by Autenrieth, (Hom. Lex.) and others, as 'laquei exitii' or 'miseriae;' it is really completely illustrated by τέλος γάμοιο, θανάτοιο, meaning the 'realisation' or 'consummation;' when anything has reached its destination or achieved its purpose; a meaning that comes out

ὄφρα κε τερπόμενος ὑπ' ἀκούης Σειρήνουιν.  
εἰ δέ κε λίσσῃαι ἐτάρους λύσαι τε κελεύης,  
οἱ δέ σ' ἔτι πλεονεῖσι τότ' ἐν δεσμοῖσι διδέντων.

Αὐτὰρ ἐπὴν δὴ τὰς γε παρέξ ἐλάσωσιν ἐταῖροι, 55

53. 54] ἀθετεῖ Ἀριστοφάνης: πρὸς τί γὰρ ἀπὸς δεδεμένον πάλιν δῆσαι κελεύει; Schol. H. 54. διδέντων] So Aristarch., Schol. H. MSS. give δεόντων.

very strikingly in *πείρα* ἐλάσθαι Il. 18. 501. It may be doubted whether *χαλκῆμα*, *πείρατα τέχνης* (Od. 3. 433) means the smith's tools, as the highest 'accomplishments' of art, or whether, with a slightly changed point of view, they are regarded as the 'accomplishers', cp. Il. 23. 350. We may next pass to an usage apparently different. In Il. 13. 358 the action of Zeus and Poseidon, in determining the destinies of the contending hosts, is thus described: τὰ δ' ἔριδος κρατερῆς καὶ ὁμοίου πολέμου | πείρα ἐπαλλάξαντες ἐπ' ἀμφοτέρωσι τάνυσσαν, ἄρηκτόν τ' αὐτόν τε. Here the word *τάνυσαν* and the use of the two epithets make it certain that the deities are dragging with all their power at either end of a rope—a common trial of strength, as in the familiar game of 'French and English,' or its more modern form, 'The Tug of War.' Possibly the same idea of a rope is contained in the phrase ἀλλὰ ὑπερθεν | νίκης πείρα' ἔχοντα ἐν ἀθανάτοισι θεοῖσιν. At least this interpretation is suggested by the graphic *ὑπερθεν*, otherwise we might well be content to render, 'the issues of victory.' But this interpretation is not necessary in *τρώεσσιν ὀλέθρου πείρα' ἐφήπται* Il. 7. 402; 12. 79, for *πείρατα* retains its real meaning there, like *τέλος θανάτοιο*, as may be inferred from the variant of the same expression, in *τρώεσσι δὲ κῆδ' ἐφήπται* Il. 2. 15. In the present passage, where Odysseus is lashed to the mast, no one will pretend that *πείρατα* does not contain the notion of 'ropes;' indeed in h. Hom. Apoll. 129 we find οὐδ' ἐτι δεσμά σ' ἔρυκε, λόντο δὲ πείρατα πάντα. But the solution is, that *πείρατα*, in this usage, signifies exactly the 'rope-ends,' not the whole length of the rope, except by implication. This meaning is remarkably illustrated by the technical use of *ἀρχή* for a 'rope-end.' If I think of such an end as the last piece of the

cord, I regard it as *πείρα*, if I take it as the end nearest my hand, it seems to be *ἀρχή*. See Act. Apost. 10. 11 σκεῖός τι ὡς δόδον μεγάλην τέσσαρον ἀρχαῖς δεδεμένον, where *ἀρχαῖ* are not 'corners,' as in E.V., but ropes. So Diod. Sicul. (1. 104), speaking of the method of taking the hippopotamus with harpoons, says, εἰς ἐν τῶν ἐμπαγόντων ἐνάκτοντες ἀρχὰς συννύσας ἀφ' αἷσι μέχρις ἂν παραλυθῇ, and Lucian too has (t. 3. p. 83) δεσμῶν ἀρχάς. Markland, on Eur. Hipp. 761 translates *ἐσθῆσαντο πλεκτὰς πεισμάτων ἀρχάς* by 'tortas funium extremitates;' quoting Herodot. 4. 60, where the victim is thrown to the ground by twitching the end of a rope fastened round his fore-feet, σπᾶσας τὴν ἀρχὴν τοῦ στρόφου καταβάλλει νιν. Thus we have in Il. 13. 358 (sup.) the gods dragging at the *ends* of a rope; and, here, the free *ends* of the cords with which Odysseus is tied are secured to the mast. No doubt *πείρατα* became a familiar word for 'ropes' generally, just as 'endje' is used in German vernacular for a piece of rope (Lucht, das Schiff, p. 29). Perhaps we may detect another familiar usage in the word 'orae;' cp. Livy 28. 36 'oras et ancoralia praecidunt.'

For a description of the *λοτοπίδην* see Appendix on the Ship; and with ἀνήψας ἐκ cp. πύργῃ ἐκ πείσματα δῆσας Od. 10. 96.

54. οἱ δέ, the apodosis to εἰ δέ κε, 'then let them bind thee in more fetters still.'

διδέντων, see crit. note, is from the form *δίδημι*, from which we find the imperf. *δίδη* Il. 11. 105, and *διδάσι* Xen. Anab. 5. 8. 24.

55. After leaving the Sirens, Odysseus has a choice between two courses. One will take him by the Planctae (59-72); the other, between Scylla and Charybdis (73-110). Circe will not decide the choice for him, for she says, 'at this point I will no longer tell you fully which of the twain

ἔνθα τοι οὐκέτ' ἔπειτα διηνεκέως ἀγορεύσω  
 ὀπποτέρῃ δὴ τοι ὁδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς  
 θυμῷ βουλευεῖν· ἔρέω δέ τοι ἀμφοτέρωθεν.  
 ἔνθεν μὲν γὰρ πέτραι ἐπηρεφές, προτὶ δ' αὐτὰς  
 κύμα μέγα ροχθεῖ κυανώπιδος Ἀμφιτρίτης·  
 Πλαγκτὰς δὴ τοι τὰς γε θεοὶ μάκαρες καλέουσι.

60

your course shall be; but do thou consider it for thyself in thine own heart, and I will inform thee [of the perils] both ways.' Here ἀμφοτέρωθεν is equivalent to ἀμφοτέρως τὰς ὁδοῦς, and is divided into ἔνθεν μὲν γάρ (59), and οἱ δὲ δύο σκόπελοι (73). There is no antithesis between τῇ μὲν (62) and τῇ δέ (66): the latter is only a continuation of the former. The termination of ἀμφοτέρωθεν need not be too closely pressed, as we may see from the use of ἔνθεν in the next line; and cp. ἐγγύθεν εἶναι Od. 6. 279. Though Circe professes not to decide for Odysseus, yet she evidently (vv. 66, 80 foll., 108-110) intends to dissuade him from attempting to pass the Planctae.

61. Πλαγκτὰς. The regular meaning that attaches to πλαγκτός and its congeners seems, in spite of Nitzsch's protest, to force upon us the interpretation here of the 'wandering' rocks. In Od. 21. 363 πλαγκτὴ must either be 'vaga-bond;' or, possibly, 'distracted in mind;' and πλαγκτοσύνη (Od. 15. 343), is the word used to describe the 'wanderings' of a beggar. Πλαγκτός is also used (see L. and S. s. v.) as the epithet of ships, Aesch. Pers. 277; of a cloud, Eur. Suppl. 961; of the tides in the Euripus, Anthol. P. 9. 73; of an arrow, ib. 6. 75.

So Πλαγκταὶ πέτραι, like πλατὴ νῆσος (Od. 10. 3, with note), must be the 'wandering' rocks: and it is not unlikely that we have in the name an early attempt to reproduce some sailor's story of the floating icebergs; which, with the water breaking against their sides, and their overhanging summits ever threatening to fall, exactly meet the description in vv. 59, 60. But the name may soon have lost its real meaning, or the story become half forgotten; as is suggested by the words θεοὶ μάκαρες καλέουσι. See on Od. 5. 334, 10. 305. This will account for the incongruities which appear in the later

part of the description, which really are accretions that have grown round the original form of the legend. No doubt the Planctae were early identified with the Symplegades (Eur. Med. 2; Pind. Pyth. 4. 208), which are also called συνδρομάδες πέτραι Eur. I. T. 421. For example, Herodotus (4. 85) says, ἐπλεε ἐπὶ τὰς Κυανέας καλούμενας τὰς πρότερον Πλαγκτὰς Ἑλληνεῖ φασι εἶναι, and in the Peripl. Euxini (Geog. Graec. Min. ed. Didot, 422, § 90) we read αὐταὶ δὲ αἱ Κυανεαὶ εἰσιν ὡς λέγουσιν οἱ ποιηταὶ Πλαγκτὰς πάλαι εἶναι, and in Pliny (N. H. 6. 12. 13), 'insulae in Ponto Planctae sive Cyanaeae sive Symplegades.' The danger from the Symplegades was lest they should nip the ship, as it passed between them—and this is not even alluded to here. It is the violent surf and the firestorms which destroy the ships that come near the Planctae; so that, from this point of view, they appear to be steep islets like Stromboli, rising from the midst of seething breakers, and spouting forth volcanic fires.

Most modern editors prefer the interpretation 'striking' rather than 'wandering' (the root πλαγ belonging both to πλάω and πλῆσσω); and explain it either of 'dashing together' or of the water that 'dashes' against them. The ancient commentators were equally divided. Schol. H. writes Πλαγκτὰς [text πλακτὰς] διὰ τὸ προσπλησσεσθαι αὐταῖς τὰ κύματα· οἱ δὲ νεώτεροι πλανηθέντες, Πλαγκτὰς ἠκούσαν παρὰ τὸ πλάζεσθαι εἰς ὕψος καὶ βάθος. Crates gave as his explanation, ὅτι πλάζονται περὶ αὐτὰς τὸ κύμα, and others (Schol. V.) οἱ δὲ ὡς τὴν Δῆλον κινεῖσθαι καὶ φέρεσθαι. Eustath. regards the name as meaning πλαζομένης καὶ κυλιομένης, and he accounts for the κυρτὸς ὁλόος θέλλαι by supposing ὡς ἐκ τῆς συγκρούσεως καὶ πυρ ἀπονταεῖν. But he adds, εἰ δ' ἴσως ἐκ τοῦ πλῆσσειν εἶναι τὴν παρήχαι τὰς



τῇ μὲν τ' οὐδὲ ποτητὰ παρέρχεται οὐδὲ πέλειαι  
τρήρωνες, ταί τ' ἀμβροσίην Διὶ πατρὶ φέρουσιν,

Πλαγκτὰς, δύναντ' ἂν οὕτω Συμπληγάδες  
λέγεσθαι καὶ αὐταί. The ancients generally placed the Planctae at the north entrance of the Sicilian strait; later authorities have sought to identify them with the volcanic Liparean isles. Mr. Tozer (Lectures on the Geography of Greece, Lond. 1873) remarks (p. 67 foll.) that the Greek sailors, seeing the shifting form of the numerous islets pass them in quick succession, 'conceived of them as moving objects, and gave them the name of νῆσος, or "floating land," from νέω, "to swim;" and from a lengthened-form of the same word, νήχω, one island in particular, Naxos, "the swimmer," got its title. So too we find that both the Strophades off the west coast of the Peloponnese, and the Aeolian islands to the north of Sicily, bore the earlier name of Plotae: the name Strophades itself probably embodies the same conception of their shifting their position. From this, by an easy transition, arose the idea that these wandering rocks clashed together, which has taken form in the story of the Planctae, as told in the Odyssey.'

Ameis (Od. 15. 299 Anh.) finds the same meaning in θαλά νῆσοι, which he renders, 'die eilenden Inseln;' because to one on shipboard, the islands seem to 'run' by him, while he himself appears to be stationary. But may we not seek the origin of the expression Πλαγκταὶ νῆσοι in the natural phenomena of the Mediterranean, and especially of the Greek Archipelago? The sudden appearance and subsidence of numerous islets under the action of submarine volcanoes is an occurrence not unknown there in modern days. And a popular way of describing this would be that these islands were to be seen first in one place and then in another, thus well deserving the epithet 'wandering.' The disturbance of the sea and the emission of smoke and flame attendant on their upheaval, complete the Homeric picture. In July, 1831, a mass of dust, sand, and scoriae, was thrown out of a submarine volcano about thirty miles off the coast of Sicily, opposite to Sciaccia. In the beginning of August it had a circum-

ference of about a mile and a quarter, and its highest point was estimated at 170 feet above the sea. It received the name of Grahame's or Hotham's island, but before many months had passed the whole mass disappeared again below the level of the sea. A similar phenomenon was noticed not long since in the neighbourhood of Santorin.

62. τῇ μὲν τ' οὐδέ, 'there, not even can bird pass by, not the timorous doves that carry ambrosia for Father Zeus: but even of them the sheer rock ever steals away one [suppl. τινά], and the Father sends in another one to make up the tale.' These words can have no connection with the later story of the feeding of Zeus by doves, when he was concealed in Crete from his father Cronus (Athen. 11. 80, 491 B). There is probably some allusion to the Pleiads (Od. 5. 272 and note); at whose rising in May the harvest begins (Hesiod, Opp. et Di. 381), which fact may be veiled under the story of the ambrosia.

The words ἀφαιρείταις λις πέτρῃ possibly contain the astronomical fact that of the seven Pleiads, six only are ordinarily visible; ἐπτάποροι δὲ ταῖγε μετ' ἀθρώποις ὕδονται, | ἕξ οἱ αἰὲρ περ εἶναι ἐπ' αἰσιν ὀφθαλμοῖσιν Arat. Phaen. 257. Cp. Schol. H. Q. τινὲς φυσικῶς ἀναλυσθέντες φασιν ὡς κατ' ἐκείνο γινόμενης τῆς Πλειάδος εἰς ἓκ τῶν ἐπτά ἀστέρων ἀφανὴς ἐγένετο ἐκ τοῦ καπνοῦ (inf. 202).

63. The epithet τρήρωνες is used of doves in Il. 5. 778; 23. 853; Od. 20. 243. From its connection with τρεῖν it implies the timidity that shows itself in rapid flight. In the Homeric account we hear only of the danger that the doves run in 'passing by' (παρέρχεται); nothing is said of the rocks closing upon them. Yet it is possible that in the words ἀφαιρείταις λις πέτρῃ we have a mysterious hint of the danger that later legend develops. In the account given of the passing of the Argo, the story of the dove is introduced with entirely new features. As Noah sent out the dove to try if the trees were uncovered, so Euphemus sends one to see if the passage through the Symplegades was possible (Argon. 2. 561 foll.) ὁ δ' εἶψα πτερύγεσσιν |

ἀλλὰ τε καὶ τῶν αἰὲν ἀφαιρεῖται λῖς πέτρῃ·  
 ἀλλ' ἄλλην ἐνίησι πατὴρ ἐναριθμῖον εἶναι. 65  
 τῇ δ' οὐ πῶ τις νηὺς φύγεν ἀνδρῶν, ἣ τις ἴκηται,  
 ἀλλὰ θ' ὁμοῦ πῖνακάς τε νεῶν καὶ σώματα φωτῶν  
 κύμαθ' ἀλδὸς φορέουσι πυρὸς τ' ὀλοοῖο θύελλαι.  
 οἷα δὴ κείνη γε παρέπλω ποντοπόρος νηὺς  
 Ἄργῳ πᾶσι μέλουσα, παρ' Αἰήταο πλέουσα· 70  
 καὶ νύ κε τὴν ἐνθ' ὧκα βάλεν μεγάλας ποτὶ πέτρας,  
 ἀλλ' Ἥρη παρέπεμψεν, ἐπεὶ φίλος ἦεν Ἰήσων.  
 Οἱ δὲ δῶα σκόπελοι ὁ μὲν οὐρανὸν εὐρὺν ἰκάνει  
 ὀξείῃ κορυφῇ, νεφέλῃ δέ μιν ἀμφιβέβηκε  
 κυανέῃ· τὸ μὲν οὐ ποτ' ἔρωεῖ, οὐδέ ποτ' αἴθρη 75

69. *κείνη*] La Roche *κείνη*, from Ed. August., to make a parallel with τῇ vv. 62, 68, 69. 70. *πᾶσι μέλουσα*] Schol. B. on Il. 22. 51 ascribes to Aristarchus the reading *πασιμέλουσα*. So here, Schol. H. Q. lemm. *ὅφ' ἐν πασιμέλουσα*. Since Bekk. *πᾶσι μέλουσα* is almost uniformly accepted. See La Roche, Hom. Textk. 311 foll. on parathetic compounds. νεωτερικὸν δὲ τὸ γράφειν 'φασιμέλουσα,' ἣ τοῖς ἐν φάσιδε πολλὴν φροντίδα ποιήσασα Schol. H. Q. Eustath.

Εὐφῆμος πρόηκε πελειάδα· τοὶ δ' ἄμα πάντες | ἤειραν κεφαλὰς ἐσορῶμενοι· ἣ δὲ δι' αὐτῶν [πετρῶν] | ἔπατο· ταὶ δ' ἄμυνδι πάλιν ἀνταῖα ἀλλήλησιν | ἀμφω ὁμοῦ ξηνοῦσαι ἐπέκτυπον, .. ἄρα δ' ἔκοιψαν | οὐραία πτερὰ ταῖ γε πελειάδος· ἣ δ' ἀπόρουσεν | ἀσκηθῆε.

66. νηὺς .. ἀνδρῶν is contrasted with ποτηγά. The aor. φύγεν is parallel to παρέφεται (62), and refers to a general, not a special fact; which is further corroborated by the mood of ἴκηται (cp. 10. 327, 328; 11. 40, 41), and the tense of φορέουσι.

68. φορέουσι, 'sweep away.' This belongs closely to κύματα, and by a slight zeugma to πυρὸς θύελλαι. We may however compare ἀντρίψαντο θύελλαι Od. 4. 727.

70. Ἄργῳ. For the description of this passage of the Argo, see Apoll. Rhod. 4. 924 foll. She is described here as on her homeward voyage from Colchis; but it is probable that the passage 69-72 is a later addition.

With πᾶσι μέλουσα (see crit. note) compare Od. 9. 20.

71. βάλεν. The subject is probably κύματα ἀλδὸς (68). Not a word is said of the rocks threatening to close in upon the ship.

73. Οἱ δὲ δῶα σκόπελοι. This forms the antithesis to ἐνθεν μὲν (sup. 59). It is best to take οἱ in the sense of 'yonder,' δεικτικῶς.

ὁ μὲν = 'now, one of them,' is contrasted with τὸν δ' ἕτερον (inf. 101). With this form of sentence, where a distributive apposition follows a plural nominative, cp. κήρυκες .. οἱ μὲν .. οἱ δὲ Od. 1. 109, ἀναΐζαντε .. ὁ μὲν .. ὁ δὲ Od. 8. 361, Νεστορίδαί .. ὁ μὲν οὐτασ' Ἀτύνιον ὀξεί δουρὶ Ἀντίλοχου .. τοῦ δ' ἀντίθεος Θρασυμήδης ἔφθη δρεγάμενος Il. 16. 317, 321 See also Plat. Theaet. 150 D οἱ δὲ ἔμοι ἐγγιγνόμενοι τὸ μὲν πρῶτον φαίνονται ἔτι μοι μὲν καὶ πάντων ἀμαθείς, πάντες δὲ κ.τ.λ., Thuc. 1. 89 *ad fin.* καὶ οἰκίαι αἱ μὲν πολλαὶ πεπτάκεσαν, ὀλίγα δὲ περιῆσαν, Virg. Aen. 12. 161-165 'Interea reges ... Latinus ... vehitur curru, .. bigis it Turnus in albis.'

75. τὸ μὲν. This is sometimes described as agreeing with νέφος implied in νεφέλῃ. In Il. 11. 237, 238 we read, ἀργύρεω ἀντομένη μάλιβος ὥς ἐτράπετ' αἰχμῇ, | καὶ τό γε χεῖρ λαβὼν ἐνρὸ κρείων Ἀγαμέμνων | ἔλετ' ἐπ' οἱ, where however τὸ γε may refer back from the part αἰχμῇ to the whole ἔγχος mentioned ibid. 233. Similarly in Il. 21. 164-168 καὶ β' ἐτέρῳ μὲν δουρὶ σάκος βάλεν .. τῷ

κείνου ἔχει κορυφήν οὐτ' ἐν θέρει οὐτ' ἐν ὀπώρῃ·  
οὐδέ κεν ἀμβαλή βροτὸς ἀνὴρ, οὐδ' ἐπιβαλή,  
οὐδ' εἰ οἱ χεῖρές τε εἰκοσι καὶ πόδες εἶεν·  
πέτρη γὰρ λῖς ἐστί, περιξεστῇ εἰκυῖα.  
μέσσω δ' ἐν σκοπέλῳ ἐστὶ σπέος ἡεροειδὲς, 80  
πρὸς ζόφον εἰς Ἑρεβος τετραμμένον, ἧ περ ἂν ὑμεῖς  
νῆα παρὰ γλαφυρὴν ἰθύνετε, φαίδιμ' Ὀδυσσεῦ.  
οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήσιος ἀνὴρ

77. οὐδ' ἐπιβαλή] Ἀρίσταρχος γράφει οὐδ' ἐπιβαλή, τὸ ἄβατον αὐτῆς ὅλων παριστῶν.  
So also several MSS, vulg. οὐ καταβαλή.

δ' ἐτέρῳ (δοῦρ) πῆχυν . . βάλε . . ἡ δ' ὑπὲρ αὐτοῦ | γαίῃ ἐνεσθῆρκετο λιλαιομένη χροὸς ἄσαι, where again ἡ suggests αἰχμή included in δοῦρ. Not unlike is Soph. Phil. 755 foll. Ν. δεινὸν γε τοῦ-πίσασμα τοῦ νοσήματος. Φ. δεινὸν γὰρ οὐδὲ ρητόν ἀλλ' οἰκτιρῶ με. Ν. τί δῆτα δράσω; Φ. μή με ταρβήσας προδῶς | ἡκει γὰρ αὐτῇ διὰ χρόνου πλάνους ἴσως | ὡς ἐξεπλήσθη, where αὐτῇ plainly refers to the generic word νόσος in the speaker's mind. Löwe quotes appositely Thuc. 2. 47 ἡ νόσος πρῶτον ἤρξατο γενέσθαι τοῖς Ἀθηναίοις, λεγόμενον μὲν καὶ πρότερον πολλαχόσε ἐγκατασκήψαι. But we can introduce no such principle of interpretation here, for νόσος is not wider nor more generic than νεφέλη. It will be better to take τὸ as a somewhat vague neuter, having a general reference to the whole sentence νεφέλη δέ μιν ἀμφιβέβηκε, and this is the interpretation of Aristarch. See Schol. H. Ἀρίσταρχος οὐ λέγει πρὸς τὸ νέφος τὴν ἀπότασιν εἶναι, ἀλλὰ φησιν ὅτι τοῦτο οὐδέποτε λήγει, τὸ κεκαλύφθαι τὸν σκοπέλον τῷ νέφει. But cp. Od. 9. 358, 359, where ὄνος is followed by τότε, and see note on Od. 11. 207.

ἐρωεῖ. This is from a root *βν* or *σρν*, cp. Skt. *erō-t-as*, 'river.' The stem *βω* stands to *βν* in the same relation as stem *πλω* to root *πλν*. There is an apparent contradiction in the meanings of ἐρωή and ἐρωεῖω. For example αἷμα . . ἐρωήσῃ, 'blood will stream,' Il. 1. 303, ἐρωήσαι πολέμοιο, 'to retire from war,' Il. 13. 776; similarly βελέων ἐρωή, 'the rush of darts,' Il. 4. 542 πολέμου ἐρωή, 'cessation from war,' Il. 16. 302. Buttm. Lexil. s. v. reconciles the contradiction by pointing out that

a further point in the process of 'streaming,' or 'flowing,' is 'flowing away,' and so 'ceasing,' as in the present passage, 'the cloud-covering never streams off it,' i. e. never leaves it. Döderlein derives the meaning of cessation from the idea of power 'dispersed,' and so brought to an end. As an illustration of this we find in Plato βεῖν used as parallel to κινεῖσθαι (Theaet. 182 C), and with ἀπολλύεσθαι (Phaed. 87 D). Analogies may be found in the usages of the Latin 'ruere,' 'fluere,' 'fluxus.'

77. ἐπιβαλή, see crit. note. This must mean 'set foot on the top,' described as a more advanced stage of ascent than ἀμβαλή.

78. οὐδ' εἰ, 'no, not if.'

81. πρὸς ζόφον εἰς Ἑρεβος τετραμμένον. Eustath. and the Scholl. interpret this as if the latter half of the sentence were only the nearer description of the former. It seems more likely that πρὸς ζόφον gives the direction in which the mouth of the cave looks, viz. westward, while εἰς Ἑρεβος τετραμμένον implies that it is not a horizontal cavern in the cliff's face, but that its direction is 'downwards,' which seems to be implied also in μέσσω δίδουκεν (inf. 93).

ἧ περ ἂν, 'just where you will steer your hollow ship past.' For a similar use of the conjunctive with ἂν cp. Od. 10. 507 τὴν δὲ κέ τοι πρὸν φέρρῃσιν, Il. 1. 184 ἐγὼ δὲ κ' ἄγα, ib. 205 τάχ' ἂν ποτε θυμὸν ἄλεεσθ.

83. The cavern's mouth is so high up in the cliff that the strongest Bowman could not reach it with his arrow.

τόξω διστεύσας κοῖλον σπέος εἰσαφίκοιτο.

ἐνθα δ' ἐνὶ Σκύλλῃ ναίει δεινὸν λελακυῖα· <sup>85</sup> *ἡ οὐσία ἰδέσθαι ὡς καὶ ἕρπον*  
 τῆς ἥ τοι φωνὴ μὲν δση σκύλακος νεογλῆς *ἔπειτα, ἡ οὐσία φ' αὐτοῦ*  
 γίγνεται, αὐτὴ δ' αὐτε πέλωρ κακὸν οὐδέ κέ τίς μιν *ἔπειτα*  
 γηθήσειεν ἰδὼν, οὐδ' εἰ θεὸς ἀντιάσειε.  
 τῆς ἥ τοι πόδες εἰσὶ δυνάδεα πάντες ἄωροι,

86-88.] ἀθετούνται δὲ στίχοι τρεῖς πῶς γὰρ ἡ δεινὸν λελακυῖα δύναται νεογνοῦ σκύλακος φωνὴν ἔχειν; Schol. H. Q.

The etymology of αἰζήτος (αἰζήος) is most uncertain. Benfey regards it as equivalent to Skt. *abhi* and *jāna*, 'youth.' Döderl. connects the latter part of the word with ζῆν, and takes *ai* as an intensive prefix.

85. Σκύλλη, properly the 'render' or 'tearer.' The idea of a connection with σκύλαξ is probably later; but very likely it may account for the introduction of vv. 86-88, and for the 'caerulei canes,' and 'latrantia monstra' with which Scylla was surrounded, according to the descriptions in the Latin poets and others. The Scholl. H. Q. give a really graphic picture of the Homeric Scylla, ὑποκείμεθα γὰρ φησι τῇ Σκύλλῃ πετραῖον τι θηρίον προσπεφυκὸς τῷ σκωπέλῳ καὶ κοχλιῶδες, πόδας τε ἔχον πλεκτανώδεις. This would represent her as like some gigantic hermit-crab, with its body hidde in the shell, and its claws and head thrust out through the opening; while the long legs and necks that protrude from the mouth of the cave remind us of the stories of the monstrous polypi or 'pieuvres,' that lie in wait in sea-caves to catch anything that comes within reach of their tentacles. Scylla and Charybdis were located by the ancients in the straits of Messina, Scylla on the Italian side, Charybdis on the Sicilian. It was afterwards attempted to identify the rock of Scylla with Scyllaeum, just opposite the Sicilian promontory of Pelorum (Capo di Faro), on the east side of which stands a little town, still called Scilla.

86. See crit. note. The comparison of Scylla's awful cry (δεινὸν λελακυῖα) to the yelp of a puppy seems a decided bathos, which Schol. H. Q. hardly explains away by saying, δύναται δὲ τὸ δση ἀντὶ τοῦ ὅλα κείσθαι, ἵνα μὴ πρὸς τὸ μέγεθος, ἀλλὰ πρὸς τὴν ὁμοιότητα

εἴη ἡ παραβολή. The word νεογλῆς, for which we find the variants νεογλή, νεογλήης, is, according to Eustath. and Etym. Mag., equivalent to νεογνής from νεογνός for νεογνός. Others compare the latter part of the word with γλάγος and γάλα, or (L. and S.) with χιλός.

88. οὐδ' εἰ θεὸς ἀντιάσειε. Cp. Schol. H. Q. εἰς ὅρον ὑπερβολῆς δει τὸ θεῖον λαμβάνει ὁ ποιητής. καὶ ἐπὶ τῶν ἡδίστων ἐνθα δ' ἔπειτα καὶ ἀθάνατος περ ἐπελθὼν γηθήσειεν ἰδὼν (Od. 5. 74). καὶ ἐπὶ τοῦ πολέμου οὐτ' ἐν κεν Ἀργεὶ ὑπόσαιτο μετελθὼν (Il. 13. 127). καὶ ἐπὶ τῶν φοβερῶν οὐδ' εἰ θεὸς ἀντιάσειεν, ἦτοι ἐναντίον ἐπιέλθοι.

89. ἄωροι. The etymologies and meanings assigned to this word present the widest differences. The most important seem to be these, (1) 'ugly,' from ὤρα in the sense of 'beauty'; (2) 'imperfect,' from ὤρα in the sense of 'perfect maturity,' so Ameis; (3) 'feeble,' οἱ μὴ δυνάμενοι ὁρῶσαι, ἀνὴρμητοι, ἀσθενεῖς, Scholl. Eustath. etc.; (4) 'pendulous,' κρεμαστοὶ ἀπὸ τοῦ αἰωρῶ, Schol. B. cp. Lobeck. path. el. 2. 75. Another meaning, through αἰωρῶ or αἰρομαι, viz. 'fore-feet,' (5) is preferred by Nitzsch, who quotes from Bekk. (Anec. i. a. E.) οἱ ἐμπρόσθιοι καὶ φιλήμονες οὗ τοῦ αἰωρῶ εἰπά σοι, μαστιγία, | πόδας πρίασθαι; σὺ δὲ φέρεῖς ὀπισθίους. But here the comic poet may be playing upon the meanings of ἄωροι, with a further reference to a word ἄρη which a Schol. here gives as Ionic for καλῆ. To these we may add the view ascribed (6) to Aristarchus, ἀκώλους (see on καλῆ sup.) καὶ πλεκτανώδεις, and (7) that of Crates, δυσφυλάττους, οὗς οὐδεὶς ἀν' ἀρήσεται, i. e. φυλάττειται. Of these (2) and (4) seem to have most to recommend them. Curtius, Gk. Etym. p. 317 adopts (4).

ξέ δέ τέ οἱ δειραὶ περιμήκεες, ἐν δὲ ἐκάστη 90  
 σμερδαλή κεφαλῇ, ἐν δὲ τρίστοιχοι ὀδόντες,  
 πυκνοὶ καὶ θαμέες, πλεῖοι μέλανος θανάτοιο.  
 μέσση μὲν τε κατὰ σπείους κοῖλοιο δέδυκεν,  
 ἔξω δ' ἐξίσχει κεφαλὰς δεινοῖο βερέθρου,  
 αὐτοῦ δ' ἰχθυάα, σκόπελον περιμαιμάωσα, 95  
 δελφίνας τε κύνας τε καὶ εἴ ποθι μείζον ἔλῃσι  
 κῆτος, ἃ μυρία βόσκει ἀγάστονος Ἀμφιτρίτη.  
 τῇ δ' οὐ πῶ ποτε ναῦται ἀκήριοι εὐχετόωνται  
 παρφυγείν σὺν νηϊ· φέρει δέ τε κρατὶ ἐκάστῃ  
 φῶτ' ἐξαρκάξασα νεὸς κυανοπρόοιο. 100

Τὸν δ' ἕτερον σκόπελον χθαμαλώτερον ὄψει, Ὀδυσσεῖ.  
 πλησίον ἀλλήλων· καὶ κεν διοίστευσαις.  
 τῷ δ' ἐν ἱρινεὸς ἐστὶ μέγας, φύλλοισι τεθηλῶς·  
 τῷ δ' ὑπὸ δια Χάρυβδιν ἀναρροιβδεῖ μέλαν ὕδωρ.  
 τρὶς μὲν γάρ τ' ἀνίσιν ἐπ' ἡματι, τρὶς δ' ἀναρροιβδεῖ 105

94. ἐξίσχει] Eustath. ἐξίσχει. So two MSS. and ed. Rom. 98. τῇ δ' Ἀριστοφάνης τὴν δ' Schol. H. 101, 102.] The reading and punctuation in the text agrees with that of Nicanor, Schol. Q. Ἀριστοφάνης πλησίον γράφει Schol. H. 'Duplex igitur scriptura exstitit, altera quae nunc est in libris πλησίον, altera, ni fallor, πλησίον. Utram utri substituerit Aristophanes incertum est, quum πλησίον γράφει errore librarii scriptum esse possit pro πλησίον γράφει.' Dind. 105. τρὶς μὲν . . . τρὶς δέ] δις μὲν . . . δις δέ, according to Polybius, quoted by Strabo, I. 25.

93. μέσση, equivalent to 'waist-deep'; cp. μέσος ἔχειται. For κατὰ σπείους see on Od. 9. 330.

94. βερέθρου, with variant βαρέθρου, from root βερ, as in βορά, βι-βρώ-σκω, Lat. vor-ago (and gurgis) Skt. root gar.

95. Join περιμαιμάωσα . . . εἴ ποθι, 'questing round the rock if anywhere she may catch,' etc.

96. κύνας, 'sea-dogs,' are, according to Polyb. ap. Strabo. I. 37, a species of sword-fish, ἰφίλιος or γαλέων.

97. For the singular κῆτος followed by ἃ cp. Od. 4. 177; 5. 438.

98. ἀκήριοι (κῆρ), 'unharmful,' here and Od. 23. 328; but ἀκήριοι (κῆρ), 'lifeless' or 'heartless,' Il. 11. 392; 7. 100; 13. 224.

101. Τὸν δ' ἕτερον in contrast to δ μὲν sup. 73.

χθαμαλώτερον is to be taken predicatively with ὄψει.

102. πλησίον. As the Schol. H. at-

tributes this reading to Aristoph., we may suppose that others wrote πλησίον, which Düntzer adopts. But πλησίον can stand with the ellipse of εἰσί, = 'they are near each other.' Cp. Od. 14. 14 συνεοὶ . . . ποιεῖ πλησίον ἀλλήλων. The actual gap between them is measured by καὶ κεν διοίστευσαις.

104. τῷ δ' ὑπὸ, 'beneath this' [fig-tree]. Charybdis is the personified power of the whirlpool, χάρυβδ-ις being connected with ῥοιβδ-ειν. Later legend represents her as a daughter of Poseidon; perhaps from an extension of the epithet ὤκα. The eddy in the strait of Messina is known at the present day by the name of Carofalo or Charilla.

105. τρὶς. The same number of alternations is given in Virg. Aen. 3. 566; Ov. Ep. ex Pont. 4. 10. 27; but in the Latin version there is nothing equivalent to ἐπ' ἡματι. There is of

δεινόν· μὴ σύ γε κείθι τύχοις, δτε ροιβδήσειεν  
οὐ γάρ κεν ῥύσαιτό σ' ὑπ' ἐκ κακοῦ οὐδ' ἐνοσίχθων.  
ἀλλὰ μάλα Σκύλλης σκοπέλῳ πεπλημένος ὄκα  
νῆα παρέξ ἔλααν, ἐπεὶ ἡ πολὺ φέρτερόν ἐστιν  
ἐξ ἐτάρους ἐν νηὶ ποθήμεναι ἢ ἅμα πάντας.' 110

ἌΩς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·  
'εἰ δ' ἄγε δὴ μοι τοῦτο, θεὰ, νημερτὲς ἐνόσπες,  
εἴ πως τὴν ὁλοὴν μὲν ὑπεκπροφύγοιμι Χάρυβδιν,  
τὴν δέ κ' ἀμυναίμην, δτε μοι σίνοιτό γ' ἐταίρους.'

ἌΩς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο διὰ θεῶων 115  
'σχέτλιε, καὶ δὴ αὖ τοι πολεμήτῃα ἔργα μέμνηε  
καὶ πόνος· οὐδὲ θεοῖσιν ὑπέιξεαι ἀθανάτοισιν;

111. ἀμειβόμενος] 'Vulgatam nunc scripturam ἀμειβόμενος etiam M' (Cod. Venet. 613) 'et Vindob. 50 in textu habent, sed uterque annotato in margine γρ. ἀντιζόμενος' Dind. 'Per bona autem lectio. Nam ἀμειβόμενος non commodè adhibetur nisi finite alterius sermone. At Ulysses Circeam interpellat' Buttm. The Scholl. acknowledge only ἀντιζόμενος. 116. δὴ αὖ] MSS. δ' αὖ. 117. θεοῖσιν ὑπέιξεαι] Bekk. θεοῖς ὑποείξεαι, as εἰκειν takes the initial F with great uniformity.

course intended to be a connection between the ebb and flow of the tide, and the engulfing and disgorging action of the whirlpool. So Strabo (I. 2. 36) ἀπὸ γὰρ τῶν ἀμώσεων καὶ πλημμυρίδων ἡ Χάρυβδις αὐτῷ μεμώσεται, and again (I. 1. 7) ἔχεται δὲ τῆς αὐτῆς φιλοπραγμοσύνης καὶ τὸ μὴ ἀγνοεῖν τὰ περὶ τὰς πλημμυρίδας τοῦ ὠκεανοῦ καὶ τὰς ἀμώσεις κ.τ.λ. But as ebb and flow occur only twice a day, a difficulty has been felt about the use of τρίς. To which it may be answered that we are still in the land of marvel, and there is a completeness about the number three that would naturally suggest itself to the poet in describing the full day's work of the whirlpool. But, as a matter of fact, the ebb and flow in narrow friths do not by any means follow the movement of the tide wave outside. The frequent movement of the tides in the Euripus is an illustration of this. But Buchholz (Homerisch. Real. I. 272) quotes from Heller (Philologus, 15. 354 foll.) to the effect that τρίς really describes with perfect accuracy the normal ebb and flow of the sea. He tabulates the results thus for a period of twenty-four hours:

<i>Beginning of flood.</i>	<i>Beginning of ebb.</i>
6 a.m.	noon.
6 p.m.	midnight.
6 a.m.	noon.

This arrangement gives the full amount of changes of direction for the day and night; if it is thought worth while to put the description to such a test.

108. ἀλλὰ μάλα, 'but be sure [Od. 4. 472; 5. 342] to near Scylla's rock with all speed and urge your ship past.' πεπλημένος may be referred to a present πειλάω (πειλάω): the indic. πειλήμαι, πειλήσεται are found in Anth. 5. 47. 3; Simonid. Am. 36 (Bergk). The form of syncopated aor. is πειλήμην Il. 4. 449; 8. 63, etc.

113. Notice the force of the prepositions ὑπό, ἐκ, and πρό in ὑπεκπροφύγοιμι = 'secretly escape and get forward.' Ameis well renders 'subterfugientem evadere.' Cp. Od. 20. 43; Il. 20. 147; 21. 44.

114. τὴν δὲ, sc. Scylla.

116. σχέτλιε means something like 'irrepressible' here. The very first chance that occurs, 'he is once more thinking about deeds of war, and conflict.'

Join δὴ αὖ in synizesis.

ἡ δέ τοι οὐ θνητῇ, ἀλλ' ἀθάνατον κακὸν ἔστι,  
 δεινὸν τ' ἀργαλέον τε καὶ ἀγριον οὐδὲ μαχητὸν  
 οὐδὲ τίς ἐστ' ἀλκή· φυγέειν κάρτιστον ἀπ' αὐτῆς. 120  
 ἦν γὰρ δηθύνησθα κορυσσόμενος παρὰ πέτρῃ,  
 δεῖδω μή σ' ἐξαυτίς ἐφορμηθεῖσα κίχῃσι  
 τόσσησιν κεφαλῇσι, τόσους δ' ἐκ φῶτας ἔλῃται.  
 ἀλλὰ μάλα σφοδρῶς ἐλάαν, βωστρεῖν δὲ Κραταῖν,  
 μῆτέρα τῆς Σκύλλης, ἣ μιν τέκε πῆμα βροτοῖσιν 125  
 ἣ μιν ἔπειτ' ἀποπαύσει ἐς ὕστερον ὀρμηθῆναι.  
 Θρινακίην δ' ἐς νῆσον ἀφίξει· ἐνθα δὲ πολλαὶ  
 βόσκοντ' Ἡελίοιο βόες καὶ ἱφια μῆλα,  
 ἐπτά βοῶν ἀγέλαι, τόσα δ' οἴων πῶεα καλὰ,

124-126] ἀθετοῦνται τρεῖς, ὅτι διὰ τούτων σημαίνει μὴ εἶναι τὴν Σκύλλαν σύμ-  
 φυτον τῇ πέτρῃ Schol. H. This must mean that the Schol. objects to the pos-  
 sibility of Scylla pursuing her victim. 124. Κραταῖν] ὁμινοῦν γράφειν κραταῖς  
 ἀντὶ τοῦ ἰσχυρῶς Schol. B. H. Q. See note below.

118. κακὸν may almost be personified into 'fiend.'

120. κάρτιστον. There is an intentional oxymoron in the coupling of this word with φυγέειν, 'the bravest course is to run away.' Compare 'Discretion is the better part of valour.'

124. βωστρεῖν, as if from βωστής, i.e. βοῆστής. βοάω Lobbeck. Paralip. 450. Nitzsch compares ἐλαστρέω with ἐλάω.

Κραταῖς, mother of Scylla, is a personification (see Od. 11. 597) of the wild forces of Nature. Later legend represented Scylla as daughter of Hecate by Phorcys or Triton. The Schol. regarding κραταῖς as an adverb, would render 'mightily entreat.'

126. For ἀποπαύσαις with infin. mood compare ἀλητεῦναι ἀπέτασας Od. 18. 114.

127. Θρινακίη νῆσος may be supposed to lie to the N. W. of Scylla's rock, but at no great distance from it (cp. vv. 325, 427 foll.). It belongs still to fable-land. The ancients identified it with Sicily (cp. Strabo 6. 265; Thuc. 6. 2), regarding Θρινακίη as equivalent to Τρινακρία (τρεῖς, ἀκραι). It is more likely that the name may be referred to θρίναξ, a trident or three-pronged fork, and the etymology may serve to connect the island with some legend

about Poseidon; perhaps that he raised the island from the sea-bed with his trident. Düntzer, comparing the words θρίαι [?] and θρίαμβος, thinks that the word may mean 'windswept,' or 'stormy.' The island is represented as uninhabited, except by the herds of Helios and the nymphs that tended them. Gladstone (Homeric Synchronism, p. 268) quotes from Lauth, (Homer und Aegypten) to the effect that Θρινακίη may be identified with an island named in the Book of the Dead as belonging to the Sun-god (Ra). The Egyptian form of the name he gives as T-hri-náchiu = 'the-between-prongs,' i.e. pointed rocks.

129. ἐπτά βοῶν ἀγέλαι. See Eustath. ad loc. ἰστέον δὲ ὅτι τὰς ἀγέλας ταύτας, καὶ μάλιστα τὰς τῶν βοῶν, φασὶ τὸν Ἀριστοτέλην ἀλληγορεῖν εἰς τὰς κατὰ δαδὲκάδα τῶν σεληνιακῶν μηνῶν ἡμέρας, γιγνομένης πεντήκοντα πρὸς ταῖς τριακοσίαις, ὅσοι καὶ ὁ ἀριθμὸς τῶν ἐπτά ἀγέλας, ἔχουσας ἀνὰ πεντήκοντα ζῶα. διδὸν οὕτως αὐτῶν γίνεσθαι Ὅμηρος λέγει, ὅτε φθοράν. τὸ γὰρ αὐτὸ ποσὸν αἰεὶ ταῖς τοιαύταις ἡμέραις μένει. We need not however follow Eustath. into further details, nor suppose with him that the eating of the cows was a poetical way of expressing waste of time. But he

πεντήκοντα δ' ἕκαστα γόνος δ' οὐ γίγνεται αὐτῶν, 130  
οὐδέ ποτε φθινύθουσι. θεαὶ δ' ἐπιποιμένες εἰσὶ,  
νύμφαι ἐνπλόκαμοι, Φαέθουσά τε Λαμπετίη τε,  
ἃς τέκεν Ἥελίφ' Ὑπερίονι δία Νέαιρα.  
τὰς μὲν ἄρα θρέψασα τεκοῦσά τε πότνια μήτηρ  
Θρινακίην ἐς νῆσον ἀπώκισε τηλόθι ναίειν, 135  
μῆλα φυλασσέμεναι πατρώια καὶ ἑλικας βοῦς.  
τὰς εἰ μὲν κ' ἀσινέας ἑάας νόστου τε μέδῃαι,  
ἧ τ' ἂν ἔτ' εἰς Ἰθάκην κακὰ περ πάσχοντες ἴκοισθε·  
εἰ δέ κε σῖνῃαι, τότε τοι τεκμαίρομ' ὀλεθρον  
νῆί τε καὶ ἐτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς, 140  
ὄψ' ἐ κακῶς νεῖαι, ὀλέσας ἀπο πάντας ἑταίρους.'

ᾧ Ως ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν Ἥώς.  
ἡ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε δία θεῶων·  
αὐτὰρ ἐγὼν ἐπὶ νῆα κιῶν ὥτρυνον ἑταίρους  
αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι. 145  
οἱ δ' αἰψ' εἰσβαίνον καὶ ἐπὶ κληῖσι καθίζον.  
[ἔξῃς δ' ἐξόμενοι πολὺν ἄλα τύπτον ἐρετμοῖς.]

131. ἐπιποιμένες] The reading of Aristarchus; cp. ἐπιμάτρυροι, ἐπιβουκόλος, etc. Al. ἐπὶ ποιμένες. 133.] After this line two MSS. add (in marg.) αὐτοκασιγνήτη Θέτιδος λιπαροπλοκάμοιο. 140, 141.] The majority of MSS. either omit these two lines, or have them in the margin. La Roche brackets them. 147.] This verse is wanting in Harl., Vind. 133, and other MSS. Almost all editors since Wolf have bracketed it. The use of the oars was unnecessary when there was a favouring wind.

goes on to say rightly ὅτι δὲ καθ' ἱστορίαν ἀγέλας ὅλας ἡμέρας ὧν Ἕλληνες ἀφίερουν δαίμοσιν, ὃν οὐκ ἦν θεμετὼν ἀπτεσθαί τινας, ἐν οἷς καὶ πτηνὰ ἀσιούντο ἱεροῖς ἀνεμένα, ὅλον ταῦνες καὶ χῆρες καὶ τοιαῦτά τινα, καθομύληται ἐν ταῖς ἱστορίαις. Ἡρόδοτος δὲ (9. 92) ἱστορεῖ ἐν τῇ Ἰονίᾳ κόλπον ἱερὰ εἶναι Ἥλιου πρόβατα, περὶ πολλοῦ ὄντα τοῖς ἐκεῖ Ἀπολλωνιάταις, οἱ ἀπὸ τόπου τὸ ὄνομα. Gladstone (Hom. Synchr. 252) sees in this account of the cows and sheep of the Sun-god, and the awful punishment visited on those who laid hands on them, a real influence of Egyptian usage. The sheep he would connect with the ram of Ammon (Ammon-Ra); and the sanctity of the cows with the well-known worship of that animal in

Egypt. Ameis further reminds us that in the Vedic hymns the rays of the sun are spoken of as his 'cows.'

132. The nymphs 'Bright' and 'Shining,' and their mother 'Younger,' are fit wife and daughters for the Sun.

134. θρέψασα τεκοῦσά τε. For the prothysteron see on Od. 4. 208, 723; 10. 417.

135. τηλόθι, joined with ἀπώκισε, seems to mean 'far from' the place of their birth. Possibly it is only a way of saying that the island lay in the far west; or we may join τηλόθι ναίειν, so as to form the epexegetis to the foregoing words.

143. ἀνὰ νῆσον, 'up the island,' i. e. away from the shore, where the scene has hitherto been laid. Cp. inf. 333, 335.



ἡμῖν δ' αὖ κατῴπισθε νεὸς κυανοπρόοιο  
 ἵκμενον οὖρον ἱεὶ πλησίστιον, ἐσθλὸν ἐταῖρον,  
 Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδήσσσα. 150  
 αὐτίκα δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα  
 ἤμεθα· τὴν δ' ἀνεμός τε κυβερνήτης τ' ἴθυνε.  
 δὴ τότ' ἐγὼν ἐτάροισι μετηύδων ἀχνύμενος κῆρ·  
 'ὦ φίλοι, οὐ γὰρ χρὴ ἕνα Ἴδμεναι οὐδὲ δύο οἴους  
 θέσφαθ' ἃ μοι Κίρκη μυθήσατο, διὰ θεάων· 155  
 ἀλλ' ἐρέω μὲν ἐγὼν, ἵνα εἰδότες ἤ κε θάνωμεν  
 ἢ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγοιμεν.  
 Σειρήνων μὲν πρῶτον ἀνώγει θεσπεσιάων  
 φθόγγον ἀλευάσθαι καὶ λειμῶν' ἀνθεμβέντα,  
 οἷον ἔμ' ἠνώγει ὅπ' ἀκούμεν· ἀλλὰ με δεσμῷ 160  
 δῆσατ' ἐν ἀργαλέῳ, ὅφρ' ἔμπεδον αὐτόθι μίμνω,  
 ὀρθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω.  
 εἰ δέ κε λίσσωμαι ὑμέας λυσαί τε κελεύω,  
 ὑμεῖς δὲ πλεόνεσσι τότ' ἐν δεσμοῖσι πιέζειν.'

157. φύγοιμεν] A few MSS. give φύγωμεν, which Bekker, Fäsi, and Dind. follow. 'φύγοιμεν scripsi cum libb. melioribus' La Roche. See note below. 163, 164.] καὶ ἐνταῦθα (as well as the ἀθέτησις of 53, 54 by Aristoph.) οἱ δύο ὀβελίζονται ἀπὸ ἀδικιάτων Schol. H.

156. ἵνα εἰδότες, 'that knowing them we may either die or make our escape, having avoided death and doom.' In final sentences *ὅπως*, *ὡς*, and *ὅφρα*, are not uncommon in Homer, but *ἵνα* with *ἀν* or *καί* is not found, except in the present passage. In Attic, *ἵνα ἀν* has always, or almost always, the sense of 'ubique.' Jelf quotes Demosth. 780. γ ἵνα μὴδ' ἀν ἀκον αὐτῇ ποτὲ προσπίσῃ, and Soph. O. C. 188 ἀγε νυν σύ με, παῖ, | ἐν' ἀν εὐσεβίας ἐπιβαίνοντες | τὸ μὲν εἰποῖμεν τὸ δ' ἀκούσασιν, but there the sense is not strictly final; it is, rather, 'take me to a spot *where* I may,' etc.; so *ibid.* 405 μὴδ' ἐν' ἀν σταντοῦ κρατοῖ, 'to a place where you may not even,' etc. So, probably, the *actual* construction of this passage is best given by translating thus, 'but I will speak, in which case, when we have learned our lesson, we may either die or

escape.'

157. The reading φύγοιμεν should be preferred to φύγωμεν, escape seeming less likely than death. Cp. Od. 4. 692 ἐχθαίρῃσι .. φιλοῖη, Il. 5. 567 πάθῃ (?) .. ἀποσφάλλει, Il. 15. 598 ἐμβάλλῃ (?) ἐπακρήνῃσι, Il. 18. 308 φέρῃσι .. φερομένην.

158. θεσπεσιάων is interpreted rather ambiguously by the Schol. θεῶν φθεγγόμενων. Without doubt, however, it refers to the wonderful charm of their song, and not to the revelations which they profess themselves able to make.

161. αὐτόθι is explained by the epexegetis ὀρθὸν ἐν ἱστοπέδῃ.

164. πιέζειν, with imperatival force. With πιέζειν ἐν δεσμοῖσι cp. δεῖν ἐν δεσμῷ as sup. 160; Il. 5. 386; Od. 15. 232. The apodosis is introduced by ὑμεῖς δέ.

Ἦ τοι ἐγὼ τὰ ἕκαστα λέγων ἐτάροισι πίψαυσκον 165  
 τόφρα δὲ καρπαλίμως ἐξίκετο νηὺς εὐεργγῆς  
 νῆσον Σειρήνουν· ἔπειγε γὰρ οὖρος ἀπήμων.  
 αὐτίκ' ἔπειτ' ἀνεμος μὲν ἐπαύσατο ἡ δὲ γαλήνη  
 ἔπλετο νηνεμίη, κοίμησε δὲ κύματα δαίμων.  
 ἀνστάντες δ' ἔταροι νεὸς ἰστία μῆρυσαντο, 170  
 καὶ τὰ μὲν ἐν νηὶ γλαφυρῇ θέσαν, οἱ δ' ἐπ' ἔρετμά  
 ἐζόμενοι λεύκαινον ὕδωρ ξεστῆς ἐλάττησιν.  
 αὐτὰρ ἐγὼ κηροῖο μέγαν τροχὸν ὀξεί χαλκῷ  
 τυτθὰ διατμήξας χερσὶ στιβαρῆσι πίεζον.  
 αἶψα δ' λαίνετο κηρὸς, ἐπεὶ κέλετο μεγάλη ἱς 175  
 Ἑλίου τ' αὐγῇ Ὑπεριονίδαι ἀνακτος·  
 ἐξείης δ' ἐτάροισιν ἐπ' οὐατα πᾶσιν ἀλειψα,  
 οἱ δ' ἐν νηὶ μ' ἔδησαν ὁμοῦ χεῖράς τε πύδας τε  
 ὀρθὸν ἐν ἰστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήπτον·  
 αὐτοὶ δ' ἐζόμενοι πολὴν ἀλα τύπτον ἔρετμοις. 180  
 ἀλλ' ὅτε τόσσον ἀπὴν ὅσσον τε γέγωνε βοήσας,

167. ἀπῆμων] γρ. ἀμύμων Schol. H.  
 Schol. H. Cp. crit. note on Od. 5. 391.  
 MSS. nearly all give ἡδέ.

168. ἡ δέ] θαλάσσης (with aspirate) τὸ ἦδε  
 ἡ δέ is the reading of Aristarchus. The  
 MSS. give ἀπῆμιν ὅσσον, but

165. τὰ ἕκαστα. See on sup. 16.

168. ἡ δὲ γαλήνη. See on Od. 5. 391.

170. μῆρυσαντο. The connection of  
 this word with μῆρυσος and μέρμυς  
 would seem to describe the process of  
 'brailing up' the sail, for which we  
 have in Od. 3. 11 στείλαν ἀείραντες,  
 where see note. But against this we  
 have the statement that they 'stowed  
 the sail away in the hollow ship,' im-  
 plying that it was altogether lowered  
 from the mast. Cp. ναῦται δ' ἐμῆρυσαντο  
 νηὶς ἰσθάδα, of 'weighing anchor,' Soph.  
 Frag. 699.

171. With ἐπ' ἔρετμά ἐζόμενοι cp.  
 ὁπῶνδε καθέκων Od. 5. 3.

174. τυτθὰ, accus. plur. of τυτθός  
 used adverbially, or, more accurately,  
 as a proleptic predicate, 'into small  
 pieces.' The plural is only found here  
 and inf. 387 (where Zenodotus reads  
 τριχθά), elsewhere the singular τυτθόν  
 is employed. The wax is in the form  
 of a τροχός, 'round,' or 'disc,' because  
 we may suppose that when melted and

clarified it was poured into a pan or  
 bowl, the shape of which it preserved  
 on cooling.

175. κέλετο μεγάλη ἱς. Eustath.  
 rightly says, ἡ τῶν ἐμῶν δηλαδὴ στιβαρῶν  
 χειρῶν ἡ κατὰ τὸ πίεζειν, but κέλετο is  
 uniformly used with persons in Homer  
 and nowhere else expresses the effect  
 produced by force. Nitzsch would  
 omit the next line as superfluous,  
 because, he says, either the 'pressing'  
 or the 'warmth' is all we want—not  
 both. As a matter of fact, the shavings  
 or scrapings of wax would soften far  
 more readily when squeezed and  
 kneaded in the full sunlight; and the  
 mention of the hot sun suits well with  
 γαλήνη νηνεμίη. Nitzsch has a further  
 objection to the form Ὑπεριονίδης as  
 un-Homeric. See on Od. 1. 8.

181. ἀπῆν .. διέκοντες. See crit.  
 note. La Roche adduces as analogous  
 Od. 9. 462, 463; but the construction  
 is better described as κατὰ τὸ σημαίνον-  
 μενον, for διέκοντες implies the ship

ῥίμφα διώκοντες, τὰς δ' οὐ λάβεν ὠκύαλος νηὺς  
ἐγγύθεν ὀρτυμένη, λιγυρὴν δ' ἔντυνον δοιδήν

‘Δεῦρ’ ἄγ’ ἰὼν, πολύαιν’ Ὀδυσσεῦ, μέγα κῦδος Ἀχαιῶν,  
νῆα κατὰστησον, ἵνα νωιτέρην ὅπ’ ἀκούσῃς. 185

οὐ γάρ πώ τις τῇδε παρήλασε νηὶ μελαίνῃ,  
πρὶν γ’ ἡμέων μελίγηρυν ἀπὸ στομάτων ὅπ’ ἀκούσαι,  
ἀλλ’ ὁ γε τερψάμενος νεῖται καὶ πλείονα εἰδώς.

ἴδμεν γάρ τοι πάνθ’ ὅσ’ ἐνὶ Τροίῃ εὐρείῃ

Ἀργεῖοι Τρῳᾶς τε θεῶν ἰότητι μύγησαν· 190

ἴδμεν δ’ ὅσσα γένηται ἐπὶ χθονὶ πουλυβοτείρῃ.

ᾧς φάσαν ἰεῖσαι ὅπα κάλλιμον· αὐτὰρ ἔμδον κῆρ  
ἦθελ’ ἀκούμεναι, λῦσαι τ’ ἐκέλευον ἑταίρους,

Schol. M. γρ. ἀπὴν, and Schol. B. H. distinctly gives τὸ μὲν ἀπὴν ἐπὶ τῇς νηὸς, τὸ δὲ διώκοντες ἐπὶ τῶν ἱερέων. οὐ γὰρ εἰρηκεν ἀπὴν. And in another Schol., H. Q. ἀπὴν ἡ ναῦς· νῦν δὲ οἱ ἐν τῇ νηὶ, quoting a somewhat similar anacoluthon from Eurip. Phoen. 200, which is not really parallel; but the allusion shows that an anacoluthon was acknowledged here. ἀπὴν δσον may have been an early correction to suit διώκοντες.

and her crew. So Buttm. ad Schol. ‘Homerus si revera iunxit ἀπὴν .. διώκοντες, navem et navitas tanquam synonyma cogitavit.’

182. With ῥίμφα διώκοντες we may supply νῆα, as we find the passive in Od. 13. 162 νηὺς ῥίμφα δωκομένη. But διώκω is used absolutely in Il. 23. 344, though with unexpressed reference to ἄρμα. The apodosis begins with τὰς δ’.

184. Cicero thus translates the passage, de Fin. 5. 18

‘O decus Argolicum, quin puppim flectis, Ulixee,

Auribus ut nostros possis agnoscere cantus?

Nam nemo haec unquam est transvectus caerulea cursu,

Quin prius adstiterit vocum dulcedine captus;

Post variis avido satiatius pectore musis

Doctior ad patrias lapsus pervenerit oras.

Nos grave certamen belli clademque tenemus,

Graecia quam Troiae divino numine vexit;

Omniaque e latissimis rerum vestigia terris.’

He himself remarks that the passage illustrates men’s love of knowledge: ‘Mihi quidem Homerus huiusmodi quiddam vidisse videtur in iis quae de Sirenum cantibus finxerit. Neque enim vocum suavitate videntur aut novitate quadam et varietate cantandi revocare eos solitae, qui praetervehebantur, sed quia multa se scire profitebantur; ut homines ad eorum saxa discendi cupiditate adhaerescerent.’

185. νωιτέρην. The dual number, which was forgotten in τὰς δ’ and ἔντυνον, confirms the fact that Homer speaks of two Sirens, as sup. 165.

187. Join ὅπα ἀπὸ στομάτων ἡμέων. 188. ὁ γε takes up the subject implied in the negative sentence οὐ πώ τις παρήλασε.

The aorist in τερψάμενος is contrasted with εἰδώς, ‘he has had his pleasure,’ and the ‘knowledge’ abides with him. Similarly, we must contrast μύγησαν, applying to one completed fact, with γένηται, where the mood expresses a general statement, serving for all time. Nitzsch compares δρεῶν τε πόλιν καὶ γαῖαν ἱκηται Od. 10. 39, φ’ μὴ ἄλλοι δόσσητήρες ἔωσι Od. 4. 165. Cp. also sup. 66 ἢ τις ἱκηται.

ὀφρύσι νευστάζων· οἱ δὲ προπεσόντες ἔρεσσον.  
 αὐτίκα δ' ἀνστάντες Περιμήδης Εὐρύλοχός τε 195  
 πλείοσιν μ' ἐν δεσμοῖσι δέον μᾶλλον τε πίζον.  
 αὐτὰρ ἐπεὶ δὴ τὰς γε παρήλασαν, οὐδ' ἔτ' ἔπειτα  
 φθογγῆς Σειρήνων ἠκούομεν οὐδέ τ' αἰοιδῆς,  
 αἰψ' ἀπὸ κηρὸν ἔλοντο ἔμοι ἐρίηρες ἑταῖροι,  
 ὃν σφιν ἐπ' ὥσιν ἄλειψ', ἐμέ τ' ἐκ δεσμῶν ἀνέλυσαν. 200  
 Ἄλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, αὐτίκ' ἔπειτα  
 καπνὸν καὶ μέγα κύμα ἴδον καὶ δοῦπον ἄκουσα·  
 τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπτατ' ἑρετμὰ,  
 βόμβησαν δ' ἄρα πάντα κατὰ ῥόον· ἔσχετο δ' αὐτοῦ  
 νηὺς, ἐπεὶ οὐκέτ' ἑρετμὰ προήκεα χερσὶν ἔπειγον. 205  
 αὐτὰρ ἐγὼ διὰ νηὸς ἰὼν ὠτρυνον ἑταίρους  
 μελιχλοῖς ἐπέεσσι παρασταδὼν ἄνδρα ἕκαστον·  
 ὦ φίλοι, οὐ γάρ πώ τι κακῶν ἀδαήμενός εἰμεν·  
 οὐ μὲν δὴ τόδῃ μείζον ἐπὶ κακὸν ἢ ὅτε Κύκλωψ

200. ἐπ' ὥσιν] Eustath. πᾶσιν. 209. ἐπὶ] ἐπέρχεται Schol. V. But Schol. H. Vind. 133 give in lemma *ἔπει*, interpreting thus, *ῥῆμά ἐστιν ἔπει, ἔπει, ἔπει, ἀντὶ τοῦ περιέπει. δασέας οὖν. Ζηρόδοτος δὲ ἔχει.* Cp. Schol. Q., Vind. 133 *περιέχει ὥς, Ὅπως ἔπον πολλοὶ τε καὶ ἄλειμοι* (Il. 11. 483), *ἢ ἐνεργεῖ ὥς, ὅπως δέρον ἀμφὶ δ' ἔπον* Il. 7. 316). La Roche adopts *ἔπει* as the genuine reading, which however had been

194. νευστάζων. It was no good to speak; 'nam sociis illita cera fuit' Ovid. A. A. 3. 313.

198. οὐδέ τ' αἰοιδῆς. The position at the end of the sentence marks αἰοιδῆς as the more definite word, limiting and explaining φθογγῆς.

202. καπνόν. It is impossible to explain this, as some modern commentators, by 'spray'; for which Homer has a very appropriate word in *ἄχη* Od. 5. 403; inf. 238. καπνός takes up the πυρὸς ὀλοοῖο θύελλαι sup. 68; but in the day time these would appear only as smoke, cp. Pind. Pyth. 1. 20 foll. *Ἀἴνα .. τὰς ἐρείγονται μὲν ἀπλάτων πυρὸς ἀγνόταται | ἐκ μυχῶν παγαί· ποταμοὶ δ' ἀμέραισιν μὲν προχέοντι ῥόον καπνοῦ | αἶθρα', ἀλλ' ἐν ὀργαῖσιν πέτρας | φοίνισσα κυλινδομένη φλάξ ἐς βαθεῖαν φέρεי πόντου πλάκα σὺν πατάγῃ.*

203. τῶν must not be closely joined with δεισάντων, according to the use of

the article with the participle in Attic Greek. It is the demonstrative = 'illorum,' depending directly upon χερῶν, and δεισάντων follows as a causal addition, giving the reason for the fall of the oars; 'and from their hands, in their terror, away flew the oars and fell splash on the stream.' Cp. κατὰ κύμα Od. 2. 429. The oars hung at the σκαλμοὶ in the leathern loops (τροπὸι Od. 4. 782), so that they did not fall overboard altogether, but dragged along at the ship's side.

206. διὰ νηός. Odysseus, doubtless, was at the stern; now he walks down the whole length of the ship forward, passing through the rowers and addressing each man in turn.

208. Virgil imitates this in Aen. 1. 198 'O socii neque enim ignari sumus ante malorum.'

209. ἐπὶ κακόν. Cp. *ἔπει οὐ τοι ἐπὶ (ἔπεισι) δέος* Il. 1. 515. See crit. note.

εἴλει ἐνὶ σπῆι γλαφυρῷ κρατερῆφι βίηφιν· 210  
 ἀλλὰ καὶ ἔνθεν ἐμῇ ἀρετῇ βουλῇ τε νόφ τε  
 ἐκφύγομεν, καὶ που τῶνδε μνήσεσθαι ὀίω.  
 κῶν δ' ἄγεθ', ὥς ἂν ἐγὼ εἶπω, πειθώμεθα πάντες.  
 ὑμεῖς μὲν κόπῃσιν ἀλδὸς ῥηγμῖνα βαθεῖαν  
 τύπτετε κληίδεσσιν ἐφήμενοι, αἳ κέ ποθι Ζεὺς 215  
 δῶη τόνδε γ' ὀλεθρον ὑπεκφυγέειν καὶ ἀλύξαι·  
 σοὶ δὲ, κυβερνήθ', ὧδ' ἐπιτέλλομαι· ἀλλ' ἐνὶ θυμῷ  
 βάλλου, ἐπεὶ νηὶς γλαφυρῆς οἴηια νωμῆς.  
 τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔργε  
 νῆα, σὺ δὲ σκοπέλων ἐπιμαίεο, μὴ σε λάθῃσι 220  
 κείσ' ἐξορμήσασα καὶ ἐς κακὸν ἄμμε βάλησθαι.  
 ὦς ἐφάμην, οἳ δ' ὄκα ἐμοῖς ἐπέεσσι πίθοντο.  
 Σκύλλην δ' οὐκέτ' ἐμυθεόμην, ἀπρηκτον ἀνίην,  
 μὴ πῶς μοι δείσαντες ἀπολλήξειαν ἐταῖροι  
 εἰρεσίης, ἐντὸς δὲ πυκάζουεν σφέας αὐτοῦς. 225

changed into *ἐν* and *ἐν* before the time of Eustath. Cp. Dind. Schol. ad loc.  
 'Verbo *ἐν* hic locum esse negat Ahrens in Schneidw. Philol. 4. p. 598, qui *ἐν*  
*probat pro ἐν* dictum, ut *τίθει, δίδωι, φῆ* pro *τίθησι, δίδωσι, φησί*.' But these  
 corrections fail to carry conviction. They read like attempts to escape from the  
 unprecedented lengthening of the final vowel in *ἐν*. 220. *σκοπέλων*] So most  
 edd. since Wolf, with strong MSS. authority. But Schol. H. gives *ἐν* *σκοπέλου*,  
*τῆς Σκύλλης*, needlessly, for the antithesis is between the *Πλαγυαί*, and the *two*  
 rocks.

210. *ἄλα*, 'penned us,' cp. Il. 18.  
 447; 11. 413, etc.

212. Virgil's imitation 'forsan et  
 haec olim meminisse iuvabit' (Aen. 1.  
 203) is slightly different in meaning, as  
 Ameis notices: Homer understands by  
 τῶνδε the dangers that threaten; Virgil,  
 by 'haec,' the sufferings they are al-  
 ready enduring. Cp. Eurip. ap. Macrob.  
 Sat. 7. 2 *ὡς ἦδ' οἱ τοὺς σωθέντα μνησθῆναι*  
*πόνων*. See also Od. 15. 398-400.

214. *ῥηγμῖνα*. See on Od. 4. 430.

219. *τούτου*. Transl. 'From this  
 smoke and surf keep the ship away  
 and get close to the cliffs, lest unawares  
 she (*νηὺς*) shoot off yonder, and thou  
 bring us into trouble.'

For *καπνοῦ* see sup. 202. The  
 helmsman is to give a wide berth to the  
 Planctae, and to keep within reach of

the rocks. If we read *σκοπέλων*, we  
 must include both Scylla and Charyb-  
 dis; if *σκοπέλου*, it is limited to  
*Σκύλλης σκοπέλου* inf. 430.

221. *κείσε* forms the antithesis to  
*σκοπέλων* (*σκοπέλου*), and so designates  
 the direction of the Planctae.

223. *Σκύλλην δ' οὐκέτ' ἐμυθεόμην*,  
 'but of Scylla I did not go on to say  
 more.' He dared not reveal the details  
 of the danger to his comrades; for he  
 knew, from Circe's prediction, that he  
 must lose at least six men by the  
 assault of Scylla. So he contents him-  
 self with the vague allusion to *σκοπέλων*  
 (*σκοπέλου*).

225. *πυκάζουεν* has the sense of  
 sheltering themselves by huddling to-  
 gether under the decks or benches of  
 the ship.

καὶ τότε δὴ Κίρκης μὲν ἐφημοσύνης ἀλεγεινῆς  
 λανθανόμεν, ἐπεὶ οὐ τί μ' ἀνώγει θωρήσσεσθαι·  
 αὐτὰρ ἐγὼ καταδὺς κλυτὰ τεύχεα καὶ δύο δοῦρε  
 μακρ' ἐν χερσὶν ἔλων εἰς ἱκρία νηὸς ἔβαινον  
 πρῶρης· ἔνθεν γάρ μιν ἐδέγμην πρῶτα φανείσθαι 230  
 Σκύλλην πετραίην, ἣ μοι φέρε πῆμ' ἐτάροισιν.  
 οὐδέ πη ἀθρήσαι δυνάμην· ἔκαμον δέ μοι ὅσσε  
 πάντῃ παπταίνοντι πρὸς ἡeroειδέα πέτρην.

'Ημεῖς δὲ στενωπὸν ἀνεπλόμεν γούωντες·  
 ἔνθεν γὰρ Σκύλλη, ἐτέρωθι δὲ διὰ Χάρυβδιν 235  
 δεινὸν ἀνερροίβδησε θαλάσσης ἀλμυρὸν ὕδωρ.  
 ἦ τοι ὅτ' ἐξεμέσειε, λέβης ὥς ἐν πυρὶ πολλῷ  
 πᾶσ' ἀναμορμύρεσκε κυκωμένη· ὑψόσε δ' ἀχυν  
 ἄκροισι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἔπιπτεν.

238. ἀναμορμύρεσκε] The readings vary between this form and ἀνεμορμύρεσκε. The preference may be given to the former on the ground that the iterative aorists are seldom found with the augment. But as exceptions to the rule may be quoted ἔφασκον (passim); ἔμασγέσκοντο Od. 20. 7, παρέϊσκετο Od. 14. 521, παρέβασκε Il. 11. 104.

226. ἀλεγεινῆς, 'hard'; because a fighting man chafes at passive endurance.

227. λανθανόμεν means 'I let myself forget,' i.e. 'disregarded.' The negative before ἀνώγει passes over to θωρήσσεσθαι, as in the phrase ἢ Πυθίη οὐκ ἔφη χρήσειν.

228. καταδύς, used here of putting arms on one's self. So Il. 4. 222; 6. 504; but Il. 7. 103 κατεδύσετο τεύχεα. Similarly with δουδύω Il. 22. 125; Od. 5. 343; 22. 364; and ἰσδύω Od. 24. 498; and ἐνδύω Il. 2. 42; 10. 21, etc.; but ἐν δ' αὐτὸς ἰδύσετο χαλκόν Il. 11. 16.

230. πρῶρης. This word, like πρύμνη, is properly an adjective in agreement with νηὺς.

231. φέρε must not be rendered 'was to bring'; it is simply 'brought.' The narrator anticipates inf. 245.

232. ἔκαμον δέ. This clause, introduced in parataxis, means 'though my eyes were wearied out as I kept gazing.'

235. ἔνθεν γὰρ Σκύλλη, supply ἦν, for the verb ἀνερροίβδησε can go only with Charybdis.

237. ἦ τοι ὅτ', 'now whenever she vomited it forth, like a cauldron on a big fire, she seethed up swirling from her inmost depth (πᾶσα), and the spray fell aloft on the tops of the two cliffs,' (i.e. the rock of Scylla, and the rock of Charybdis), 'but when she sucked back the salt sea water, she showed all down, within her swirling eddy, while around her the rock bellowed fearfully: and at the bottom the ground showed dark with sand.' When this Maelstrom was discharging its waters, they seemed to come boiling and bursting up from below, with a roar like thunder and amid clouds of spray. But when the sea was being sucked in, one might look down into the whirling gulf as into a monstrous funnel; and between its liquid sides, far below, the sea-floor was visible, cp. Tibull. 4. 1. 73

'Nec violenta suo consumpsit more Charybdis;

Vel si sublimis fluctu consurgeret imo,

Vel si interrupto nudaret gurgite pontum.'

ἀλλ' οὔτ' ἀναβρόβειε θαλάσσης ἀλμυρὸν ὕδωρ, 240  
 πᾶσ' ἔντοσθε φάνεσκε κυκωμένη, ἀμφὶ δὲ πέτρῃ  
 δεινὸν βεβρύχει, ὑπένερθε δὲ γαῖα φάνεσκε  
 ψάμμω κυανέῃ· τοὺς δὲ χλωρὸν δέος ἦρει.  
 ἡμεῖς μὲν πρὸς τὴν ἴδομεν δέισαντες δλεθρον·  
 τόφρα δέ μοι Σκύλλη κοίλῃς ἐκ νηὸς ἑταίρους 245  
 ἐξ ἔλεθ', οἳ χερσὶν τε βίηφί τε φέρτατοι ἦσαν.  
 σκεψάμενος δ' ἐς νῆα θοὴν ἄμα καὶ μεθ' ἑταίρους  
 ἦδη τῶν ἐνόησα πῶδας καὶ χεῖρας ὑπερθεν  
 ὑψόσ' ἀειρομένων· ἐμὲ δὲ φθέγγοντο καλεῦντες  
 ἐξονομακλήδην, τότε γ' ὕστατον, ἀχνύμενοι κῆρ. 250  
 ὥς δ' οὔτ' ἐπὶ προβόλῳ ἀλιεύς περιμήκει· ῥάβδῳ  
 ἰχθύσι τοῖς ὀλίγοισι δόλον κατὰ εἶδατα βάλλων  
 ἐς πόντον προΐησι βοὸς κέρας ἀγραυλοῖο,  
 ἀσπαίροντα δ' ἔπειτα λαβὰν ἔρριψε θύραζε,

241. *πέτρῃ*] So written since Bekker, with some MSS. authority. Vulg. *πέτρῃ*.  
 243. *κυανέῃ*] ἄντι τοῦ *κυανίζομένη*, ὡς 'φοίνικι φαεινός' (Il. 15. 538) Schol. Q. So,  
 with good MSS., Ameis and La Roche, the latter quoting Cramer, Epimetr. 315. 29  
 'ψάμμω κυανέῃ δ καὶ χωρὶς τοῦ ἴωτα γράφεται· σημαίνει γὰρ ψάμμω κυανίζουσαν.'  
 Vulg. *κυανέρ*. 244. *ἴδομεν*] A few MSS. give *ἴομεν*. Schol. M. V. quotes a read-  
 ing *οἴομεν* (οοο), and interprets it *ἀπεβλέπομεν*. 252. *εἶδατα*] οὕτως Ἀρίσταρχος,  
 δ δὲ Καλλιστράτος *δείδατα* (= *δελέατα* Callim. Fr. 458) Schol. H.

241. For *φάνεσκε* see on Od. 11. 587.  
*πέτρῃ*. Compare *ἀμφὶ δὲ δῶμα σμερ-  
 δαλέον κοράβιζε* Od. 10. 399.

243. *ψάμμω κυανέῃ*. Cp. Virg. Aen.  
 7. 31 'multa flavus harena;' but here  
 the sand does not look 'yellow' but  
 'dark,' because it lies in the *ὕφαλον*  
*ἐρεβος* Soph. Antig. 589.

247. *σκεψάμενος*. All eyes had been  
 gazing towards Charybdis. Suddenly  
 Odysseus hears a cry, turns round, gives  
 a glance at the ship, and looks for his  
 comrades, and catches sight of them  
 swinging aloft in Scylla's clutches.  
 For this combination of *ἐς* with *μετά*  
 cp. Od. 8. 294; 13. 440; 20. 146;  
 22. 351, 352; Il. 1. 423; 4. 70;  
 5. 804; 17. 433.

249. Join *ἐμὲ καλεῦντες ἐξονομακλή-  
 δην*, and cp. Od. 10. 229.

251. *ῥάβδῳ* is here a fishing rod;  
 not, as some suppose, a fishing spear,  
 which would not be used for ὀλίγοι  
*ἰχθύες*, nor would a fisher with a spear  
 'throw in food as bait.' The 'line' is

not alluded to in so many words here,  
 but is spoken of in Il. 16. 406 foll.  
*ἔλκε . . ὡς ὅτε τις φῶς | πέτρῃ ἐπὶ προ-  
 βλήτῃ καθήμενος ἰερὸν ἰχθύν | ἐκ πόντοιο  
 θύραζε λίθῳ καὶ ἦνσι χαλεφῷ*. In Iliad  
 24. 80 the fishing-line is described as  
 ending in a plummet, *μολυβδοειὴν . . ἣ τε  
 κατ' ἀγραυλοῖο βοὸς κέρας ἐμβεβαυία |  
 ἔρχεται ὠμωστήσιν ἐπ' ἰχθύσι κῆρα φέ-  
 ρουσα*. This is parallel with the present  
 passage, on which Schol. Q. says, *κέρας*,  
*Ἀρίσταρχος τὸ κεράτινον συρίγγιον δ  
 ἐπιτιθέσσι πρὸς τὸ μὴ ἐσθίεσθαι ὑπὸ τοῦ  
 ἰχθύος τὴν ὀρμάν* [the line of hair].  
 This little pipe or collar of horn pro-  
 tected the line just at its junction with  
 the hook, and served the same purpose  
 as the 'gimp,' on a trolling-line. We  
 gather from Il. 16. sup. that the *ἀγκιστρον*  
 itself was of χαλεός.

254. *ἀσπαίροντα*, sc. *ἰχθύν*. The  
 singular number implies each fish as  
 it comes up, which is further suggested  
 by the use of the aor. of custom *ἐρ-  
 ριψε*.

ὥς οἳ γ' ἀσπαίροντες αἰείροντο προτὶ πέτρας· 255  
αὐτοῦ δ' εἰνὶ θύρῃσι κατήσθιε κεκληγῶτας,  
χεῖρας ἐμοὶ ὀρέγοντας ἐν αἰνῇ διοιτῇτι.  
οἴκτιστον δὴ κείνο ἐμοῖς ἴδον ὀφθαλμοῖσι  
πάντων ὅσ' ἐμβόγησα πόρους ἄλδς ἐξερεείνων.

Αὐτὰρ ἐπεὶ πέτρας φύγομεν δεινὴν τε Χάρυβδι 260  
Σκύλλην τ', αὐτίκ' ἔπειτα θεοῦ ἐς ἀμύμονα νῆσον  
ικόμεθ'· ἔνθα δ' ἔσαν καλαὶ βόες εὐρυμέτωποι,  
πολλὰ δὲ ἴφια μῆλ' Ὑπερίονος Ἡελίοιο.

δὴ τότε ἐγὼν ἔτι πόντῳ ἐὼν ἐν νηὶ μελαίνῃ  
μυκηθμοῦ τ' ἤκουσα βοῶν αὐλιζομενάων 265

οἴων τε βληχὴν· καὶ μοι ἔπος ἔμπεσε θυμῷ  
μάντηος ἀλαοῦ, Θηβαίου Τειρεσίαο,  
Κίρκης τ' Αἰαΐης, ἥ μοι μάλα πόλλ' ἐπέτελλε  
νῆσον ἀλεύσασθαι τερψιμβρότου Ἡελίοιο.

δὴ τότε ἐγὼν ἐτάροισι μετηύδων, ἀχνύμενος κῆρ· 270

ἑκέλευτέ μεν μύθων, κακά περ πάσχοντες ἐταῖροι,  
ὀφρ' ὑμῖν εἶπω μαντήια Τειρεσίαο  
Κίρκης τ' Αἰαΐης, ἥ μοι μάλα πόλλ' ἐπέτελλε

256. κεκληγῶτας] ἐὰν διὰ τοῦ ω, προπερισπᾶται, ἐὰν δὲ διὰ τῶν ντ, ὡς λέγοντας Schol. H. See La Roche, Hom. Textk. 296, who decides that κεκληγῶτας is an old form used by Aristarchus in his first recension; but that he afterwards adopted κεκληγῶτας, as more conformable to analogy. Eustath. has κεκληγῶτας, which seems to have been the κοινή. 265. μυκηθμοῦ] Bekker, from Eustath., reads μυκηθμόν, to harmonise with βληχὴν. 267. μάντηος] MSS. μάντιος. See on Od. 10. 493. 268, 273.] ἥ μοι..ἐπέτελλε, and (275) ἔφασκεν. The singular number seems to be the reading of the best MSS. and is adopted by Ameis and La Roche. ἔφασκεν occurs in Eustath. 269. τερψιμβρότου] γρ. φασσιμβρότου Schol. H.

256. κεκληγῶτας. If we adopt this reading, we may instance as another perfect-present participle πεπληγῶτα Od. 10. 238.

257. This is more graphic than such a word as ἀλεθρος or ἀλγος, for it implies an unavailing conflict with an overmastering power; as we speak of 'death-struggle.'

258. With the arrangement of the words compare Od. 11. 421; and Il. 6. 185 καρτίστην δὴ τὴν γε μάχην φάτο δόμεναι ἀνδράν.

259. πόρους ἄλδς ἐξερεείνων, cp. Od. 4. 337.

265, 266. μυκηθμοῦ..βληχὴν. With this variation of case Nitzsch compares τῖναν γόνον ἤκουσα καὶ στέρνον κτύπον | νεκρῶν τε θρήνου; Eurip. Suppl. 87, οὐδεὶς θεῶν ἐνοστάς κλέει τὰς δυσθαίμονας, οὐ παλαιῶν πατρὸς σφαγιασμένων Elect. 197.

αὐλιζομενάων, 'housed for the night.' It was now evening, cp. inf. 283. The cattle are penned in a yard (αὐλή), Od. 14. 412.



νήσον ἀλεύσθαι τερψιμβρότου Ἑλίου·  
 ἔνθα γὰρ αἰνότατον κακὸν ἔμμεναι ἄμμιν ἔφασκεν. 275  
 ἀλλὰ παρέξ τὴν νήσον ἐλαύνετε νῆα μέλαιναν·

ᾧ ἔφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ.

αὐτίκα δ' Εὐρύλοχος στυγερῶ μ' ἡμείβετο μύθῳ·

ᾧ Σχέτλιός εἰς, Ὀδυσσεῦ, περὶ τοι μένος, οὐδέ τι γυῖα  
 κάμνεις· ἢ ρά νυ σοί γε σιδήρεα πάντα τέτυκται, 280

ὅς ρ' ἐτάρους καμάτῳ ἀδηκότας ἤδὲ καὶ ὑπνῷ

οὐκ ἑάσας γαίης ἐπιβήμεναι, ἔνθα κεν αὐτε

νήσῳ ἐν ἀμφιρύτῃ λαρὸν τετυκοίμεθα δόρπον,

ἀλλ' αὐτῶς διὰ νύκτα θοὴν ἀλάλησθαι ἀνωγας,

νήσου ἀποπλαγχθέντας, ἐν ἡεροειδέϊ πόντῳ. 285

ἐκ νυκτῶν δ' ἄνεμοι χαλεποὶ, δηλήματα νηῶν,

γίγνονται· πῇ κέν τις ὑπεκφύγοι αἰπὺν ὄλεθρον,

ἣν πῶς ἐξαπίνης ἔλθῃ ἀνέμοιο θύελλα,

ἢ Νότου ἢ Ζεφύροιο θυσαέος, οἳ τε μάλιστα

νῆα διαρραίουσι, θεῶν ἀέκητι ἀνάκτων; 290

284. αὐτῶς] Ζηρόδοτος οὕτως. καὶ ἔστιν ἠθικόν Schol. H. ἀλάλησθαι] So  
 Herodian. ἀλαλήσθαι Ptolem. Ascalon., Schol. H. Q. 290.] Ζηρόδοτος γράφει  
 'φίλον ἀέκητι ἐταίρων' Schol. H.

278. Εὐρύλοχος. This is consistent  
 with his character. See inf. 339; Od.  
 10. 429.

279. Σχέτλιός εἰς, 'a hard man art  
 thou, beyond all measure is thy might.'  
 The Schol. renders σχέτλιος well by  
 καρτερικέος.

280. σιδήρεα 'verily, everything  
 about thee is made of iron.'

281. καμάτῳ ἀδηκότας ἤδὲ καὶ ὑπνῷ.  
 This exact combination only occurs  
 here, and in Il. 10. 98, though καμάτῳ  
 ἀδηκότας is found in Il. 10. 312, 399,  
 471. In Od. 6. 2 we have ὑπνῷ καὶ  
 καμάτῳ ἀρημένον. Translate, 'over-  
 done with weariness and sleepiness  
 too.'

284. αὐτῶς, 'just as we are,' tired,  
 sleepy, and supperless.

286. ἐκ νυκτῶν, 'by night.' Perhaps  
 meaning 'after the night-watches have  
 set in;' for the plural of νύξ is used  
 in this sense, as in Pind. Pyth. 4. 455.  
 ἄμαρ ἢ νύκτες and μέσαι νύκτες Plato

Rep. 621 B; cp. Ar. Nub. 1 τὸ χρῆμα  
 τῶν νυκτῶν δσον. ἐκ νυκτῶν occurs in  
 this sense in Theogn. 460; Aesch. Cho.  
 288 μάταιος ἐκ νυκτῶν φόβος, and  
 Eurip. Rhes. 13, 17. It is possible  
 here that the phrase implies that the  
 wild winds come actually 'out of the  
 darkness.'

290. θεῶν ἀέκητι ἀνάκτων. This is the  
 only passage where the 'sovereign gods'  
 have the collective title ἀνακτες, though  
 ἀναξ is applied individually to Zeus,  
 Apollo, Hermes, Poseidon, etc. The  
 phrase reminds us of ἐπεὶ μόνον Od. 1.  
 34; but probably it is no more than a  
 graphic expression to describe the  
 wildness and waywardness of the winds.  
 The south wind (Νότος) is, in Homer,  
 the stormy rain-wind, which often wraps  
 the mountains in mist (Il. 2. 394;  
 3. 10). Its epithet ἀργηστής (Il. 11.  
 306) refers to the foam into which  
 it lashes the waters; like our 'white  
 squall;' though others render the word

ἀλλ' ἢ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ  
δῶρον θ' ὀπλισόμεσθα θοῇ παρὰ νηὶ μένοντες·  
ἥωθεν δ' ἀναβάντες ἐνήσομεν εὐρέι πόντῳ.'

Ὡς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἑταῖροι.  
καὶ τότε δὴ γίγνωσκον ὃ δὴ κακὰ μήδετο daίμων, 295  
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

Ἐὐρύλοχ', ἡ μάλα δὴ με βιάζετε μόνον ἐόντα·  
ἀλλ' ἄγε νῦν μοι πάντες ὁμόσσετε καρτερὸν ὄρκον,  
εἴ κέ τιν' ἡέ βοῶν ἀγέλην ἢ πᾶν μέγ' οἶον  
εὖρωμεν, μή ποὺ τις ἀτασθαλίῃσι κακῇσιν 300  
ἢ βοῦν ἡέ τι μῆλον ἀποκτάνῃ· ἀλλὰ ἔκλοι  
ἐσθλίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη.'

Ὡς ἐφάμην, οἱ δ' αὐτίκ' ἀπώμυνον ὥς ἐκέλευον.  
αὐτὰρ ἐπεὶ ῥ' ὁμοσάν τε τελευτήσαν τε τὸν ὄρκον,  
στήσαμεν ἐν λιμένι γλαφυρῷ εὐεργέα νῆα 305  
ἄγχ' ὕδατος γλυκεροῖο, καὶ ἐξαπέβησαν ἑταῖροι  
νηὸς, ἔπειτα δὲ δῶρον ἐπισταμένως τετύκοντο.  
αὐτὰρ ἐπεὶ πόσιος καὶ ἰδητύος ἐξ ἔρον ἔντο,  
μνησάμενοι δὴ ἔπειτα φίλους ἔκλαιον ἑταίρους,  
οὓς ἔφαγε Σκύλλη γλαφυρῆς ἐκ νηὸς ἐλοῦσα· 310  
κλαιόντεσσι δὲ τοῖσιν ἐπήλυθε νήδυμος ὕπνος.  
ἦμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρα βεβήκει,

297. βιάζετε μόνον ἐόντα] Zenodotus βιάζεσθ' οἶον ἐόντα, οὐ νοήσας ὅτι ποιητικῶς ἐσχημάτισται Schol. H. The middle voice occurs in Od. 9. 410 βιάζεται οἶον ἐόντα, which Zenodotus may be supposed to have had before his eyes, ignoring the fact that the active voice was quite admissible. The reading in the text is that of all MSS. but M. La Roche adopts βιάζετε but retains οἶον, regarding μόνον as a gloss.

'swift,' or 'sky-clearing,' like Horace's 'albus Notus.' For Ζήφυρος see on Od. 4. 567.

291. πειθώμεθα νυκτὶ. Nightfall suggests supper-time: so 'to act upon the suggestion of night' is here to make supper ready. Cp. Il. 8. 502.

293. ἐνήσομεν, 'will' put out; 'launch' does not quite express it, for when a *short* stay was made, the ship was not drawn up on shore, but moored *ἐπ' αὐτῇ ἐν νερῷ* Od. 4. 785; cp. Od. 2. 295; inf. 401.

297. μόνον, not as really being 'alone;' but, as we say, 'in a minority of one.'

299. εἴ κέ τιν'. We naturally expect here, as apodosis, μὴ ἀποκτεῖναι, or a future infinitive, cp. Od. 4. 254; 5. 178. In Od. 18. 56 we have ὁμόσσετε... μὴ τις πλῆξῃ, and in Il. 10. 328 ὁμοσσεῖν... ἴστω Ζεὺς μὴ μὲν τοῖς ἱπποῖσιν ἀντὶρ ἐποχῆσεναι ἄλλος, which is probably a future indicative.

303. ἀπώμυνον, see on Od. 2. 377.

312. ἦμος δέ. The day is divided into three portions, ἡμέα, μέσον ἡμέρας,

ᾠρσεν ἐπὶ ζαῆν ἄνεμον νεφεληγερέτα Ζεὺς  
λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε  
γαῖαν ὁμοῦ καὶ πόντον ὀρώρει δ' οὐρανὸν νύξ. 315

ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,  
νῆα μὲν ὠρμίσαμεν, κοῖλον σπέος εἰσερεύσαντες.  
ἔνθα δ' ἔσαν Νυμφέων καλοὶ χοροὶ ἡδὲ θόωκοι  
καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ μῦθον ἔειπον

‘Ω φίλοι, ἐν γὰρ νηὶ θοῇ βρώσις τε πόσις τε 320  
ἔστιν, τῶν δὲ βοῶν ἀπεχώμεθα, μή τι πάθωμεν  
δεινοῦ γὰρ θεοῦ αἶδε βόες καὶ ἴφια μῆλα,  
Ἥελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.’

ᾠς ἐφάμην, τοῖσιν δ' ἐπεπεῖθετο θυμὸς ἀγῆνωρ.  
μῆνα δὲ πάντ' ἀλληκτος ἀη Νότος, οὐδέ τις ἄλλος 325  
γίγνεται ἔπειτ' ἀνέμων, εἰ μὴ Εὐρὸς τε Νότος τε.

οἱ δ' εἴως μὲν σῖτον ἔχον καὶ οἶνον ἐρυθρόν,  
τόφρα βοῶν ἀπέχοντο λιλαιύμενοι βιότοιο.  
ἀλλ' ὅτε δὴ νηὸς ἐξέφθιτο ἦια πάντα,

313. ᾠρσεν ἐπὶ] An ancient variant was ᾠρσε δ' ἐπὶ, δέ introducing the apodosis. Χωρὶς τοῦ δέ Ἀρίσταρχος γράφει, καὶ ἀναστρεπτὸν τὴν πρόθεσιν, ἐὰν δὲ μετὰ τοῦ δέ οὐκ ἀναστρέφεται Schol. H. [ζαῆν] ἔδει χωρὶς τοῦ ν [ζαῆ], ὡς Ἀκραῖ Ζέφυρον' (Od. 2. 421). ἔστιν οὖν Αἰολικὸν τὸ μετὰ τοῦ ν, καὶ ἔδει αὐτὸ Αἰολικῶς βαρύνεσθαι .. ὃ δὲ Ἀρίσταρχος φησὶ περισπᾶσθαι, καὶ οὕτως ἔχει ἡ παράδοσις. ib. 319. μῦθον] γρ. πᾶσιν Schol. H., which Ameis and La Roche adopt. Cp. Od. 9. 171. 325. ἀη] The readings vary between ἀει and ἀη. See on Od. 5. 478.

δείλη Il. 21. 111. So is the night, cp. Il. 10. 251 μάλα γὰρ νύξ ἄνεται, ἐγγυθὶ δ' ἥως, | ἄστρα δὲ δὴ προβέβηκε, παρῶχη- κεν δὲ πλέων νύξ | τῶν δύο μοιράων, τριτάτῃ δ' ἔτι μοῖρα λείπεται. Here μετὰ .. βεβήκει means to 'cross the zenith and decline,' as μετενίσσεται Od. 9. 58. Translate, 'But when it was in the third watch of the night, and the stars had southed.'

313. ζαῆν. This form of the accusative from an adjective in -ης is quoted as an Aeolism. See Ahrens, de dial. Aeol. 113 'accusativus singularis apud Lesbios in ν exire amat, ubi vulgo terminatio a est .. ut δυσμένην, ἀβάκην, ἐμφέρην.' Probably the full form of the word would be ζασσ-α-ν, then, dropping the sigma, ζασαν, or ζαῆν. We may compare with it Σωκράτην and

Ἄρην.

317. σπέος εἰσερεύσαντες, i.e. εἰς σπέος ἐρυσάντες, compare Κρήτην εἰσῆ- γαγ' ἱταίρους Od. 3. 191, ἐσφόρεον μέλαν ὕδωρ Od. 6. 91.

319. μετὰ .. ἔειπον, sc. among his comrades assembled.

326. εἰ μὴ 'except,' Od. 17. 383. In Il. 16. 227 ὅτι μὴ is used in the same sense; so Hdt. 1. 143 ὅτι μὴ Ἀθῆναι, ἣν οὐδὲν ἄλλο πόλισμα λόγιμον. In Il. 13. 319 we find ὅτε μὴ and not ὅτι.

328. λιλαιύμενοι βιότοιο, 'vitae servandae studiosi.' This interpretation seems settled by Od. 24. 534 foll. τῶν δ' ἄρα δεισάντων ἐν χειρῶν ἔπτατο τεύχεα .. πρὸς δὲ πόλιν τραπώντο, λιλαιό- μενοι βιότοιο. Others render 'victim quærentes,' but they had bread and wine still left.

καὶ δὴ ἄγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκη, 330  
 ἰχθύς θρνιθάς τε, φίλας δ' τι χεῖρας ἴκοιτο,  
 γναμπτοῖς ἀγκίστροισιν· ἔτειρε δὲ γαστέρα λιμός·  
 δὴ τότ' ἐγὼν ἀνὰ νῆσον ἀπέστιχον, ὄφρα θεοῖσιν  
 εὐξαίμην, εἴ τις μοι ὁδὸν φήνειε νέεσθαι.  
 ἀλλ' ὅτε δὴ διὰ νήσου ἰὼν ἤλυξα ἑταίρους, 335  
 χεῖρας νιψάμενος, δθ' ἐπὶ σκέπας ἦν ἀνέμοιο,  
 ἡρώμην πάντεσσι θεοῖς οἱ Ὀλυμπον ἔχουσιν·  
 οἱ δ' ἄρα μοι γλυκὺν ὕπνον ἐπὶ βλεφάροισιν ἔχευαν.  
 Εὐρύλοχος δ' ἐτάροισι κακῆς ἐξήρχετο βουλῆς.  
 'Κέκλυτέ μευ μύθων, κακά περ πάσχοντες ἑταῖροι· 340  
 πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσι,  
 λιμῶ δ' οἴκτιστον θανέειν καὶ πότμον ἐπισπεῖν.  
 ἀλλ' ἄγετ', Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας  
 ῥέξομεν ἀθανάτοισι, τοὶ οὐρανὸν εὐρὸν ἔχουσιν.  
 εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαῖαν, 345  
 αἰψά κεν Ἡελίφ' Ὑπερίονι πίονα νηὸν  
 τεύξομεν, ἐν δέ κε θεῖμεν ἀγάλματα πολλὰ καὶ ἐσθλά·

332.] This verse is quoted as standing here in Athenaeus i. 13, but has been bracketed by Bekker and other modern editors as being interpolated from Od. 4. 369. It is not customary (though, as Eustath. says, it is possible) to catch (sea-) birds with a hook and line.

330. καὶ δὴ is still a part of the protasis introduced by *ὅτε δὴ*. 'When the food was all consumed—and they were in quest of game—then (δὴ τότε) I went away up the island.' For καὶ δὴ so used cp. Od. 5. 409; Il. 2. 135. Probably δὴ ἄγρην is to be read in synizesis as δὴ, ἔβδμον inf. 399. 'We might scan δὴ ἄγρην, but ἄγρην is used with the initial long in Od. 22. 306.

333. Odysseus withdraws, for he was more likely to hold communion with the gods when alone. Cp. Od. 4. 367, of Eidothea, ἥ μ' οἶον ἔρροντι συνήντετο νόσφιν ἑταίρων, and Od. 10. 277. Besides, the feeling of confidence between himself and his comrades was broken; so that he doubtless had misgivings about their loyalty which he could not utter to the gods in their presence.

338. γλυκὺν ὕπνον. It was during his sleep that his comrades had brought trouble upon him before, by opening

the wind-bags of Aeolus (Od. 10. 31). γλυκὺν serves as a fine contrast to κακῆς βουλῆς.

341. θάνατοι are 'forms of death'; elsewhere in Homer, called κῆρες θανάτοιο Il. 11. 332; 12. 327. Löwe compares δεσμοῖς καὶ θανάτοις Plat. Crit. 46 C, 'mortes imperatoriae' Cic. de Fin. 2. 30, 'omnes per mortes' Virg. Aen. 10. 854.

342. οἴκτιστον. Clarke quotes Salust, Frag. Hist. 3. 2 'fame, miserruma omnium morte, confectis'.

344. ῥέξομεν (aor. conjunct.). The sacrifice implies a meal to be enjoyed by the worshippers.

345. εἰ δέ κεν... ἀφικοίμεθα. This combination expresses a possible result, but the conjunctives ἐθέλη, ἔσονται (inf. 349) point to a result yet more probable. See sup. 157.

347. τεύξομεν. With this use of the future with κε compare ἐγὼ δέ κε δώσω

εἰ δὲ χολωσάμενός τι βοῶν ὀρθοκραϊράων  
 νῆ' ἐθέλη ὀλέσαι, ἐπὶ δ' ἔσπωνται θεοὶ ἄλλοι,  
 βούλομ' ἄπαξ πρὸς κύμα χανῶν ἀπὸ θυμὸν ὀλέσσαι 350  
 ἢ δηθὰ στρεύεσθαι ἑὸν ἐν νήσῳ ἐρήμῃ.

ᾧς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἑταῖροι.  
 αὐτίκα δ' Ἥελιοιο βοῶν ἐλάσαντες ἀρίστας  
 ἐγγύθεν· οὐ γὰρ τῇλε νεὸς κυανοπρόοιο  
 βοσκέσκονθ' ἔλικες καλαὶ βόες εὐρυμέτωποι 355  
 τὰς δὲ περίστησάν τε καὶ εὐχετόωντο θεοῖσι,

351. στρεύεσθαι] Schol. Harl. γρ. στρέγγεσθαι. 356. περίστησάν τε] The reading of the MSS. is *περίστησαντο*, but Bekker's conjecture *περίστησάν τε* has been adopted here and in Il. 2. 410 by all modern editors. *περίστησαν* is the undoubted reading in Il. 4. 532; and it would seem that the middle voice of *ἵσθμι* is used transitively in Homer, as *ἱστὸν στήσαντο* Il. 1. 480; Od. 2. 94; *κητῆρας στήσαντο* Od. 2. 431; Il. 6. 528. The phrase *στήσάμενοι δ' ἐμάχοντο μάχην* Il. 18. 533; Od. 9. 54 is, perhaps, ambiguous.

Il. 14. 267, *οὐδὲ κέ τις .. ἀλύξει* Od. 19. 558, etc. Nitzsch remarks that this is the solitary instance of such a vow in Homer; but we have the payment of such vows alluded to in Il. 1. 39.

348. ὀρθοκραϊράων, shortened from ὀρθοκραϊράων. This epithet seems to make a confusion with *ἔλικες* inf. 355, cp. Od. 1. 93. This must be explained in one of two ways. Either we must suppose that *ἔλικες* had become so completely a 'standing' epithet of *βόες* that the incongruity of the additional attributive is not noticed; or, we must adopt a signification for *ἔλικες* not incompatible with ὀρθοκραϊροί, as e. g. equivalent to *εὐλαϊστές* Schol. on Il. 15. 633; cp. Schol. on Il. 21. 448 *ἔλικας βόους φησὶν ἐπιθετικῶς ἵσθαι ἀπὸ τῆς κινήσεως τῶν ποδῶν*. Ameis on Il. 1. 98 proposes to translate *ἔλικες* by 'splendidi,' comparing *ἐλίκας* which he connects with *σέλας*. Hartung on Pind. Pyth. 6. 1 would render by 'crispo crine.' Schol. A. on Il. 12. 293 offers *μέλας* as one interpretation of *ἔλικιν*, which Bergk adopts (Philol. 14. 181), comparing Callim. Frag. 290 *ἐλίκωτατον ὕδωρ*, Hesych. *ἐλίκων καὶ τὸ μέλαν*. The former method of explanation however seems preferable.

349. ἔσπωνται, conjunctive from syn-copated aor. *ἐσπόμην*, i. e. *σεσ[ε]πόμην*, present *ἔσπομαι*, root *σπ*, Skt. *sah* and

*sar*. Translate, 'and the rest of the gods should follow his lead.'

350. βούλομαι .. ἤ. See on Od. 3. 232. *πρὸς κύμα χανῶν*, 'with one gasp open-mouthed at the wave.' Cp. the expression for drowning *ἐπεὶ πλεῖν ἀμυρόν ὕδωρ* Od. 4. 511, 'naufragus ehibat undas' Propert. 3. 18. 11 (2. 24. 27).

351. στρεύεσθαι, from stem *στραγγ*, as in *στράγγ*, 'a drop'; Lat. *string-o, stric-tus*. The metaphor here may be from a thing being squeezed through in drops; so that the meaning will be 'to be drained of strength.' The variant *στρέγγεσθαι* (crit. note) is noticeable, and the Scholl. generally interpret rightly *κατὰ στράγγα φθείρεσθαι* .. ὅ ἐστι κατ' ὀλίγον στραγγίσει καὶ ὑπορρίν.

353. αὐτίκα δὲ .. ἐλάσαντες. Nitzsch remarks here that *ἐλάσαντες* does not stand for the finite verb, but that (after the parenthesis *οὐ γὰρ .. εὐρυμέτωποι*) the apodosis begins with *τὰς δὲ περίστησαν*. Cp. Thuc. 8. 29. 2 *Ἐρμοκράτους δὲ ἀντικρίπτος τοῦ Σαρακοσίου στρατηγού (ὃ δὲ Θηραμένης, οὐ ναύαρχος ὦν ἀλλ' Ἀστυόχῳ παραδόντι τὰς ναῦς συμπλέειν, μαλακῶς ἦν περὶ τοῦ μισθοῦ) ὅμοι δὲ παρὰ πέντε ναῖς πλεῖον ἀνδρῶν ἑκάστω ἢ τρεῖς ὀβολοὶ ὁμολογήθησαν*.

356. *περίστησαν*. In Il. 2. 410 the line runs *βοῶν δὲ περίστησάν τε καὶ ὀλοχῦτας ἀνέλοντο*. Here however they have no *οὐλόχυνται* to hand, so that they

φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικύμοιο·  
 οὐ γὰρ ἔχον κρὶ λευκὸν ἑυσσέλμου ἐπὶ νηὸς.  
 αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ ἔσφαξαν καὶ ἔδειραν,  
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 360  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν  
 οὐδ' εἶχον μέθυ λείψαι ἐπ' αἰθομένοις ἱεροῖσιν,  
 ἀλλ' ὕδατι σπένδοντες ἐπώπτων ἔγκατα πάντα.  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,  
 μίστυλλόν τ' ἄρα τάλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν. 365  
 Καὶ τότε μοι βλεφάρων ἐξέσσυτο νήδυμος ὕπνος·  
 βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.  
 ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,  
 καὶ τότε με κνίσῃς ἀμφήλυθεν ἡδὺς αὐτμή·  
 οἰμῶξας δὲ θεοῖσι μετ' ἀθανάτοισι γεγόνειν 370  
 'Ζεῦ πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,  
 ἦ με μάλ' εἰς ἄτην κοιμήσατε νηλεῖ ὕπνῳ,  
 οἱ δ' ἔταροι μέγα ἔργον ἐμητίσαντο μένοντες.'  
 'Ὠκέα δ' Ἑλίοφ' Ὑπερίονι ἀγγελος ἦλθε,

369. ἡδὺς αὐτμή] Schol. P. on Od. 4. 442 quotes *θερμὸς αὐτμή* as a parallel to *δλωτάτος ὁδμή*. This may refer to h. Hom. Merc. 110; Hesiod Theog. 696 (cp. Schol. on Il. 18. 222). Kayser, Philol. 17. 354, supposes that *θερμὸς* is the reading of Aristarchus here, from which La Roche dissents. Cp. *θῆλυς αὐτμή* Od. 6. 122, *πουλὸν ἐφ' ὀγρήν* Il. 10. 27. 370. μετ'] Bekker, Hom. Blätt. 284, conjectures *μέγ'*, as *μέγα δ' εὗξαντο* Od. 17. 239. 374-390.] These lines have the obelos in M., and were rejected by Aristarchus, probably, and Aristonicus; see Schol. on

are obliged to substitute for them leaves stripped from a sapling oak; see Od. 3. 441-447.

369. For this line cp. Il. 1. 458; 2. 421; for 360, Il. 1. 460; 2. 423; for 361, Od. 3. 458; Il. 1. 461; 2. 424; for 364, 5, Od. 3. 461, 2; for 367, Od. 10. 407; and for 368, Od. 10. 156.

369. ἀμφήλυθεν is here used of scent that floats around the nostrils: in Od. 6. 122 of sound that floats around the ears. Cp. *περὶ .. ἤλυθε* Od. 9. 362; Il. 10. 139.

370. μετ' ἀθανάτοισι. If this reading be right (see crit. note), we may take the expression as a standing formula, without pressing the meaning of the preposition too closely; for

Odysseus was not in the presence of the gods; unless we suppose them to have gathered, though not in visible presence, round the sacrifice. It is too fanciful to suppose a prolepsis, as if the words could mean, 'for my prayer to find its way into the presence of.'

372. εἰς ἄτην, cp. *εἰπεῖν εἰς ἀγαθόν* Il. 9. 102, *εἰς μίαν βουλεύειν* Il. 2. 379, *εἰς φόβον* Il. 15. 310. In later Greek *ἐπὶ* is more familiar in this sense, as *ἐπὶ λάβῃ* Soph. Antig. 792.

*νηλεῖ ὕπνῳ*, as compared with *νήδυμος ὕπνος* sup., suggests a hiatus; but *ὕπνος* stands properly for *σύννος*, as the Lat. *som-nu-s*, *so-p-or*, and Skt. *swap-na-s* show.

373. μέγα ἔργον. See on Od. 11. 272.

Λαμπετή τανύπεπλος, δ' οἱ ββάς ἔκταμεν ἡμεῖς. 375  
αὐτίκα δ' ἀθανάτοισι μετηύδα χωόμενος κῆρ·

‘Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἔόντες,  
τίσαι δὴ ἐτάρους Λαερτιάδew Ὀδυσῆος,  
οἳ μιν βοῦς ἔκτειναν ὑπέρβιον, ᾗσιν ἐγὼ γε  
χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα, 380  
ἦδ' ὅπ' ἄψ' ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποίμην.  
εἰ δέ μοι οὐ τίσσυσι βοῶν ἐπιεικέ' ἀμοιβὴν,  
δύσομαι εἰς Αἴδαο καὶ ἐν νεκύεσσι φαείνω.’

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·  
‘Ἡέλι', ᾗ τοι μὲν σὺ μετ' ἀθανάτοισι φάεινε 385  
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν·  
τῶν δέ κ' ἐγὼ τάχα νῆα θοὴν ἀργῇτι κεραυνῷ  
τυτθὰ βαλὼν κεάσαιμι μέσφ' ἐνὶ οἴνοπι πόντῳ.’

Ταῦτα δ' ἐγὼν ἤκουσα Καλυψοῦς ἠυκόμοιο·  
ἦ δ' ἔφη Ἑρμείαο διακτόρου αὐτῇ ἀκοῦσαι. 390

Π. 3. 277; Od. 5. 79. We have the ground of objection given here by Schol. B. Q. ἐναντίον τούτῳ τῷ ‘Ἡέλιός θ' διὰ πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει’ (Π. 3. 277). ἀφ' ἐαυτοῦ γὰρ ἐχρῆν ἐγνακέναι. On ὡκέα Schol. H. says, ἐν πολλοῖς ὡκέα. 375. ἔκταμεν ἡμεῖς] οὕτως αἱ Ἀριστάρχου Schol. H. The MSS. give ἔκταν ἐταῖροι, from a wish to exonerate Odysseus from the blame. 388. τυτθὰ] Ζηρόδοτος τριχθὰ βαλὼν Schol. Vind. 133. 389-390.] ψεύδεται Ὀδυσσεὺς ὅταν λέγῃ ‘ταῦτα δ' ἐγὼν... ἀκοῦσαι,’ οὐδέπω γὰρ αὐτὸν ἰωράκει Schol. P. Q. on Od. 5. 79. But the ψεύδος rather rests with Calypso.

375. ἔκταμεν, 1st plur. of aor. ἔκταν (κτείνω); but ἔκταμεν in Od. 9. 320 is for ἐξέταμε. For the force of ἡμεῖς see crit. note.

379. ὑπέρβιον is used adverbially, as in Od. 14. 92, 95.

382. Join οὐ τίσσυσι closely together as οὐ φησι, etc.

383. δύσομαι... φαείνω. Schol. H. says, τὸ φαείνω ἐνεστώτως ἔστιν ἀντὶ τοῦ μέλλοντος. It is not absolutely certain that we have the conjunctive mood here, as the sense might be given by the present indicative, in a graphic way, equivalent to ‘I will dive into Hades, and, there am I giving light among the dead!’ Cp. ἐριδαινόμενος followed by ἐρχόμεθα Od. 2. 206. But the Homeric usage certainly points to a conjunctive mood here; cp. the formula καὶ ποτὲ τις εἴπῃσιν Π. 6. 459; 7. 87; Od. 6. 275; οὐ γὰρ τίς με βίῃ γε ἐκὼν ἀέκοντα

δίηται Π. 7. 197, οὐκ ἴδον οὐδὲ ἴδωμαι Π. 1. 262, περιελυτὰ δῶρ' ὀνομήνῃ Π. 9. 121; and for a conjunctive following, as here, upon a future indicative cp. οὐκ ἂν ἐγὼ μνησσομαι οὐδ' ὀνομήνῃ Π. 2. 488; Od. 4. 240; II. 328; πειρήσομαι ἥδὲ ἴδωμαι Od. 6. 126, ἀριθμῶσιν καὶ ἴδωμαι Od. 13. 215, οὐκ ἔσσεται οὐδὲ γένηται Od. 16. 437.

388. Join τυτθὰ closely with κεάσαιμι and βαλὼν with κεραυνῷ.

389. See crit. note. Eustath. says here, ἱστέον δὲ ὅτι χαίρων μὲν μύθοις δ' ποιητῇ, ὑπειδόμενος δὲ ἀπορίαν ἐνταῦθα, ὡς ἐρουντός τινος, πόθεν Ὀδυσσεὺς εἰδῶς, λέγει τὰ κατὰ τὸν Ἥλιον καὶ τὸν Δία, οἳ αὐτὸς οὐ παρέτυχε, τὸν μὲν μῦθον οὐκ ἀνατρέπει, τὸ δὲ ἀπορούμενον ἀπίθανον θεραπεύων, λυεῖ, εἰπόντος Ὀδυσσεὺς οὕτως. But this λύσις is surely very suspicious, as pointing to too punctilious a literary criticism for the period.

Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,  
 νείκεον ἄλλοθεν ἄλλον ἐπισταδὸν, οὐδέ τι μῆχος  
 εὐρέμεναι δυνάμεσθα· βόες δ' ἀποτέθνασαν ἤδη.  
 τοῖσιν δ' αὐτίκ' ἔπειτα θεοὶ τέραα προῦφαινον·  
 εἶρπον μὲν ῥινοὶ, κρέα δ' ἀμφ' ὀβελοῖσι μεμύκει, 395  
 ὀπταλέα τε καὶ ὤμά· βοῶν δ' ὥς γίνετο φωνή.

Ἐξῆμαρ μὲν ἔπειτα ἔμοι ἐρίηρες ἐταῖροι  
 δαίνυντ' Ἑλίοιο βοῶν ἐλάσαντες ἀρίστας·  
 ἀλλ' ὅτε δὴ ἑβδομον ἡμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,  
 καὶ τότ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο λαίλαπι θύων, 400  
 ἡμεῖς δ' αἰψ' ἀναβάντες ἐνήκαμεν εὐρέι πόντῳ,  
 ἱστὸν στησάμενοι ἀνά θ' ἱστία λεύκ' ἐρύσαντες.

Ἄλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη  
 φαίνετο γαῖαν, ἀλλ' οὐρανὸς ἡδὲ θάλασσα,  
 δὴ τότε κυανέην νεφέλῃν ἔστησε Κρονίων 405  
 νηὸς ὑπερ γλαφυρῆς, ἥχλυσε δὲ πόντος ὑπ' αὐτῆς.  
 ἡ δ' ἔθει οὐ μάλα πολλὸν ἐπὶ χρόνον· αἰψὰ γὰρ ἦλθε  
 κεκληγὼς Ζέφυρος, μεγάλην σὺν λαίλαπι θύων,

393. ἀποτέθνασαν] So most MSS., Vulg. ἀπετέθνασαν. La Roche quotes ἀποκινήσασκε, ἀποπλύνεσκε, ἀμφιβεβήκει, etc. etc., as proof that the augment is unnecessary. 398. ἐλάσαντες] γρ. ἐλῶντες Schol. H., and lemma of Schol. V.

392. ἐπισταδόν, cp. Od. 13. 54, means 'walking up to each one (in turn, cp. ἐπὶχεσθαι) and then standing near him:' so that it is equivalent to παρασταδόν sup. 207, but it includes the earlier step of 'coming towards,' which motion gives an appropriateness to ἄλλοθεν here.

393. βόες δέ, this introduces the reason why no remedy was possible.

395. εἶρπον, i.e. 'crawled on the ground.'

μεμύκει. Cp. Eur. Troad. 439 ἥλιον θ' ἀγρὰ βόες | αἱ σάρκα φωνήεσαν ἡσούσιν ποτε, | περὰν Ὀδυσσεὶ γῆρην. Herodotus tells of a similar marvel (9. 120) καὶ τῶν τῶν φυλασσόντων λέγεται ὑπὸ Χερσονησιτίαν τὰ ῥινοὶ ὀπταλὲς τέρας γενέσθαι τοιόνδε· οἱ τὰ ῥινοὶ ἐπὶ τῇ περὶ κείμενοι ἐπ' ἄλλαντό τε καὶ ἡσπαιρον ὅπως περ ἰχθύες νεόλατοι. Ameis quotes Propert. 3. 12. 29 'Lampetias Ithacis ierubus mugisse iuvenco.'

397. ἐρίηρες, certainly inappropriate here as a special epithet. We must regard it as merely an epic formula (cp. ἐυκνήμιδες Od. 9. 550), and need not interpret it as ironical.

399. δὴ ἑβδομον, in synizesis, as δὴ αὐτῇ Od. 10. 281 and sup. 330. Join ἐπὶ θῆκε, 'added thereto,' i.e. added the seventh to the tale of six.

401. ἐνήκαμεν, see sup. 293.

404. γαῖαν, here, and in Od. 8. 284; 14. 302, an unusual plural. Nitzsch quotes γαῖας τε πάσας from Pind. Isth. 3 (4). 95 (55). Krüger refers it to the Homeric use of the plural to express a general or abstract idea, as ἱπποσύνη Il. 16. 776, τεκτοσύνη Od. 5. 250.

407. πολλὸν ἐπὶ χρόνον, here and in Od. 15. 494; cp. Hesiod, Opp. 132 πωρῖδιον ἐπὶ χρόνον. 'The ship ran on for no long time.'



ἰστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα  
 ἀμφοτέρους· ἰστὸς δ' ὀπίσω πέσεν, ὅπλα τε πάντα 410  
 εἰς ἀντλον κατέχυνθ'· ὁ δ' ἄρα πρύμνῃ ἐνὶ νηὶ  
 πληῆξε κυβερνήτεω κεφαλὴν, σὺν δ' ὅστέ' ἄραξε  
 πάντ' ἀμυδὶς κεφαλῆς· ὁ δ' ἄρ' ἀρνευτῆρι ἑοικὼς  
 κάππεσ' ἀπ' ἱκριόφιν, λίπε δ' ὅστέα θυμὸς ἀγῆνωρ.  
 Ζεὺς δ' ἀμυδὶς βρόντησε καὶ ἔμβαλε νηὶ κεραυνόν· 415  
 ἡ δ' ἐλελίχθη πᾶσα Διδὸς πληγεῖσα κεραυνῷ,  
 ἐν δὲ θεεῖου πλητὸ· πέσον δ' ἐκ νηὸς ἐταῖροι.  
 οἱ δὲ κορώνησιν ἱκελοὶ περὶ νῆα μέλαιναν  
 κύμασιν ἐμφορέοντο, θεὸς δ' ἀποαίνυτο νόστον.  
 Αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων, ὄφρ' ἀπὸ τοίχους 420  
 λῦσε κλύδων τρόπιος· τὴν δὲ ψιλὴν φέρε κύμα.

409. προτόνους. Two forestays went from the mast-head and were made fast, one at each side of the bows. The backstay (ἐπίτονος) stretched from the masthead to the stern, so that the strain on the mast was divided between three ropes. If one πρότονος had snapped, the remaining one together with the backstay would have prevented the mast from falling clean aft: but both broke at once, ἀμφοτέρους being emphatic from its position in the verse.

410. ὅπλα includes all the cordage connected with the mast and yard-arm; when the mast fell aft, all this naturally tumbled in the hold or waist of the ship.

411. ὁ δ' ἄρα, sc. ἰστὸς.

413. ἀρνευτῆρι. The ancient interpreters commonly referred this to ἀρνεε, as if it were identical with the expression 'skipped like rams.' Doderl. would write ἐρνευτῆρι. Curtius assigns to ἀρνευτῆρι the initial F, and connects it with Skt. वारि, 'water,' Lat. ur-na, urinator. In Il. 12. 385, Palimps. Syr. has ὁ δ' ἄρα νευτῆρι, but Bekker insists that νευστήρ and not νευτήρ would be the necessary form. Hesych. however gives νευτήρ· κολυμβητήρ. For a description of the action of a diver see Il. 16. 745 foll. ὦ πόποι, ἦ μάλ' ἐλαφρὸς ἀνὴρ, ὡς βεῖα κυβιστᾷ. | εἰ δὴ ποῦ καὶ πόντῳ ἐν ἰχθυόεντι γένοιτο, | πολλοὺς ἀν κορέσειεν

ἀνὴρ ὅδε τήθεα διφῶν, | νηὸς ἀποθράσκειν, εἰ καὶ δυσπρόμελός εἴη. Cp. Virg. Aen. 1. 115 'excutitur pronusque magister | volvitur in caput.'

415. ἀμυδὶς, 'along with' the wind and rain: or, perhaps, ἀμυδὶς may correlate the καὶ that follows, 'in the same moment that he thundered, he did even smite the ship.'

417. θεεῖου. Cp. Il. 8. 133 βρόντησας δ' ἄρα δεινὸν ἀρήϊα' ἀργῆτα κεραυνόν.. δευῆ δὲ φλῆξ ἔργον θεεῖου καιόμενος, and similarly Il. 14. 414 foll. Cp. Plin. N. H. 35. 15. 50 'fulmina et fulgura quoque sulphuris odorem habent, ac lux ipsa eorum sulphurea est.' In Il. 16. 228; Od. 22. 481, 493; 23. 50, sulphur is used for cleansing and fumigation. θέειον is connected through root θυ with θύος, θύω, etc.

418. κορώνησιν. See on Od. 5. 66.

419. ἀποαίνυτο, here with the F, sc. ἀποφαίνυτο. So in Od. 14. 309; Il. 13. 262; but in Il. 11. 582; 15. 595; 17. 85, we have the form ἀπαινύμενον, etc.

420. διὰ νηὸς ἐφοίτων, 'I kept pacing the length of the ship, till the surge loosened the sides from the keel, and a wave carried her along all dismantled, and snapped off her mast close at the keel, but the backstay had tumbled down upon it (sc. upon the mast), made of ox-hide; with it I lashed both together, keel and mast.'

ἐκ δέ οἱ ἱστὸν ἀραξε ποτὶ τρόπιν· αὐτὰρ ἐπ' αὐτῷ  
ἐπίτονος βέβλητο, βοὸς ῥινοῖο τετευχώς.

τῷ ρ' ἄμφω συνέεργον ὁμοῦ τρόπιν ἥδ' καὶ ἱστὸν,  
ἐζόμενος δ' ἐπὶ τοῖς φερόμην ὀλοοῖς ἀνέμοισιν. 425

Ἔνθ' ἦ τοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων,  
ἦλθε δ' ἐπὶ Νότος ὤκα, φέρων ἐμῷ ἄλγεα θυμῷ,  
δφρ' ἔτι τὴν ὀλοὴν ἀναμετρήσαιμι Χάρυβδιν.  
παννύχιος φερόμην, ἅμα δ' ἡελίῳ ἀνιόντι  
ἦλθον ἐπὶ Σκύλλης σκόπελον δεινὴν τε Χάρυβδιν. 430

ἦ μὲν ἀνερροῖβδῃσε θαλάσσης ἄλμυρὸν ὕδωρ  
αὐτὰρ ἐγὼ ποτὶ μακρὸν ἐρινεδν ὑψόσ' ἀερθεῖς  
τῷ προσφῶς ἐχόμεν ὥς νυκτερίς· οὐδέ πη εἶχον  
οὔτε στηρίξαι ποσὶν ἔμπεδον οὔτ' ἐπιβῆναι·  
ρίξαι γὰρ ἐκὰς εἶχον, ἀπήωροι δ' ἔσαν ὄξοι, 435  
μακροὶ τε μεγάλοι τε, κατεσκίαον δὲ Χάρυβδιν.  
νωλεμέως δ' ἐχόμεν, δφρ' ἐξεμέσειεν ὀπίσσω

422. ἀραξε] αἱ Ἀριστάρχου καὶ αἱ πλείους. Ζηνόδοτος δὲ ἔαφε Schol. H. 428.  
Χάρυβδιν] θάλασσαν Apoll. Soph. 35. 25 'recte, ut opinor; quamquam Χάρυβδιν  
praebent Plat. Epist. 7. p. 354 E; Plut. Dion. c. 18; Eust. in Dion. p. 707' A.  
Nauck. 435. εἶχον] ἀντὶ τοῦ ὑπάρχον Schol. V. ΑΙ. ἦσαν or ἔσαν.

423. ἐπίτονος. The technical name for a hexameter beginning with a short syllable was στίχος ἀκέφαλος. As instances we have verses beginning with ζεφυρία Od. 7. 119, with ἐπεὶ δὴ Od. 4. 13; 8. 452; 21. 25; 24. 482; Il. 23. 2; 22. 379, with δε ἐτλησ Il. 22. 236, δε δέει Il. 24. 154, δείδη Od. 17. 519, Ἄρες Il. 5. 31, φίλε Il. 4. 155, διὰ Il. 11. 435, etc. etc. Compare also the quantities assigned to δδάνατος, δδάματος, ἀνέφελος (Od. 6. 45). A verse ending in an iambus instead of a spondee was called στίχος μείζωνος, e. g. αἰώλον ὄφιν Il. 12. 208. A verse, with a short vowel used long in the middle of the line, was called λαγάρως, e. g. ἀποπέισσι Od. 24. 7, ἀγοράσθε Il. 2. 337. See Athenaeus, 14. 632 E, who in quoting the present line reads τετάνυστο instead of βέβλητο.

τετευχώς, the solitary instance of the perf. active of τεύχω in a passive sense. Elsewhere we have τετυγμένος.

428. δφρα follows directly upon ἦλθε, the words φέρων ἐμῷ ἄλγεα θυμῷ

being parenthetical. 'The South came swooping down upon me, so as to make me retrace my course to Charybdis.' Nitzsch compares Od. 9. 154; 10. 236, where however ἵνα and not δφρα is found, but see Il. 22. 329.

ἀναμετρήσαιμι is equivalent to ἀναμετρήσας πέλαγος Χάρυβδιν ἐκείμην, cp. Od. 3. 179.

432. αὐτὰρ ἐγὼ, 'but I, springing upwards towards a lofty fig-tree, held on, clinging to it as a bat (holds): but I could not anywhere either plant myself firmly with my feet or mount the tree, for the roots stretched far away [below], and the boughs were high up out of reach.'

434. στηρίξαι is used in a neuter sense, but in Il. 21. 242 we have στηρίξασθαι.

435. With ἐκὰς εἶχον compare ὑψόσ' ἔχοντες Od. 19. 38. The long vowel in ἀπήωροι is seen in ἀπρωτο, αἰώρα, αἰωρεῖν. Bothe would write ἀπηόριοι, cp. Antiphil. Byz. (Anth. Pal. 9. 71) αἰῶνες ἀπηόριοι.

ιστὸν καὶ τρόπιν αὐτῖς ἐελδομένῃ δέ μοι ἦλθον  
 δψ'. ἥμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορήθηεν ἀνέστη  
 κρίνων νείκεα πολλὰ δικαζομένων αἰζήων, 440

τῆμος δὴ τά γε δοῦρα Χαρύβδιος ἐξεφάνθη.  
 ἦκα δ' ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι,  
 μέσσω δ' ἐνδοῦπησα παρέξ περιμήκεα δοῦρα,  
 ἐζόμενος δ' ἐπὶ τοῖσι διήρεσα χερσὶν ἐμῇσι.

[Σκύλλην δ' οὐκέτ' ἔασε πατὴρ ἀνδρῶν τε θεῶν τε 445  
 εἰσιδέειν· οὐ γάρ κεν ὑπέκφυγον αἰπὸν δλεθρον.]

"Ενθεν δ' ἐννήμαρ φερόμην, δεκάτῃ δέ με νυκτὶ  
 νῆσον ἐς Ὀγυγίην πέλασαν θεοὶ, ἔνθα Καλυψὼ  
 ναίει ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα,  
 ἥ μ' ἐφίλει τ' ἐκόμει τε. τί τοι τάδε μυθολογεῖω; 450  
 ἤδη γάρ τοι χθιζὸς ἐμυθεύμην ἐνὶ οἴκῳ  
 σοί τε καὶ ἰφθίμῃ ἀλδῶ· ἐχθρὸν δέ μοι ἔστιν  
 αὐτὶς ἀριζήλως εἰρημένα μυθολογεῖν.

439-441.] ἐν πολλοῖς ἐδιστάχθησαν οἱ στίχοι Schol. H. Q. 441. τὰ γε] Aristarchus τάδε Schol. H. 445, 446.] νοθεύονται δυο. τί γὰρ εἰ εἶδεν, ὅπου οὐ  
 δύναται ὁρᾶν ἢ Σκύλλα, ἀλλ' ἐνδρῶνται τῷ σπηλαίῳ; Schol. H. Q.

439-441. The objection raised against these three lines is that they are contradictory to what is said about the hours of the ebb and flow in the whirlpool. Odysseus appears to have reached Charybdis at sunrise (429), but not till evening did his timbers come up from the gulf. To this it may be added that ἥμος δέ in Homer always stands at the beginning of a verse. The time denoted is towards evening, when a judge may be supposed to have got through his cases, and when the market-place begins to empty. Cp. μέγα οὐ ἀγορῆς διαλύσιος Hdt. 3. 104.

ἀνέστη here is aorist of custom.

442. πόδας καὶ χεῖρε. Notice the confusion of plural and dual (σύγχυσις), 'I let down hands and feet for a plunge (lit. 'so as to be carried down'), and I plumped down in the middle [of the water], beyond the long timbers.' Cp. Od. 15. 479 ἀντλῇ δ' ἐνδοῦπησε πεισοῦσ' αἰεταλὴ κηέ.

445, 446. The reason given by the Schol. for the rejection of these two

lines (see crit. note) is, that there was really no danger from Scylla, as she could not leave her rock. At any rate we cannot suppose that she could reach as far as Charybdis. This difficulty would be removed by understanding ἐμὲ as the subject to εἰσιδέειν. Zeus pitied Odysseus, and suffered him not to set eyes on Scylla again. This view would also help us to understand how Zeus is here spoken of as the protector of Odysseus from Scylla; whereas, sup. 124, he is bidden in his extremity βαστρεῖν Κραταῖν. Ameis suggests that the line may have been compiled from sup. 223, Od. 9. 286; Il. 16. 256, by some editor who thought it required explanation that Scylla did not get Odysseus into her clutches.

450. τί τοι τάδε μυθολογεῖω; Here Odysseus turns and addresses Alcinoüs directly.

451. χθιζός. See on Od. 7. 244 foll.

453. Join αὐτὶς μυθολογεῖν and ἀριζήλως εἰρημένα.

## APPENDIX I.

### THE HOMERIC SHIP.

§ 1. ναὺς and σχεδία. § 2. τρόπις. § 3. στείρα. § 4. σταμίνες. § 5. ἱκρία.  
 § 6. ἐπηγκενίδες. § 7. φραγμός, ἔλη. § 8. ζυγά. § 9. κληίδες. § 10. ἔρετμά.  
 § 11. ἀντλος. § 12. ἱστός, ἱστοπέδη, μεσόδεμη. § 13. ἱστοδόκη. § 14. ἱστίον,  
 ἐπικριον. § 15. πρότοννοι, ἐπίτονος. § 16. κάλοι, ὑπέραι, πόδες. § 17. πηδάλιον,  
 οἴημον. § 18. εὐναί, πυρμνήσια.



References to letters above.

A. Mast (ἱστός). B. Sail (ἱστίον). C, C. Forestays (πρότοννοι). D. Backstay (ἐπίτονος).  
 E. Yard (ἐπικριον). F, F. Halyards (κάλοι). G, G. Braces (ὑπέραι). H, H. Sheets (πόδες).  
 I. Mast-rest (ἱστοδόκη). K. Rudder (πηδάλιον).

§ 1. It will be the aim of this note to give a description of the construction and appliances of the Homeric ship, as far as it can be gathered from the poems themselves, or can be explained from

later writers. In illustrating the building of the ship in Od. 5, it seems better to treat the *σχεδια* as more or less like the ordinary ship in use at the time. We should remember that the description comes in the middle of a marvellous story, so that we need not suggest impossibilities by adverting to the fact that Odysseus was working single-handed; that he had not the necessary tools for building a ship; that the vessel was ready for sea in four days, etc. It is probable that the poet elaborates the idea as he proceeds, so that the details at the end of the account are out of keeping with the simplicity of the beginning. But it involves fewer incongruities to represent the *σχεδια* as a real ship or boat, than to describe it as a raft, or, rather, a flat-bottomed box; which is the recent view maintained by Brieger (Philolog. 29. p. 200 foll.), and accepted by Hentze, in the last edition of Ameis' Odyssey, and by Autenrieth, in his Wörterb. zu den Homerischen Gedichten, (Leips. 1873). See below on § 6 ad fin. Much assistance has been derived in writing this note from A. C. Lucht's 'Abhandlung über das Schiff der Odyssee,' Altona 1841.

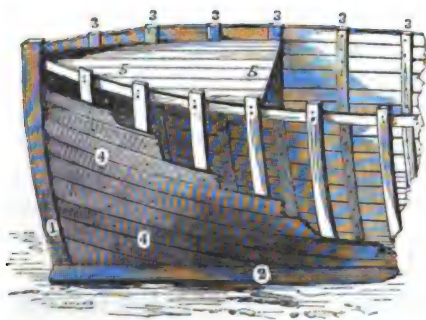
§ 2. *τρόπις*. The first preparation for building a ship was to lay down the *τρόπις* or keel. This must have been a strong balk of timber, broader and flatter than the keel of a modern vessel, as the ships were often obliged to take the ground, and to be hauled up and down on the shore. Owing to this flatness of the bottom of the hull, a ship could easily be supported in a vertical position when on shore by *έρματα* (Il. 1. 486), which we may suppose to have been blocks of wood or stone, pushed underneath the hull, near to the keel. During the building of the ship, the keel lay on a row of blocks or trestles, which may have had notches cut in them for its support. At least this is the interpretation which Eustath., on Od. 19. 574, gives of *δρύοχοι*, κυρίως πάσσαλοι, ἐφ' ὧν στοιχηδὸν διατεθειμένων ἡ τρόπις ἱσταται τῶν καινουργουμένων πλοίων διὰ ἰσότητα. Thus we find the phrase ἐκ δρύων ναυπηγεῖσθαι, 'to build a ship from the keel,' Polyb. 1. 38. 5; and, metaphorically, δρύοχους τιθέναι δράματος Aristoph. Thesm. 52. But Procopius, Bell. Goth. 4. 22, understands by *δρύοχοι* the ribs of the ship, ξύλα ξύμπαντα ἐς τὴν τρόπιν ἵναρμωσθέντα, ἀπερ οἱ μὲν πωπται δρύοχους καλοῦσι, ἕτεροι δὲ νομέας. The interpretation of Eustath. however suits far better with the passage in Od. 19, where the line of *δρύοχοι* illustrates perfectly the line of axes, or axe-heads, through which the arrow was to be shot.

Ahrens seeks to connect *τρόπις* with *δρῦς* and *δδρυ*, but it seems far simpler to refer it to *τρέπειν*, and to regard it as the centre-point round which the vessel sways or rocks. When Odysseus is describing to Arete

his shipwreck upon the Ogygian isle, he relates how he supported himself by clasping the keel with his arms (*ἀγκὰς ἐλών* Od. 7. 252), which gives some idea of its size; for the keel was then bare, having been torn away from the sides of the ship (*ἀπὸ τοίχους | λῦσε κλύδων τρώπιος, τὴν δὲ ψιλὴν φέρε κῦμα* Od. 12. 420).

§ 3. *στεῖρα*. From the forward end of the keel rises the 'stem,' *στεῖρα*, from *στερεός* and *στεῖρος*, 'firm.' It was necessarily strong and solid, as it had to take the butt ends of all the planks, and to receive the full weight of the shock when the ship was run aground. Hesych. marks the difference between the *στεῖρα* and *τρώπις*, by describing the latter as *τὸ κατώτατον τῆς νεώς*, and the former as *τὸ ἐξέχον τῆς πῤῥάρας ξύλων*. Pollux (Onomast. 1. 85) says even more distinctly, *μέσον τῆς προεμβολίδος καὶ τοῦ ἐμβόλου ἡ στεῖρα καλουμένη*, and (ib. 86) *ὁ στόλος ἐστὶν ὑπὲρ τὴν στεῖραν*, the meaning of *στόλος* being 'the beak,' *ὁ τῆς νεώς ἔμβολος*, *τὸ εἰς ὃν συνεστραμμένον* Hesych. This description of the *στεῖρα* harmonises well with Od. 2. 427 *ἀμφὶ δὲ κῦμα | στεῖρῃ πορφύρεον μεγὰλ' ἴαχε νηὸς ἰούσης*.

The position of *τρώπις* and *στεῖρα*, and of the rest of the woodwork of the hull may be illustrated by the accompanying sketch:—



1. *στεῖρα*. 2. *τρώπις*. 3, 3. *σταμίνες*. 4, 4. *ἐπηγεκνίδες*. 5. 5. *ἱερία* (deck).

§ 4. *σταμίνες*. From the keel, on either side, rise the ribs, *σταμίνες*. The word is, probably, rightly so accented from a nominative *σταμίς* or *σταμίν*, but *σταμίνεσσι*, with the *ι* short, *metr. grat.*, is the only form found in poetry. The particular curvature of these ribs decides the shape of the ship. The one which Odysseus built was on the model of a *φορτὶς εὐρέα*, and was much broader in the beam than a ship made for speed. The etymology of *σταμίνες* naturally suggests 'up-standing' timbers; but in Etym. Mag. *σταμίνες* are strangely described as *καταστρώματα τῆς νηὸς ἐφ' ὧν ἱστάμεθα*. The interpretation given by

the Scholl. to σταμίνεσσι· ἐπιμήκεσι ξύλοις καὶ στήμονος τάξιν ἐπέχουσιν (which is almost identical with that of Aristarchus, ὁρθὰ ξύλα οἷα στήμονες εἰκότα) gives the picture most graphically; for στήμονες are the vertical threads, or 'warp' in the loom, and the comparison of this row of threads with the erect ribs of a skeleton ship is very intelligible. This is corroborated by the words of Pollux (1. 92), σταμίνας, τὰ ξύλα ἐφ' ὧν αἱ σανίδες ἐπικείμεται, which is identical with the interpretation of Hesych.; except that he substitutes προσηλούνται for ἐπικείμεται, showing how the σανίδες or horizontal planks are 'pinned' to the ribs. With θαμίσι σταμίνεσσι (Od. 5. 252) we may compare the description of Scylla's teeth, τρίστοιχοι δδόντες, | πυκνοὶ καὶ θαμίες (Od. 12. 91).

§ 5. *ἱκρία*. Very different etymologies have been suggested for *ἱκρία*, and very different interpretations given of the word. Eustath quotes two derivations, one from ἄκρον, another from ἱκνέσθαι. Curtius, with some misgivings, connects it with ἵπος, and ἱποῦσθαι, thus referring it to root *h₁*, and Lat. *ic-o*; in which Autenrieth concurs. For the meaning it will be best to examine the passages in which the word occurs in Homer. In Il. 15. 676 Ajax νηῶν ἱκρί' ἐπ' ἔφ'χετο, μακρὰ βιάσθων, and (ib. 685) ἐπὶ πολλὰ θοδῶν ἱκρία νηῶν | φοῖτα μακρὰ βιάς. Odysseus, in preparing to resist Scylla, says εἰς ἱκρία νηὸς ἔβαινον πρῆρης (Od. 12. 229). Telemachus, on his visit to Nestor (Od. 3. 353), had proposed to go down to his ship and sleep; but Nestor declares οὐ θην .. νηὸς ἐπ' ἱκρίφῃν καταλέξεται. The falling mast in the ship of Odysseus strikes the helmsman on the head, so that he κάππεσ' ἀπ' ἱκρίφῃν (Od. 12. 414). When Odysseus is on his homeward voyage from Scheria, bedding is laid for him νηὸς ἐπ' ἱκρίφῃν γλαφυρῆς (Od. 13. 74); and, lastly, when Theoclymenus comes on board the ship of Telemachus, his host takes his spear from him καὶ τό γ' ἐπ' ἱκρίφῃν τάνυσεν νεός (Od. 15. 283); and the same spear, when he departs, is again taken up νηὸς ἀπ' ἱκρίφῃν (ib. 552). Now, nothing seems more complete than to suppose that Ajax made his way from 'deck to deck' of the Greek ships as they lay side by side; that Odysseus mounted on the raised 'deck' to attack Scylla; that Telemachus, when he passed the night at his ship, lay on the 'deck,' as he had no cabin; that the helmsman was standing or sitting by the rudder on the 'quarter deck,' when the mast, as it fell aft, struck him; that during the calm summer night Odysseus lay on a mattress on 'deck;' and, that the spear of a visitor was laid down 'on the deck' when he came aboard, and taken up 'off the deck' when he left. The last passage, τάνυσεν ἔγχος ἐπ' ἱκρίφῃν (Od. 15. 283), reminds us of Helen's distaff laid along from edge to edge of her work-basket, ἐπ'

αὐτῷ ἡλακάτῃ τετάνυστο (Od. 4. 135). Supposing then ἔκρια to be rightly rendered 'deck,' it may be asked, why is the plural always used? It would be a sufficient answer to say that a composite structure, such as the flooring of a deck, might well be represented by a plural noun, just as ἱστία stands for the sail and its accompanying rigging; ἄρματα for a chariot and its necessary appliances. But there is a further reason, viz. that the deck of the Homeric ship is not a continuous structure from stem to stern; as Thucydides reminds us, saying (1. 10) that the vessels of that period were 'not covered in,' *μὴ κατάφρακτα*. There was a small deck at the bows (Od. 12. 230), and another at the stern (Od. 13. 75), while the waist of the ship between the two decks was open (*ἀπλος* Od. 12. 411). The fact of this double deck, fore and aft, naturally suggested the use of the plural noun.

The shipwright, after he had set up the *σταμῖνες*, would proceed to erect these 'decks' by pinning the planks which formed them to the ribs; and this is the process described in Od. 5. 252 ἔκρια δὲ στήσας, ἀραρὼν θαμέσι σταμίνεσσι, | ποίει, where ἀραρὼν is subordinated to στήσας, as showing how the erection of the decks was possible. The interpretation of Eustath. begins by stating this view very clearly (1553) ἔκριον .. τό τε ἐπὶ πρύμνης κατὰστρωμα ἐφ' οὗ κυβερνήτης ἰκνεῖται .. καὶ τὸ ἐφέξης δὲ κατὰστρωμα τῆς νηός. But he seems to have been puzzled by the phrase ἔκρια στήσας, as if ἱστάναι could refer to nothing but the erection of vertical timbers; so that he suggests τὰ ἐγκοιλία, 'the curved ribs,' as another interpretation; which would oblige us to explain σταμῖνες as 'spurs' or 'stays,' to support the ribs; in which view the Scholl. Ambros. and Palat. concur, rendering ἔκρια here by τὰ ὀρθὰ ξυλὰ ἐφ' ὧν τὰ τῆς νεὸς καταστρώματα προσπῆγνυται.

Grashof (Das Schiff bei Homer und Hesiod) inclines to this view; but he seems to limit the meaning of ἔκρια to the 'bulwarks,' while Nitzsch understands by the word the whole inner lining of the ship's sides. Ameis, in his first three editions, maintained the rendering 'deck;' but Hentze, the new editor, follows Brieger (quoted above) and makes ἔκρια the true ribs, and σταμῖνες the stays of the ribs. Strong evidence in favour of regarding ἔκρια as the flat boarding of a platform is gained from the description by Herodotus (5. 16) of the lacustrine dwellings of some of the Paeonians—ἔκρια ἐπὶ σταυρῶν ὑψηλῶν ἐξευγμένα ἐν μέσῃ ἔστηκε τῇ λίμνῃ . . τοὺς δὲ σταυροὺς τοὺς ὑπεστεῶτας τοῖσι ἑκρίοις τὸ μὲν κού ἀρχαῖον ἔστησαν κοινῇ πάντες οἱ πολῖται . . κρατέων ἕκαστος ἐπὶ τῶν ἑκρίων καλύβης τε ἐν ᾗ διατᾶται καὶ θύρης καταπακτῆς διὰ τῶν ἑκρίων. In this passage σταυροί are the uprights analogous to σταμῖνες, and ἔκρια are the level platforms fixed upon them.



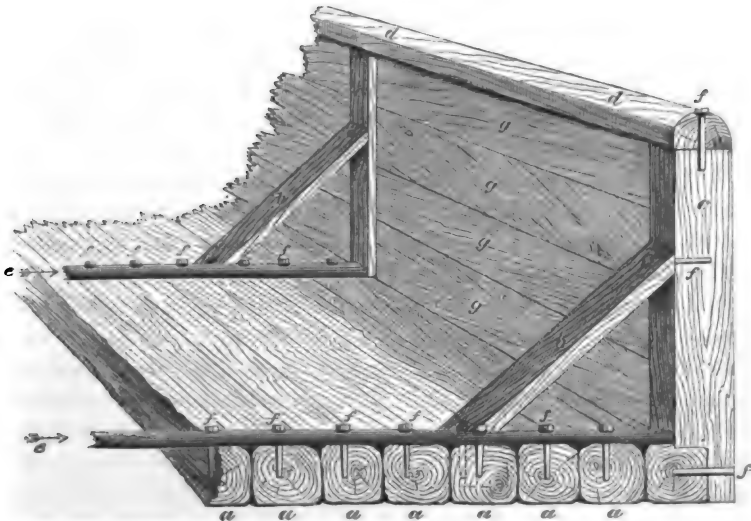
§ 6. *ἐπηγκενίδες*. The last work to be done to the hull is described by the words *ἐπηγκενίδεσσι τελεύτα* (Od. 5. 253). The word is interpreted by Eustath. as *σανίδες ἐπενηνεγμέναι*, derived, according to Etym. Mag., *παρὰ ἐνέγκω καὶ ἐνείκω*. As the position of the vertical *σταμίνας* was illustrated by comparing them to the warp on the loom (*στήμονες*); so the *ἐπηγκενίδες* are described by Etym. Gud. as *κρόκῃς τάξιν ἐπέχουσai*, i. e. lying horizontally like the threads of the woof across the warp. And the epithet *μακρῆσιν*, given to them in this passage, suits very well with the interpretation in Hesych., *αὶ ἐς μῆκος καθηλούμεναι σανίδες*. Thus *ἐπηγκενίδες* may be rendered by 'planking.' The formation of the word is thus given by Eustath. 1533 *ἐπηγκενίδες δὲ σανίδες ἐκ πρῆρας ἐς πρύμναν τεταμέναι καὶ ἐπενηνεγμέναι, ὅθεν καὶ ἐτυμολογεῖται* παρὰ γὰρ τὸ ἐπενεγκεῖν ἐπενεγκίς γίνεται, καὶ κατὰ μετάθεσιν ἐπεγκενίς, καὶ κατὰ ἔκτασιν ἐπηγκενίς. The reading *ἐπητανίδεσσι*, attributed to Rhianus, points to the same meaning, and to an analogous derivation from *ἐπιτεταμένος*.

It may be suggested that a simpler etymology would be to connect *ἐπ-ηγκενίς* with *ἀγκών*, referring to the necessary 'bending' of the planks, before they can take the curve of the ship, and be attached to the ribs.

We may now venture to translate the passage, Od. 5. 246 foll., as follows, 'Then Calypso brought him borers, and he bored every piece, and fitted them one to another, and he hammered together his boat with trenails and morticings. And as big as a man, well skilled in carpentry, traces out the hull of a broad freight-ship, so big did Odysseus make his broad boat; and he worked away, setting up the decks by fitting them to the ribs standing arow, and he finished off with the long planking.' This represents Odysseus as preparing the separate pieces, boring them with corresponding holes, and fitting some with mortice and tenon, or some simple form of 'scarfing'; so that a few blows of the hammer (*ἄρασσεν*), sufficient to drive home the pegs (*γόμφοι*), or force the joints together, soon fixed the frame-work.

A very different view of these details is given by Brieger (Philol. l. c.). He considers that the floor of the 'raft,' rising slightly on each side from the keel, consisted of barks of timber laid side by side. To hold these timbers in position, strips of elastic wood, say, a young sapling split longitudinally, was laid as a clamp, and pinned down to each timber by a *γόμφος*; these strips of wood, so pegged down, constituted the *ἀρμονίαι*. Where the timbers that thus form the *ἑδαφός* end, the ribs (*ἱκρία*, according to his view) rise erect, and to support

these vertical ribs in position, 'struts' or 'spurs' are set at an angle, connecting the *ἱκρία* with the timbers of the *ἔδαφος*. These 'struts' are the *σταμίνες*. Along the top of these *ἱκρία* run long slips of wood, connecting them together, as the 'balustrades' of a staircase are connected by 'the hand-rail.' The accompanying sketch follows the illustration in Autenrieth's lexicon, who adopts Brieger's view entirely. But to maintain this view, we must give up the idea of the *σχεδία* being anything like ship, or boat, or even raft.



a. Timbers forming the *ἔδαφος*. b. *σταμίνες*. c. *ἱκρία*. d. *ἐπηγεκνίδες*.  
e. *ἁρμόνια*. f. *γόμφοι*. g. *σανίδες*? side-planking.

§ 7. *φραγμός*, *ὄλη*. The ribs being now set up, the decks fixed to them, and the planking pegged along the sides, the edge of the vessel must have bulwarks added to it. The erection of these is described by the words (Od. 5. 256) *φράξε δέ μιν ῥίπεσσι διαμπερές οἰσυνήσιν*, representing a palisade of wattle work, probably smeared over with clay and pitch, going all round the ship, so as to prevent the water from sweeping the decks and washing into the hold (*κύματος εἰλαρ ἔμην*). This is precisely the interpretation of Eustath., *ὁ ἐκατέρωθεν περὶ τὰ χεῖλη τῶν πλοίων φραγμός*. Then follow in Od. 5 the words *πολλὴν δ' ἐπεχεύατο ὄλην*, which seem to be rightly interpreted by Schol. B. E. Q. T. 'he threw in much ballast,' sc. *ξύλα, λίθους, ψάμμον*, *πρὸς τὸ μὴ εὐρίπιστον εἶναι τοῖς πνεύμασιν ελαφρὰν οὔσαν*. But this interpretation is open to certain objections. First, the regular

Homeric use of ἐπιχέειν is not 'to pour *in*;' but to 'pour or spread over' (cp. Od. 4. 212; 5. 487; Il. 23. 256; 24. 445; etc.); whereas we are obliged to construe ἐπεχεύατο here with the force of ἐνέθηκε. Second, it is surprising to find that the introduction of the ballast takes place before the ship is rolled down to the sea, the additional weight causing additional and unnecessary labour. Still, this sequence of events may be readily explained as a prothysteron. We might meet the difficulty by rendering πολλὴν δ' ἐπεχεύατο ὕλην by 'he laid much material thereon,' as if the words introduced a sort of exegetical description of the thickness of the wattled bulwarks; but it is doubtful if ὕλη can be used here in its later sense of 'material.' Autenrieth takes φράζε . . . ῥίπασσι to mean, 'he calked between the planks with osier twigs;' using, that is, the soft and elastic withes, as we use oakum, to render the seams water-tight.

§ 8. ζυγά. Between the fore and aft decks the hold of the ship was crossed by the ζυγά. These served a double purpose: (1) to stiffen the ship by supporting the sides, τοῖς τοιοῦτοις ζυγοῖς ζευγνύναι τοὺς τῶν πῶν τοίχους (Eustath.); and (2) to serve as rowing benches, otherwise called (as in Hdt. 1. 24) ἐδῶλια, interpreted by Hesych. as τὰ τῆς νεὸς ζυγά ἐφ' ὧν οἱ ἐρέσσοντες καθέζονται. Thus the ζυγά are like the Lat. 'transtra,' or 'cross-bars,' explained by Festus as 'tigna quae ex pariete in parietem porriguntur.' The ζυγά were some distance above the floor of the ship, and the space below was regarded as suitable for safe stowage. A truant crew were put in chains there (Od. 9. 99), and the treasures which Odysseus brought from Scheria were stowed away there too (Od. 13. 20).

§ 9. κληῖδες. It is difficult to decide whether the κληῖδες are identical with the ζυγά, or not. The question is complicated by the ambiguity of the word κληῖς, as applied in Homer to a door; for sometimes it signifies the cross-bar that secures it, and sometimes the key by which the bar is shot; see on Od. 1. 441. Following the former meaning we may well translate κληῖδες 'thwarts,' because they, like the ζυγά, serve to lock or bind the sides of the ship together; and thus the frequent phrase ἐπὶ κληῖσι καθίζον will be rendered, 'sat on the thwarts.' But in Od. 8. 37 we find δησάμενοι . . . ἐπὶ κληῖσιν ἑρετμά, on the strength of which many commentators understand by κληῖδες the 'thole-pins,' on which the oars worked, and to which they were attached by a leathern loop or strap, called τροπός (Od. 4. 782; 8. 53). When, in a moment of panic, the oars drop from the rowers' hands (Od. 12. 205) they remain suspended in these loops, and trail through the water. If we adopt this view we shall render ἐπὶ κληῖσι καθίζω by

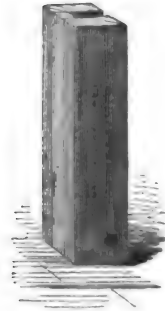
'sit at the rowlocks,' making *κληῖδες* identical with the later *σκαλμοί*. Cp. Etym. Mag. s. v. *σκαλμός*: *περὶ δ' δεσμεύουσι κώπης πᾶσσαλον*, Eur. I. T. 1347 *ναῖτας . . ἐπὶ σκαλμῶν πλάτας ἔχοντας*.

§ 10. *ἔρετμά*. The oars themselves (*ἔρετμοί* or *ἔρετμά*) must have had a very broad blade; for the oracle of Teiresias (Od. 11. 128) shows that the shape of the oar was not unlike that of a winnowing shovel. This blade was called *πηδόν* (Od. 7. 328; 13. 78), and the handle of the oar *κώπη* (Od. 10. 129). That the usual wood for making oars was fir we may gather from the use of *ἐλάτη* for the oar itself in Od. 12. 172.

§ 11. *ἄντλος*. The word *ἄντλος* is well described by Elmsley on Eur. Heracl. 168, 'apud vetustissimos scriptores Graecos eam navis partem significare videtur, quae postea *κοιλὴ ναῦς* sive *κοιλία* appellata est. Apud Atticos *ἄντλος* potius de aqua marina quae in imam navem influit quam de ipso loco dicitur.'

§ 12. *ιστός*, *ιστοπέδη*, *μεσόδμη*. The mast, *ιστός* (*ἱσσημ*), was generally made of fir (Od. 2. 424), and was 'stepped' into the solid wood of the keel; so that when the mast is snapped off at its lowest point, the breakage is described as *ἐκ δέ οἱ ἱστὸν ἄραξε* (*κύμα*) *ποτὶ τρόπιν* (Od. 12. 422). When Odysseus is sailing past the Sirens' coast he is described as having been lashed to the mast, while he himself stands *ὀρθὸς ἐν ἱστοπέδῃ*. There is some uncertainty about the meaning of this last word. Referring it, doubtless, to *πεδιάω*, Apoll. Lex. 93. 3 interprets it by *ξύλον ὀρθὸν ἀπὸ τῆς τρόπικης ᾧ προσδέεται ὁ ἱστός*, while Eustath., Suid. and Hesych. concur in rendering it *ὁ ἐν μέσῳ τῆς νεὸς κοῖλος τόπος, ὃν τινες λινίδα καλοῦσιν, εἰς ἃν ὁ ἱστός ἐντίθεται*, implying a derivation from *πούς*. The word occurs three times, Od. 12. 51, 162, 179, and in two other passages the mast is described as reared *κοίλης ἔντοσθε μεσόδμης* (Od. 2. 424; 15. 289). It seems best to regard *ιστοπέδη* and *μεσόδμη* as virtually the same thing, *μεσόδμη* being a more graphic description of what is elsewhere called *ιστοπέδη*, the latter having closer reference to the mast itself, the former a more general reference to the whole ship. But the word *μεσόδμη* is susceptible of several interpretations, for its etymology merely points to something 'built in the middle' (*μέσος-δέμειν*), and thus the meaning is necessarily vague, as in such a word as *ὑπερτερὴ* (Od. 6. 70). But great weight must be given to the epithet *κοίλη* which is attached to it, this word always signifying in Homer something that encloses a space. See note on Od. 2. 424. Some light may be thrown on the meaning of *μεσόδμη* from its use in connection with the interior structure of a house in Od. 19. 37, where *καλαὶ μεσόδμαι* are interpreted by Aristarchus

23 τὰ μεσόβουλα . . ἔνιοι δὲ τὰ μεταξύ τῶν δοκῶν διαστήματα, cp. Eustath. 1855. 1. This 'depression between two pilasters or beams,' suits perfectly well with the epithet κοῖλος. To return again to the use of



μεσόβουλη in the ship, we may suppose it to have been a three-sided vertical box, with the open side facing the stern; so that the mast when not in use lay altogether free from the μεσόβουλη except at the extreme point of its lowest end; the whole mast extending horizontally to the stern of the ship. But when the mast was raised it stood erect in this box, which encircled it on three sides for some two feet of its height. The open side could well be secured when the mast had been reared, by a pin or peg passing through two sides of the box.

Precisely the same method of securing the mast

may be seen at the present day on any of the barges that ply upon the Thames and Medway. This interpretation of μεσόβουλη seems in every way preferable to the common one, which represents it as a cross timber with a hole in it, such as we see in light boats nowadays. To raise a heavy mast and drop it into this hole, or to remove it, when the ship was in a seaway, would have been a difficult and dangerous task. Moreover, such a timber should be called τρητός and not κοῖλος. There is also the advantage in this view that it brings out the virtual identity of the μεσόβουλη, in the house and in the ship. Cp. Pseudolucian. Amor. 6 τὸν ἰστὸν ἐκ τῶν μεσοκοίλων ἄραιτες. We may be content to translate ἰστοπέδη by 'step,' and μεσόβουλη by 'mast-box.'

§ 13. ἰστοδόκη. The ἰστοδόκη, mentioned in Il. 1. 434, may very likely have been a fork or crutch at the stern, into which the end of the mast might drop when lowered. A similar contrivance may be seen in use to support the boom of a cutter or schooner when the vessel is in harbour.

§ 14. ἰστῖον, ἐπίκριον. The word ἰστῖον, for a sail, may be connected with ἰστός in its sense of 'mast,' or in its equally common meaning of 'web' in the loom. The plural may be compared with ἄρματα, etc., or it may have direct reference to the various strips of canvas, of which the sail was constructed, and which were sometimes only laced together, to admit of their separation for convenience of stowage. In Od. 5. 318; 6. 269 σπείρον is the word used for a sail. The oldest form of the sail was square, what we now call a 'lug-sail;' and it hung from the 'yard,' ἐπίκριον, which may have been so called, as

Eustath. interprets, *ὡς ἐπὶ τῷ κρείφῳ ὄν*. But this fails to express its usual position, and it may perhaps be better referred to *ἄκρον*.

§ 15. *πρότοναι, ἐπίτονος*. The mast was held upright by three ropes, which divided the strain between them. Two of these ropes went forward, and one abaft; this proportion being intelligible if we remember that the *μεσόδμη* was open towards the stern, so that the mast would be more likely to fall in that direction; but it was solid in front, so that one rope was sufficient to check its tendency to fall forward. These two 'forestays' were called *πρότοναι*. They were fastened from the mast-head to the bows, and had to be unfastened before the mast could be lowered. Cp. Il. 1. 434 *ἰστὸν δ' ἰστοδόκη πέλασαν πρότονουσιν ὑφέντες*, Od. 2. 425 *ἰστὸν στήσαν . . κατὰ δὲ προτόνουσιν ἔδησαν*. That the *πρότοναι* were two in number is seen from Od. 12. 409 *ἰστού δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα | ἀμφοτέρους*. Cp. Schol. on Eur. I. T. 1134 *πρότόνους, οἷς ἰσχυροποιεῖται ὁ ἰστὸς ἐξ ἑκατέρου μέρους εἰς τὴν πρῆραν*. It was partly by hauling on the 'forestays' that the mast was raised. The 'backstay,' *ἐπίτονος* (Od. 12. 423), was made fast from the mast-head to the stern; so Hesych. calls it *δέρμα φ' κατησφάλισται ὁ ἰστὸς τῆς νῆος*. Suidas took *ἐπίτονος* to mean the ring of twisted rope attached to the yard, to enable it to slip up and down the mast, *ὁ δεσμεύων ἱμάς πρὸς τὸν ἰστὸν τὸ κέρας*.

§ 16. *κάλοι, ὑπέραι, πόδες*. In Od. 5. 260 the description of the running rigging is thus given, *ἐν δ' ὑπέραις τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ*. Of these three words *κάλοι* may be satisfactorily identified with our 'halyards,' which, as their name implies, are used to haul up the yard (*ἐπὶ κριον*). The older commentators are generally agreed upon this interpretation. So Schol. V. *τὰ σχοινία δι' ὧν ἀνάγεται καὶ κατὰγεται ἡ κεραία*, and Eustath. gives their position with still greater accuracy, *τὰ ἐν μέσῳ τοῦ κέρατος ἀνάγοντα καὶ χαλῶντα τὸ ἰστίον*. The *κάλοι* probably ran through a hole high up in the mast, or through a ring, or some simple form of pulley, like the later *τροχαλία*. The 'braces,' *ὑπέραι*, are made fast to the ends of the yard-arms, their use being to trim the yard to the particular angle required by the direction of the wind. This is the interpretation given by several Scholl., *τὰ ἄνω εἰς ἄκρον ἐκατέρωθεν τοῦ κέρατος δύο σχοινία δι' ὧν μεταγεται τὸ κέρας*. The Schol. V. gives a less accurate description, *τοὺς ἐκ τοῦ ἄκρου τῆς ὁδοῦς ἐξημμένους κάλους*, which makes a confusion between *ὑπέραι* and *πόδες*. There is no reasonable doubt that *πόδες* are the 'sheets,' Lat. 'pedes,' i. e. ropes at the lower corners of the sail for the purpose of altering its position, just as the *ὑπέραι* determined the position of the yard. Eustath. expresses this very intelligibly, *καλοῦνται δὲ πόδες διὰ τὸ κάτω*

εἶναι ἀπεναντίας ταῖς προρρηθείσαις ὑπέραις, ὡς οἶον ὑπερθεῖν κεφαλαῖς τοιοῦτων ποδῶν. Similarly the Schol. on Aristoph. Eq. 436 πόδας δὲ καλοῦσι οἱ ναῦται τοὺς παρ' ἑκάτερα τὰ μέρη ἐκδεδεμένους τῆς ὁδοῦ. For the use of the word in later authors cp. Soph. Antig. 715 αὐτῶς δὲ ναὺς ὅστις ἐγκρατὴς [? ἐγκρατῇ] πόδα | τείνας ὑπείκει μηδὲν, ὑπτιόισι κάτω | στρέφας τὸ λοιπὸν σέλμασιν ναυτίλλεται, Eur. Orest. 706 καὶ ναὺς γὰρ ἐνταθείσα πρὸς βίαν ποδὶ | ἔβαψεν, ἔσση δ' αὖθις ἦν χαλᾶ πόδα, I. T. 1379 δεινὸς γὰρ κλύδων ἄκειλε ναῦν | πρὸς γῆν, φόβος δ' ἦν ὥστε μὴ τέγξαι πόδα, sc. by turning on her beam-ends, Virg. Aen. 5. 830 'una omnes fecere pedem, pariterque sinistros, | nunc dextros solvere sinus,' Lucan. Phars. 5. 427 'et flexo navita cornu | obliquat laevo pede carbasa.'

§ 17. *πηδάλιον, οἰήιον*. The ancient ship was steered not with a rudder hung vertically on pivots, according to the modern use, but with an oar at or near the stern, as a life-boat is now steered. The shape of the steering oar or paddle did not greatly differ from the ordinary oar; but possibly the blade (the most important part, as the word *πηδάλιον* shows) was broader. That on many occasions two such oars were used instead of one may be seen from carvings, coins, etc.; cp. also Eur. I. T. 431 *συριζόντων κατὰ πρύμναν εὐναίων πηδαλίων*, 'the steering oars resting (or fixed) at the stern.' Certainly only one is alluded to in Od. 5. 255, 270, 315, and Od. 3. 281. In the storm described in Od. 5. 355 the steering-oar is represented as dashed from the helmsman's hand, as he 'sits' steering (cp. *ἡμενος* Od. 5. 271). Sometimes the helmsman was raised a little above the deck, so as to have more power over his oar; and for this purpose a low stool or bench was fixed athwart the deck, called in Il. 15. 729 *θρήνους ἐπταπόδης*.

The word *οἰήιον* is sometimes used as identical with *πηδάλιον*, as in Od. 9. 483, 540. The plural *οἰήια* refers, in Il. 19. 43, to several ships, but in Od. 12. 218 it is applied to one ship alone. It is probable that *οἰήιον* (from *οἶσω*) is really the 'handle of the steering-oar;' perhaps a peg inserted in the upper part to facilitate the turning of the blade; or, on the analogy of *οἰήκεσσι* (*οἶαξ*) Il. 24. 269, it may be a ring through which the shaft of the steering-oar passed, and against which it worked, as against a fulcrum. Cp. Eustath. 1533 *Διογενιανὸς δὲ φησιν, οἰάκας λέγει οἷς τὰ πηδάλια ἐπιστρέφουσιν, ἡγουν κανόνας καὶ κρῖκους δι' ὧν ἱμάντες διεύρονται, καὶ φέρεται μέχρι καὶ νῦν ἡ τῶν οἰάκων λέξις, οὐκ ἐπὶ ὅλου τοῦ πηδαλίου*.

§ 18. *εὐναί, πρυμνήσια*. When a ship arrived at her destination she might be run ashore, and hauled up if the stay was to be a long one; but if she was soon to set sail again, or if the nature of the coast

made it preferable, she was moored without taking the ground. Cp. Od. 15. 498 *ἐκ δ' εὐνάς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔθησαν*. These *εὐναί* were blocks of stone with a rope attached to them, which were thrown out of the fore-part of the ship, thus mooring her by the bows. The constant use of the plural implies that more than one was used; perhaps a stone at each side of the bow.

The stern, which now faced the shore, was moored there by a cable or cables called *πρυμνήσια*. These may have been fastened to a tree, or projecting rock, if one stood handy. But in Od. 13. 77 we find the cable fastened to a stone pillar, evidently prepared for the purpose, *πέισμα δ' ἔλυσαν ἀπὸ τρητοῖο λίθοιο*. This method of mooring when the ship was to sail at short notice is described in other passages, as, e.g. *πάσας δὲ ἐρύσσομεν εἰς θαλάσσαν, | ὕψι δ' ἐπ' εὐνάων ὀρμίσσομεν* Il. 14. 77; or, *ὕψου δ' ἐν νοτίῳ τήν γ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί* Od. 4. 785. Comparing the last quoted passage with Il. 1. 436; Od. 15. 497, it would seem that the crew could land after having set their moorings; and, as it is generally understood that small boats were not in use, we have to suppose that there were some means of warping the ship close to shore to enable the crew to disembark, and of hauling her out again to her mooring *ἐπ' εὐνάων*. Such a process is common along our coasts and in our harbours, where boats and fishing vessels are moored with a double rope that passes through a ring or loop in their anchor or mooring-stone, and are hauled up to shore, and out again to their moorings either from the shore, or from the boat itself.



## APPENDIX II.

### ON SOME VARIOUS FORMS OF THE LEGEND OF THE BLINDED CYCLOPS.

THE story of an ogre blinded or slain by his intended victim is common to many countries. While the details vary, the general features of the legend remain the same, pointing to some common source in very early times. But the variations are sufficiently characteristic to make it unlikely that the different forms of the tale are copies of the Homeric account. The story appears not only in ancient Greece, but in Persia, in Turkey, in Roumania, in Finland, and in Norway.

The materials for this note are taken from J. F. Lauer, *Homerische Studien*, p. 319 foll. (Berlin 1851), and Wilhelm Grimm, *die Sage von Polyphem*, *Abhandl. der Königl. Akad. der Wissenschaften*, 8vo. Berlin 1857.

(1) The first legend that Grimm notices is from a Latin book called '*Historia septem sapientum*,' by the Monk John of the Abbey of Haute Seille, in the diocese of Nancy, written between 1184 and 1212. A few years after it appears to have been translated into French verse under the title of '*Li Romans de Dolopathos*.' The form of the story, as given by the Monk John, is as follows:—

A famous leader of a band of robbers goes with his comrades to steal the treasures of a giant. They find the giant absent from home, but he soon returns with nine others, and catches the robbers at their work. They divide the captives among them, the captain and nine of his comrades falling to the share of the giant who owns the house. He boils and eats the nine men, reserving the captain till the last because he is too thin. The giant suffers from weak eyes, and the captain, having his permission to attempt a cure, seethes together sulphur, pitch, salt, and arsenic, and pours them, when melted, into the giant's eyes. Furious with pain, the blinded giant lays about him with his club, hoping to kill the robber-captain, who is forced to creep up a ladder and to hang all day and night by his hands from the hen-

perch. When he could hold on no longer, he hides among the sheep, and manages to slip between the legs of the giant, who was guarding the door, by covering himself with the skin of a ram, and fastening horns upon his head. The giant, in pretended admiration at his cleverness, gives him a gold ring, which, by its magical power, forces him to cry out 'Here I am!' 'Here I am!' The giant follows the sound of the cry into the forest, dashing himself against the trees, but gaining on the runaway; who, in despair, finding that he cannot pull off the ring, bites off the finger—ring and all—and so escapes.

(2) The next form of the story belongs to the Oghuzians, a mixed tribe of Turks and Tartars. It was first published by Diez in 1815, from a MS. of the thirteenth century. The title of the story is 'How Bissat slew Depé Ghöz.'

This Depé Ghöz was the son of a nymph by an Oghuzian shepherd. He was born with a single eye on the crown of the head, and in his earliest childhood gave such dangerous tokens of his native savagery, that he was driven from the house of the Khan Aruz, where he had been brought up. Then came his mother, who placed a ring on his finger, which made him arrow-proof and sword-proof. After this he lived in a cave and preyed upon the people, who could offer no resistance, as none could wound him. So they made a compact to give him for his food two men every day, and 500 sheep, with two servants to cook his victuals. Sons of families were drawn by lot to supply him, among them the sons of Aruz; the youngest son, Bissat, determines to avenge his brothers. Bissat shoots several arrows at Depé Ghöz, who thinks a fly has touched him. At last he spies Bissat, catches him up, and puts him in his leathern boot, intending to eat him at supper time. Bissat cuts his way out of the boot, comes to the sleeping giant and plunges a red hot knife into his eye, and hides among the sheep in the cave. Depé Ghöz knows he is there, and sits at the cave door to catch him as he passes. But Bissat dresses himself in a ram's skin, and when the giant clutches him he slips through, leaving the skin behind. 'Art thou free?' cries Depé Ghöz. 'My God has delivered me,' answers Bissat. Depé Ghöz offers Bissat a ring which will make him proof against sword and arrow; but the ring returns to its master, and Bissat is only saved because it slips off his finger. Then Depé Ghöz decoys him into his treasure-house, intending to bring down the roof on his head and crush him; but Bissat calls on God, and seven doors suddenly fly open, so that Bissat escapes. 'Death cannot touch thee!' the giant exclaims. Then he tries to induce him to take up a sword that cut

through everything it touched, but once more Bissat is saved. Depé Ghöz asks Bissat of his home and parentage. 'My home,' he answers, 'is in the south; the name of my father is "Not-to-be-caught-behind;" my mother is daughter of Kyghan Afian; I am Bissat, son of Aruz.' The giant supplicates for his life, alternating his prayers with threats; but Bissat makes him kneel down like a camel, and with the giant's own magic sword, hews off his head.

(3) The third voyage of 'Sindbad the Sailor' recounts a very similar adventure. Driven by a storm upon an island, he and his friends take refuge in a castle, which is owned by a terrible ogre, with the mouth of a camel, the ears of an elephant, and the claws of a tiger. He seizes the fattest of the company, runs a spit through him and roasts him. The next day the same horrid scene is re-enacted. On the third day Sindbad and his friends make rafts, and in the evening, while the giant sleeps after eating another man, they heat some of the spits red-hot and plunge them into his eyes, escaping to the shore and waiting for the dawn of day to launch their rafts. But at day-break the ogre comes down to the shore, guided by two other giants, and they hurl volleys of stones upon the rafts, even venturing up to their waists in the water. So all the rafts are destroyed with all the men, except the raft on which Sindbad and two of his friends escape.

(4) A form of the story current in Servia is as follows: A priest and his pupil, being overtaken by night, seek shelter in a giant's cave, who had only one eye in his forehead. The mouth of the cave was closed by a block of stone that 100 men could not roll away. The giant roasts and eats the priest, inviting the lad to share the meal and promising to eat him next day. The lad sharpens a bit of wood, and when the giant sleeps pierces his eye with it. He escapes next day by the familiar trick of the ram's skin. The giant offers him a stick to drive his sheep with; but, as he holds out his hand for it, the stick cleaves to his finger, and the lad has to draw his knife and cut the finger off. He runs off, driving before him the flocks of the giant, who follows in pursuit. But the lad decoys him to the brink of a lake and then pushes him in and leaves him to drown.

(5) A Roumanian story tells how a father sent out his three sons with the flocks, warning them not to answer if they hear any one call. Three times a call is heard: the third time all answer, and at once a giant appears who takes the three lads and their sheep to his house. That evening he boils and eats the eldest; the next night he sups upon the second son. But the youngest, who has skimmed the fat of

his two brothers off the boiling-pot, melts it and throws it into the giant's face, thus burning out his eyes. The giant hunts for him in his house, but the lad deceives him as to his whereabouts by scattering nuts in different corners. Next day he slips past the giant in a sheep's skin, but foolishly accepts the gift of a gold ring, which cries, as soon as he puts it on his finger, 'Here, blind-man, here!' The lad has to cut off his finger, and throws it into the water, still crying out 'Here, blind-man!' So the giant follows the cry, falls into the water, and is drowned.

(6) There is an Esthonian legend to the effect that one day a farm bailiff was sitting casting buttons. The Devil appeared to him, and asked him what he was doing. 'Casting eyes,' said the man. 'Cast me a good large pair,' said the Devil. Thereupon he melted plenty of lead, and persuaded the Devil he must bind him fast, in order to be able to put in his new eyes. 'What is your name?' the Devil asked. 'My name is Issi (Self).' 'A very good name too,' said the Devil. Then the man poured the melted lead into his eyes, and when the Devil filled the air with his complaints, and people asked him 'Who did it?' he could only answer 'Issi teggi' (Self did it). And everyone laughed and said, 'Then you've only Self to thank for it!'

(7) There is a story told by the Finns of a groom named Glypho, who undertook to rescue three princesses imprisoned in a subterranean cavern. He finds one of them in an iron chamber, watched by an old demon called Kammo, who had one eye in his forehead and a monstrous horn. His eyelid had grown so big that it overhung his eye and he could not see the young man, who pierced his eye with a red-hot iron, and cut off his head.

(8) Two almost identical stories are current in Russian Carelia, and in the Harz Mountains.

The Greek legend is complete in itself, and offers some remarkable contrasts to the other adventures of Odysseus. The character of the hero seems to have altered for the occasion. He may show cleverness in Polyphemus' cave, but his old caution has forsaken him: he is foolhardy and thoughtless. The mantle of his wisdom seems for once to have descended on his comrades. It is they who recommend him to take advantage of the absence of the Cyclops, and merely to drive his herds away. But Odysseus insists on seeing him and partaking of his hospitality. Nor is he less reckless when he taunts the Cyclops from ship-board, and incurs new perils after his deliverance.

The variation between the Greek story and the Romans de Dolo-

pathos is considerable. There the giant has two eyes, and the robber-captain rescues none of his companions. The pretended cure is a novel feature; but the night and day spent by the man hanging from the hen-roost has a real counterpart in Odysseus holding on to the fleece of the ram. The details of the magic rings and the stick that cleaved to the finger are found in several of the stories, but are not Homeric. The adventure of Sindbad and his friends on the rafts recalls the last scene in the account of the Cyclops. The Oghuzian story approaches the Homeric most nearly in the method of the blinding, and in the giant having an inkling of his impending fate; but the motive in that legend was revenge, not robbery, from the first; and the arrow that fell on Depé Ghöz like a fly reappears in more than one fairy-tale. The device of escaping in a sheep-skin is found in several legends, and has something in common with the form of the story in Homer. But the device of *Oðris* is reproduced only in the Estonian tale, where the farm bailiff gives his name as Issi. Grimm quotes a similar trick in a story current in the Vorarlberg, and in another from Hesse.

Grimm thinks that in the legends of giants with a single eye in the forehead we have some reminiscence of Sun-worship; reminding us of the eye of Ormuzd in the ritual of the Parsees, and of the right eye of the Demiurge according to Egyptian beliefs, which may be compared with the view that represents Odin as one-eyed. A curious modification of such legends is found in Aeschylus, who speaks (P. V. 794) of the *Φορκίδες*, as *θηραϊαὶ κόραι* | *τρῆϊς κυκνόμορφοι, κοινὸν ὄμμα' ἔκτεμνται*, and this joint possession of a single eye reappears in the stories of the Northern Trolls.

Lastly, we may suppose that under these legendary tales of giants, blinded or destroyed by men so much weaker than themselves, we have a general representation of brute force over-matched by cunning. Perhaps, too, such stories contain some allusion to the quiet and hidden forces at work in the physical world, which prove themselves to be more potent than those wilder and stormier powers, that seem at first sight to carry all before them.

## APPENDIX III.

### ITHACA.

§ 1. THE general results of the Homeric description of the topography of Ithaca may be summed up as follows: Ithaca is one of a numerous group of islands lying close together<sup>1</sup>, among which are Dulichium, Same, and Zacynthus; it lies farthest westward of the whole group, and its shores are flat. Its physical condition is described by the epithets 'rough' (*τρηχεία* Od. 9. 27), and 'rocky' (*κραναή* I. 247); but the climate is invigorating (*κουροτρόφος* 9. 27), and the soil is fertile (*Ἰθάκης ἐς πόνον δῆμον* 14. 329). When Athena describes the characteristics of the island to Odysseus, who had just landed there, ignorant of his locality, she speaks of it as a place of world-wide fame<sup>2</sup>; a rugged land, and unfit for horse-driving, but by no means barren or poor, though of small extent. Plenty of corn grew there, and it was well-watered by rain and dew, and well-wooded. There were standing pools for the cattle, that never were dry, and good pasturage for goats and kine. This description harmonises well with the reasons given by Telemachus for not accepting a present of horses, 'because there is no meadow-land, nor broad runs there, any more than in the neighbouring islands;

<sup>1</sup> ἀμφὶ δὲ νῆσοι  
πολλὰι ναιετάουσι, μάλα σχεδὸν ἀλλήλοισι,  
Δουλίχιόν τε Σάμη τε καὶ ὕλησσα Ζάκυνθος.  
αὐτὴ δὲ χθαμαλὴ πανυπερτάτῃ εἰν ἀλλ' κείται  
πρὸς ζόφον—αἱ δὲ τ' ἀνευθε πρὸς ἥῳ τ' ἡέλιόν τε... (Od. 9. 22 foll.)

<sup>2</sup> ἴσασι δὲ μιν μάλα πολλοὶ...  
ἦ τοι μὲν τρηχεία καὶ οὐχ ἱππῆλατός ἐστιν,  
οὐδὲ λίγην λυπρὴ, ἀτὰρ οὐδ' εὐρεῖα τέτυκται.  
ἐν μὲν γάρ οἱ σῖτος ἀθέσφατος, ἐν δὲ τε οἶνος  
γίγνεται· αἰεὶ δ' ὄμβρος ἔχει τεθαλυῖά τ' ἔρση.  
αἰγίβοτος δ' ἀγαθὴ καὶ βούβοτος· ἔστι μὲν ὕλη  
παντοίη, ἐν δ' ἄρδμοι ἐπηετανοὶ παρέασι.  
τῷ τοι, ξείν', Ἰθάκης γε καὶ ἐς Τροίην ὄνομ' ἴκει,  
τὴν περ τηλοῦ φασὶν Ἀχαιῖδος ἔμμεναι αἴης. (13. 239 foll.)

but it is best suited for feeding goats<sup>1</sup>. Yet Eumaeus, the swine-herd, is represented as having charge of twelve styes<sup>2</sup>, each containing fifty sows for breeding; besides which were 360 boar-pigs, some of which were brought in every day to supply the table of the suitors.

Among the principal heights in Ithaca was the striking mass (*ἀριπρεπές* 9. 22) of Mt. Neriton, clothed in forest (*καταειμένον ὕλη* 13. 351; *εἰνοσίφυλλον* 9. 22). Another wooded height was Neion (1. 81), which seems to have overhung the town of Ithaca (*Ἰθάκης ὑπονηίου* 3. 81); a third eminence was the 'Raven's rock' (*κόρακος πέτρα* 13. 408), described as being near the spring Arethusa.

At the foot of Neion lay the harbour, or creek, Reithron (1. 186); and another land-locked bay was called the harbour of Phorcys<sup>3</sup>, formed by two projecting spurs of cliff, and so sheltered that vessels could lie therein without moorings.

At the head of the harbour of Phorcys<sup>4</sup> stood a great olive tree, and near the tree a grotto, described as containing bowls, jars, and looms of stone, where the Naiades wove their sea-purple webs, while the bees stored honey for them in the hollows of the rock. Springs abounded in the grotto, which was entered by two doors—the one to the north accessible to men; the other, facing south, open only to immortals.

<sup>1</sup> ἐν δ' Ἰθάκῃ οὐτ' ἄρ' ὁρόμοι εὐρέες, οὔτε τι λειμῶν  
αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἱποβοτόιο.  
οὐ γάρ τις νήσων ἐπήλατος, οὐδ' εὐλείμων,  
αἶ θ' ἄλλ' κεκλιᾶται· Ἰθάκῃ δέ τε καὶ περὶ πασέων. (Od. 4. 605 foll.)

<sup>2</sup> συμφεοῦς δυοκαίδεκα ποιεῖ κ.τ.λ. (14. 13 foll.)

<sup>3</sup> Φόρκυνος δέ τις ἔστι λιμὴν, ἄλλοιο γέροντος,  
ἐν δὴμῳ Ἰθάκῃ· δύο δὲ προβλήτες ἐν αὐτῷ  
ἀκταὶ ἀπορρώγες, λιμένες ποτιπεπηγῆναι,  
αἶ τ' ἀνέμων σκεπώσι δυσάσῃν μέγα κύμα  
ἔκτοθεν. ἐντοσθεν δέ τ' ἀνευ δεσμοῖο μένουσι  
νῆες εὐσσελμοι, οὔτ' ἂν ὄρμον μέτρον ἔκωνται. (13. 96 foll.)

<sup>4</sup> αὐτὰρ ἐπὶ κρατὸς λιμένος τανύφυλλος ἐλαίῃ  
ἀγχόθι δ' αὐτῆς ἄντρον ἐπήρατον, ἡρωειδῆς,  
ἱρὸν νυμφῶν, αἱ Νηιάδες καλέονται.  
ἐν δέ τε κρητῆρές τε καὶ ἀμφιφορῆες ἔασι  
λάνοι· ἐνθα δ' ἔπειτα τιθαιβάσσουσι μέλισσαι·  
ἐν δ' ἱστοὶ λίθιοι περιμήκεες, ἐνθα τε νύμφαι  
φάρε' ὑφαίνουσιν ἀλιτόρφυρα, θαῦμα ἰδέσθαι·  
ἐν δ' ὕδατ' ἀεάοντα· δύο δέ τέ οἱ θύραι εἰσὶν,  
αἱ μὲν πρὸς Βορέας καταβαταὶ ἀνθρώποισιν,  
αἱ δ' αὖ πρὸς Νότον εἰσὶ θεώτεραι, οὐδέ τι κείνη  
ἄνθρωποι ἐσέρχονται, ἀλλ' ἀθανάτων ὁδὸς ἔστι. (13. 102 foll.)

The town of Ithaca lay at the foot of Mt. Neſon; so that Eumæus says, 'I will come *δωμῶν* to the town' (*εἰς ἄστυ κάτειμι* 15. 505; *ἦλθε συβώτης τρεῖς σιάλους κατάγων* 20. 162); and Laertes is said to go *δωμῶν* no more to the city (*οὐδὲ πώλινδε κατέρχεται* 11. 188). Near the town<sup>1</sup>, and just where the hill-path reached the level ground, a fountain burst out from a rock, in the midst of a grove of poplars. Close above this was an altar in honour of the nymphs of the spring, where way-farers always made an offering.

Higher up was a knoll<sup>2</sup>, sacred to Hermes, and commanding a view of the harbour and the town, so that Eumæus could see from it the ship which had been sent to waylay Telemachus.

The palace of Odysseus stood in the higher part of the city<sup>3</sup>, the view from it extending over the harbour and the sea, so that from the court of the palace Amphinomus, one of the suitors, could watch the vessel that had been despatched in pursuit of Telemachus, entering the harbour<sup>4</sup>.

We gather that there was the usual place of assembly for the citizens (*Od.* 1. 90; 16. 361; 24. 420, etc.), its particular position being described as *πρὸ ἄστεος εὐρυχόροιο* (*Od.* 24. 468).

The estate of Laertes lay outside the city<sup>5</sup>. He had a house on it for his own accommodation, and a barrack for his slaves, and a well-stocked garden and vineyard<sup>6</sup>.

<sup>1</sup> ἄλλ' ὅτε δὴ στείχοντες ὁδὸν κατὰ παιπαλόεσσαν  
ἄστεος ἐγγυὲς ἔσαν, καὶ ἐπὶ κρήνην ἀφίκοντο  
τυκτὴν, καλλίροον, ὅθεν ὑδρεύοντο πολῖται,  
τὴν ποίησ' Ἰθακοὶ καὶ Νήριτος ἡδὲ Πολύτωρ  
ἀμφὶ δ' ἄρ' αἰγείραν ὑδατοτρεφίαν ἦν ἄλσος,  
πάντοσε κυκλοτερέῃ κατὰ δὲ ψυχρὸν ῥέει ὕδωρ  
ὑψόθεν ἐκ πέτρης, βωμὸς δ' ἐφύπερθε τέτυκτο  
νυμφάων, ὅθι πάντες ἐπιρρέεσκον ὀδῶναι. (17. 204 foll.)

<sup>2</sup> ἦδη ὑπὲρ πόλιος, ὅθι Ἑρμαιοὶ Λόφος ἐστίν,  
ἦα κίων, ὅτε νῆα θοὴν ἰδόμεν κατιούσαν  
ἐς λιμέν' ἡμέτερον. (16. 471 foll.)

<sup>3</sup> αὐτὰρ ὁ [Ὀδυσσεύς] ἐκ λιμένος προσέβη τρηχεῖαν ἀταρπὸν  
χάδρον ἀν' ὠλήεντα δι' ἄκριας, sc. to the house of Eumæus. (14. 1, 2.)

<sup>4</sup> Ἀμφινόμος ἰδε νῆα  
στρεφθεὶς ἐκ χώρας, λιμένος πολυβενθείος ἐντός. (16. 351, 2.)

<sup>5</sup> οἱ δ' ἐπεὶ ἐκ πόλιος κατέβαν, τάχα δ' ἄγρῳ ἴκοντο  
καλὸν Λαέρταο τετυγμένον, ὃν βὰ ποτ' αὐτὰς  
Λαέρτης κτεάτισσεν, ἐπεὶ μάλ' ὀλλ' ἐμόγησεν.  
ἐνθα οἱ οἶκος ἔην, περὶ δὲ κλίσσιον θέει πάντη. (24. 205 foll.)

<sup>6</sup> εὖ τοι κομιδὴ ἔχει, οὐδέ τι πάμπαν,  
οὐ φυτὸν, οὐ σукή, οὐκ ἀμπελος, οὐ μὲν ἐλαίη,  
οὐκ ὄγχη, οὐ πρασιή τοι ἀνευ κομιδῆς κατὰ κῆπον. (24. 245 foll.)



Ithaca is represented as separated from Same (Cephalonia) by a narrow frith<sup>1</sup>, across which a ferry plied<sup>2</sup>. In the middle of this sound was a rocky island, called Asteris, not large, but sufficient to contain two harbours and to afford concealment to a ship<sup>3</sup>.

§ 2. We may now give briefly the actual facts respecting the geographical position and topography of the modern Theaki (which it is customary to identify with the Homeric Ithaca). It will be sufficient merely to state them, with the usual explanations given of the most difficult points, in order that we may have the means of determining broadly whether the Homeric description is in any way compatible with the actual features of the island.

Ithaca lies about twenty miles from the coast of Acarnania, and is separated from Cephalonia (Cephalonia) by a narrow strait about three miles across. A line drawn due N. and S. through the centre of Ithaca, will just graze the eastern coast of Leucas, and will pass through Cephalonia and Zacynthus (Zante), the latter island being almost in exactly the same parallels as Ithaca, but due south of it; the principal part of Cephalonia lying to the W. and S. W. of Ithaca. A glance at the accompanying chart of Ithaca will show that the coast is everywhere bold, and the sea round it well deserving of the Homeric epithet ἀγχιβαθής.



Entrance to the Gulf of Molo.

The sketch of the entrance to the Gulf of Molo, as seen from the sea, shows that the eastern side of the island is bold and mountainous; and the western coast presents a still more lofty appearance. The length of the island from N. to S. is sixteen English miles; its greatest breadth about four. The island may be represented as a limestone ridge, divided nearly in two by the deep inlet of the Gulf of Molo, that leaves an isthmus not more than half a mile broad to

<sup>1</sup> ἐν πορθμῷ Ἰθάκη τε Σάμοιό τε παιπαλοέσσης. (Od. 4. 671.)

<sup>2</sup> πορθμῆες δ' ἄρα τοῦσγε διήγαγον. (20. 187.)

<sup>3</sup> ἔστι δέ τις νῆσος μέσση ἀλλ' πετρήεσσα,  
μυσηγηδὴ Ἰθάκη τε Σάμοιό τε παιπαλοέσσης,  
'Αστερία, οὐ μεγάλη· λιμένες δ' ἐνὶ ναύλοχοι αὐτῇ  
ἀμφίδυμοι· τῇ τὸν γε μένον λοχῶντες Ἀχαιοί. (4. 844 foll.)





connect the northern and southern divisions of the island. The highest point of the ridge in the northern half rises to an elevation of 2066 feet, at Anot ('Ανωτή); and Mt. Stefano in the south attains a height of 2135 feet; the summit of the ridge where it is narrowed in the isthmus goes by the name of Mt. Aito ('Αϊτός). Port Vathi, itself an inlet from the Gulf of Molq, is the site of the modern capital, which extends in 'one narrow stripe of white houses round the southern extremity of the horse-shoe port or "deep" (βαθύ), whence it derives its name. Large ships can moor in perfect safety, close to the doors of their owners'.<sup>1</sup> West of Port Vathi is a small bay or creek called Dexia, while to the north a rocky point protects a third indentation of the coast called Skino Bay. The channel between Cephallenia and Ithaca shows uniformly deep soundings, no trace of any shallows or reef being marked, except the rock of Deskalio, some few yards in circumference, lying near the northern end of the strait. The mountains of Ithaca are for the most part bare of timber, but there are one or two fertile valleys that run up into them. Very little corn, insufficient for the wants of the inhabitants, is grown there, the chief product being currants, of which a considerable quantity is exported. Few, if any, animals are bred there for food or for farming purposes.<sup>2</sup>

§ 3. It remains now for us to see how far it is either possible or necessary to reconcile these two accounts of the island. Was Homer acquainted with Ithaca? Had he ever visited it? Is his description that of an eye-witness? Is it the reproduction and embellishment of some general hearsay?

The controversy is both old and new. It began as early as the days of Strabo, and it still divides the learned. In modern times the principal authority for the identification of the Homeric Ithaca with Theaki has been Sir William Gell, who, in his monograph upon the topography and antiquities of Ithaca (Lond. 1807) not only satisfied himself as to the general identity of the islands, but found almost all the Homeric details on the spot. Neriton was to be identified with Anot, Neion with Mt. Stefano; the garden of Laertes could be placed at Lefki (Λευκός) on the slope of Neriton; the fountain Arethusa was still flowing. The grotto and the harbour of Phorcys were discernible in Dexia Bay, and it was still possible to trace the ruins of the palace of Odysseus.

<sup>1</sup> Murray's Handbook for Greece, p. 82.

<sup>2</sup> Teuffel (in Pauly's Real. Encycl. s. v. Ithaca).

Hercher's criticism<sup>1</sup> upon the subsequent treatment of the question is severe, but scarcely unjust. 'Gell's successors,' he says, 'did not feel themselves called upon to protest against his visionary views; they were rather inclined to take shame to themselves, if they failed to see anything in these localities, where he had found everything so clear and intelligible. They contented themselves with maintaining the independence of their judgment, by shifting the estate and garden of Laertes from one hill-top to another, and by substituting for Gell's grotto of the nymphs, which had disappeared, a new one "aus dem Naturalienkabinet der Insel."' One of the principal of these 'successors' was Goodisson, who in his book on the Ionian Greeks (London 1822) develops still further Gell's views, which were also approved and adopted by Kruse, in his 'Hellas' (Leipzig 1827). A thorough partisan of the same school was Ernst Schreiber, in the volume entitled 'Ithaca' (Leipzig 1839). The first reaction against this universally accepted view set in with Völcker, in his 'Homerische Geographie,' published at the same time as Schreiber's book. He stoutly maintained that the Homeric description of the group of islands forming the kingdom of Odysseus could not be reconciled with facts, and that Gell's discoveries in Ithaca were nothing better than illusions. An elaborate pamphlet on the Homeric Ithaca was published in 1832 by Rühle von Lilienstern, in which Völcker's positions were warmly attacked, and solutions offered of some of the difficulties which he had stated; the intention of the volume being to corroborate the views put forward by Gell. The general results of his pamphlet were accepted, as against the views of Völcker, by R. H. Klausen (in the Zeitschr. für Alterthumswiss. 1835), who had no doubt that Homer was thoroughly familiar with Ithaca. Hercher (in the article in 'Hermes,' quoted above) criticises in the most caustic style the credulity of Gell and his adherents, insisting that they accepted the fact of Homer's familiarity with the island as *un fait accompli*, instead of honestly confronting the Homeric description with the actual topography of the island. In Hercher's view Ithaca belongs, for Homer, to the mythic realm of the western seas, and is therefore localised by him as *πρωπεριάρη πρὸς Ἰόφον* (Od. 9, 25), so that any attempt to identify the Ithaca of the poem with the actual island can be nothing short of folly; nor does Hercher deal any gentler measure to his own countryman Thiersch<sup>2</sup>, who was no less fortunate

<sup>1</sup> Hermes, vol. i. p. 263 foll.

<sup>2</sup> Briefe über Griechenland in Morgenbl. 1832,

than Gell in discovering the actual grotto of the nymphs, though in a different spot. Dr. Schliemann is the latest visitor, and, in his 'Ithaque, La Peloponnèse, Troie,' Paris 1869, he describes, with full satisfaction to himself, his descent into the grotto of the nymphs in the cliffs of Dexia Bay; the ruins of the walls that marked the outline of the palace of Odysseus; the mountain-path traversed by Odysseus and Telemachus (Od. 24. 205 foll.), and other details. The island of Asteris he fails to identify, remarking justly that the rock of Deskalio does not satisfy the Homeric description.

Those scholars who adopt or develop the views of Gell do not however agree among themselves even in important particulars. For example, while the majority of them place Mt. Neriton in the northern half of the island, and Neion in the south, Schliemann exactly reverses their position. The harbour of Phorcys is sometimes distinguished from, sometimes identified with, the harbour Rheithron; it is placed by one writer in Dexia Bay, by another in Port Frikes. The island of Asteris is according to some authorities the same as Deskalio; according to others, an islet now submerged: while Rühle von Lilienstern supposes it to have been Cape Dekalia, a promontory of Cephallenia that looks up the sound, and which, he thinks, may once have been an island.

§ 4. The most probable view, in our opinion, is that Homer intended to make the home of his hero in the actual island of Ithaca; but in the absence of any personal acquaintance with the scene, the poet could only draw upon such vague information as might be accessible, as to the geographical position of the place; the details being only a poet's conception of the natural scenery common to many Greek islands, and probably reproduced with more or less similarity in many places with which he was actually familiar. We are almost of necessity driven to such a view by the decisive passage in Od. 9. 25 foll., which seems, beyond a doubt, to place Ithaca in a wrong position relatively to the other islands of the group, and to give a false impression of the appearance it presents from the sea.

Dulichium, Same, and Zacynthus are the other three islands named with Ithaca. The site of the first is unknown. Strabo (10. 2. 19) would identify it with one of the Echinades, ἀλλ' ἡ χούς τὰς μὲν ἐξηπείρωκεν αὐτῶν ἤδη, τὰς δὲ μέλλει, πολλὰ καταφερομένη. Others have taken it to be the S. E. portion of Cephallenia, the other division being called Same, or Samos. The plain statement in Homer is that Ithaca lies πανηπειράτῃ πρὸς ἰόφον, 'farthest westward.' It seems quite impossible to accept Strabo's explanation (10. 2. 12) 'northward;' or

Rühle von Lilienstern's modification of the same, when he interprets ζόφος as including all to N.W. and S.W.; leaving the S. and E. for πρὸς ἡῶ τ' ἡελίων τε. These last words are so distinctly descriptive of the E. that they settle the meaning of ζόφος to be W. It seems, in order to prevent a plain contradiction between χθαμαλή and πανυπερτάτη, that we must join πανυπερτάτη πρὸς ζόφον (as Ameis, Fäsi, and Autenrieth) in the sense of 'extrema-versus occidentem.' No exact parallel to this use of πανυπερτάτη can be found, the nearest being Il. 23. 451 ἦστο γὰρ ἐκτὸς ἀγῶνος ὑπέρτατος ἐν περιωπῇ, where however the elevated position of his station is also alluded to. But in sea-distances we must remember how the word ὑψοῦ is used to mean 'farther out.'

The next difficulty lies in χθαμαλή (Od. 9. 25). The etymology of the word from χαμα (compare χαμαί, and, for the insertion of θ, the form χθών) puts it exactly on the same footing as the Lat. 'humilis,' from 'humus;' and the use of the word in Homer is remarkably uniform. It is used of low beds on the ground (Od. 11. 193); of a low wall (Il. 13. 683); of one rock lower (χθαμαλώτερον) than another (Od. 12. 101). It occurs as an epithet of the island Aeaëa (Od. 10. 194), where Odysseus mounts a commanding eminence, and sees that the coast lies 'low' all round. We have only to look at the chart, and notice the soundings close to the coast, to be convinced that the shores of Ithaca do not merit this epithet; unless we try to dilute the meaning of χθαμαλή so far as to make it merely describe the 'relative' lowness of the coast, as contrasted with the mountain-heights inland; which would be to rob it of all its characteristic meaning at once. Strabo's interpretation (10. 2. 12) of χθαμαλή as πρόσχωρος τῇ ἡπείρῳ, certainly does not lie in the word itself, though he seeks to bring the meaning out by representing Ithaca as lying under the heights of the Acarnanian mountains. The conjecture χθαμαλῇ to serve as an epithet of ἀλί, though approved by Schreiber, is not likely to find many supporters. Dr. Hayman seems to lay an unnatural stress upon αὐτῇ, when he says that it points the contrast between the general level of the island and its own leading feature Mt. Neriton; while Wordsworth (Pictorial Greece, p. 357), laying no stress at all upon the contrasting words, seeks to refer αὐτῇ δέ to Zacynthus; as he supposes Virgil does by the order of his enumeration of the islands (Aen. 3. 270). But, besides the difficulty introduced by assigning no force to the adversative δέ, it is hard to see why Zacynthus should be particularised at all; and why (supposing the reference to be possible) the subject should again change in τρηχεῖ ἀλλ' ἀγαθὴ κουροτρόφος (Od. 9. 27).

There is no islet near Ithaca which will satisfy the conditions of the Homeric Ἀστερίς (see p. 554, n. 3). The existence of the islet was a matter of doubt in classical times (Strab. 10. 2. 16). The words of Strabo himself (1. 3. 18) are καὶ ἡ Ἀστερία ἡλλακται ἢν Ἀστερίδα φησὶν ὁ ποιητής .. νυνὶ δὲ οὐδ' ἀγκυροβόλιον εἶφναι ἔχει. The identification of Ἀστερίς with the rock Deskalio at the northern end of the Ithaca channel, which satisfied Gell, is given up as hopeless by Schliemann, 'La petite île de Dascalion n'a que 99 mètres de long et 32 mètres dans sa plus grande largeur; elle consiste en un rocher plat et n'est qu'à deux mètres au-dessus de l'eau. Selon Homère, l'île d'Asteris avait un double port; Dascalion n'a pas même un enfoncement d'un mètre, et, vu la grande profondeur de la mer tout autour, il est inadmissible que de telles modifications aient pu survenir dans la topographie de l'île' (Ithaque, p. 75). Schliemann is inclined to adopt the view of Strabo, that the real Asteris has disappeared in consequence of an earthquake or of some volcanic action; but the singular uniformity of the soundings in the channel makes this supposition impossible.

The suggestion of Rühle von Lilienstern and Klausen that we must look for Asteris in Cape Dekalia (Chelia) on the east coast of Cephalonia, now joined to the mainland, is equally disproved by an examination of the chart. The soundings round the promontory seem to show that no convulsive upheaval has disturbed the line of coast, and there has certainly been no deposit of sand or shingle to join an outlying islet with the mainland.

See an elaborate *résumé* of the question in Buchholz (Homerische Realien, vol. 1. pp. 120 foll.) of which ample use has been made in this note for references to modern German authorities.



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